



UKRAINIAN GENEALOGY

John D. Pihach

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JOHN D. PIHACH

Ukrainian Genealogy

A Beginner's Guide



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CONTENTS

List of Abbreviations / xi

List of Illustrations / xii

Introduction / xv

Chapter 1: Beginning Your Research / 1

Practical Suggestions / 1

Beginning at Home / 3

Genealogy Books / 4

Genealogical Societies / 5

The Church of Jesus Christ of Latter-day Saints / 10

Libraries / 10

Chapter 2: Historical Preliminaries / 14

The History of Ukraine / 14

Immigration to North America / 17

Books, Publishers, and Bookstores / 18

Chapter 3: Names / 21

Name Variations / 21

Given Names / 24

Origins / 24

Tables of Transcriptions, Equivalents, and Diminutives / 25

Surnames / 34

Origins and Root Meanings / 35

Surnames Derived from Given Names / 35

Surnames Derived from the Place of Residence or Origin / 36

Surnames Derived from Occupations, Professions, and Social Status / 37

Surnames Derived from Individual Characteristics / 38

Endings / 40

Chapter 4: Church Records in Canada / 43

Background / 43

Locating Records / 45

The Ukrainian (Greek) Catholic Church / 46

The Roman Catholic Church / 49

The Ukrainian Orthodox Church of Canada / 50

- The Russian Orthodox Church / 50
- The Romanian Orthodox Church / 51
- The Independent Greek Church / 51
- The United Church and the Presbyterian Church / 53
- The Baptist Church / 55

Chapter 5: Church Records in the United States / 56

Background / 56

- Catholics / 56
- Orthodox / 57
- Protestants / 58

Locating Records / 58

- The Ukrainian (Greek) Catholic Church / 58
- The Byzantine Ruthenian Catholic Church / 59
- The Roman Catholic Church / 60
- The Ukrainian Orthodox Church of the U.S.A. / 61
- The Orthodox Church in America and the Russian Orthodox Church / 61
- The Presbyterian Church / 62
- The Baptist Church / 63

Chapter 6: From Europe to North America / 64

Home Sources / 64

Passenger Lists and Immigration Records / 65

- Passenger Lists in General / 65
- Hamburg's and Other Ports' Passenger Lists / 66
- Other Immigration Records / 68
- Postwar Refugee Records / 70
- Steamship Photos / 71

Naturalization and Citizenship Records / 71

Church Records / 73

Census Returns / 73

Homestead and Land Records / 76

Vital Records / 79

Vladimir Kaye's Dictionaries, and Other Publications / 80

National Registration, 1940 / 81

Military Records / 81

Obituaries and Funeral-Home Records / 82

Chapter 7: Locating the Ancestral Home / 83

Gazetteers / 83

Administrative Divisions / 88

The Russian Empire / 89

The Austro-Hungarian Empire / 89

Poland / 91

Soviet Ukraine / 95

Hungary and Romania / 96

Maps / 96

Ukraine's Oblasts / 96

Detailed Topographical Maps / 98

Josephinische Landesaufnahme and *Franzische*

Landesaufnahme Maps / 101

Cadastral Maps / 111

The Cadastral Community Boundary Definition / 113

Feldskizzen / 113

Texts / 114

Indikationsskizzen / 114

Katasterkarten / 117

Updates / 117

Austrian Map Terms / 122

Aerial Photographs / 123

Chapter 8: Regional History / 124

Regional History Books / 124

Statistical Publications and Church Schematisms / 127

Travel Guides and Travelogues / 128

Maps / 129

Metrical Records / 130

Archival Records / 131

Chapter 9: Metrical Records / 133

Church Jurisdictions / 134

Record Keeping / 136

The Availability and Location of Records / 137

Greek Catholic Records / 138

Lviv Archeparchy / 138

Peremyshl (Przemysł) Eparchy / 138

- Stanyslaviv Eparchy / 139
- Mukacheve (Mukachiv) Eparchy / 139
- Prešov Eparchy / 139
- Hajdúdorog Eparchy / 140
- Kholm (Chełm) Eparchy / 140
- Roman Catholic Records / 140
- Orthodox Records / 141
- Accessing Records / 142
 - Conducting Research in Person / 142
 - LDS Microfilms / 142
 - Working in the Archives / 145
 - Archival Terminology / 146
 - Writing to Archives / 150
 - Sample Letters to Archives and Others / 150
- Addresses of Archives / 154
 - Ukraine / 154
 - Poland / 159
 - Slovakia / 160
 - Romania / 160
 - Hungary / 160
 - Russia / 161

Chapter 10: Working with Metrical Records / 162

- Birth Records / 164
 - 1711 Birth Record, Orthodox, in Church Slavonic / 164
 - 1777 Birth Record, Greek Catholic, in Church Slavonic / 165
 - 1779 Birth Record, Orthodox, in Russian / 166
 - 1818 Birth Record, Greek Catholic, in Latin / 169
 - 1896 Birth Record, Orthodox, in Church Slavonic and Russian / 171
 - 1919 Birth Record, Greek Catholic, in Ukrainian / 174
- Marriage Records / 176
 - 1784 Marriage Record, Greek Catholic, in Latin / 176
 - 1842 Marriage Record, Greek Catholic, in Latin / 180
 - 1896 Marriage Record, Orthodox, in Church Slavonic and Russian / 181
 - 1919 Marriage Record, Greek Catholic, in Ukrainian / 184
- Death Records / 185

1756 Death Record, Greek Catholic, in Latin / 185

1831 Death Record, Greek Catholic, in Latin / 187

1897 Death Record, Orthodox, in Church Slavonic and Russian / 189

Deciphering Unfamiliar or Difficult Handwriting / 190

House Numbers / 192

The Julian and Gregorian Calendars / 193

Word Lists / 194

 The Names of Months / 194

 Latin Genealogical Terms / 195

 Latin Names of Occupations and Social Status / 196

 Latin Terms for Causes of Death / 197

 Ukrainian Genealogical Terms / 197

 Russian Genealogical Terms (pre-1917 Spellings) / 198

 Polish Genealogical Terms / 199

 German Genealogical Terms / 200

 Romanian Genealogical Terms / 201

Chapter 11: Austrian Land Records / 203

 Units of Measure / 203

 The Josephinian Cadastre / 205

 The Franciscan Cadastre / 208

 The Stabile Cadastre and Updates / 213

 Other Land Records / 214

Chapter 12: Other Overseas Resources / 223

 Confession Lists / 223

 Revision Lists, Family Lists, and Censuses / 225

 Austrian Military Records / 226

 Works on the Nobility / 229

 Emigration Records / 232

Appendix 1: Languages / 233

 The Ukrainian Alphabet and Systems of Transliteration / 233

 The Russian Alphabet / 237

 Differences between the Ukrainian and Russian Alphabets / 238

 The Church Slavonic Alphabet / 239

 The Polish Alphabet / 245

 The German Alphabet (Current and Gothic) / 246

 The Romanian Alphabet / 248

Appendix 2: Other Ethnic Groups with Roots in Ukraine / 249

- Polish Roots / 249
- Jewish Roots / 250
- German Roots / 250
- Mennonite Roots / 251
- Rusyn Roots / 252
- Czech and Slovak Roots / 252
- Russian Roots / 252

Appendix 3: Useful Web Sites / 253

- Churches in North America / 253
 - Catholic Web Sites / 253
 - The Ukrainian (Greek) Catholic Church in Canada / 253
 - The Ukrainian (Greek) Catholic Church in the United States / 253
 - The Roman Catholic Church / 254
 - The Byzantine Ruthenian Catholic Church / 254
 - Orthodox Web Sites / 254
 - Protestant Web Sites / 254
 - Churches Elsewhere / 254
- General Genealogy / 255
- Genealogical Societies in Canada / 255
- Government / 256
 - Canada / 256
 - Provincial Archives / 256
 - The United States / 256
 - European State Archives / 256

Bibliography / 257

- Genealogy / 257
- Cartography and Toponymy / 261
- Dictionaries, Encyclopedias, and Language / 263
- National and Regional History / 264
- Names and Onomastics / 266
- Ukrainians in North America / 267

Index / 269

List of Abbreviations

ABGK	Archiwum Biskupstwa Grekokatolickiego (Greek Catholic Bishops' Archive)
APPz	Archiwum Państwowe w Przemyślu (State Archive in Przemyśl)
AGAD	Archiwum Główne Akt Dawnych (Main Archive of Old Documents), Warsaw
CIUS	Canadian Institute of Ukrainian Studies, University of Alberta, Edmonton
CS	Church Slavonic
EEGS	East European Genealogical Society, Winnipeg
EEG	<i>East European Genealogist</i>
FEFHHS	Federation of East European Family History Societies, Salt Lake City
FHC	Family History Center
FHL	Family History Library, Salt Lake City
HURI	Harvard Ukrainian Research Institute
IGC	Independent Greek Church
IHRC	Immigration History Research Center, University of Minnesota, St. Paul
LAC	Library and Archives Canada, Ottawa
LDS	The Church of Jesus Christ of Latter-Day Saints (Mormons)
OCA	Orthodox Church in America
OCS	Old Church Slavonic
NARA	National Archives and Records Administration, Washington, D.C.
RAHS	Reiestratsiia aktiv hromadskoho stanu (civil registry bureau)
ROC	Russian Orthodox Church
ROCOR	Russian Orthodox Church outside Russia
SASE	self-addressed stamped envelope
TsDIAK	Tsentralnyi derzhavnyi istorychnyi arkhiv Ukrainy v Kyievi (Central State Historical Archive of Ukraine in Kyiv)
TsDIAL	Tsentralnyi derzhavnyi istorychnyi arkhiv Ukrainy u Lvovi (Central State Historical Archive of Ukraine in Lviv)
UOCC	Ukrainian Orthodox Church of Canada
UOC-USA	Ukrainian Orthodox Church of the USA
USC	Urząd Stanu Cywilnego (Civil Registry Administration)
USC-Warsaw	Urząd Stanu Cywilnego Warszawa-Śródmieście (Civil Registry Administration Warsaw-Śródmieście)
UUARC	United Ukrainian American Relief Committee
UVAN	Ukrainska vilna akademiia nauk (Ukrainian Free Academy of Sciences, now the Ukrainian Academy of Arts and Sciences, Winnipeg)

List of Illustrations

Figures

1. School attendance register / 33
2. 1897 Hamburg passenger list / 69
3. 1901 Canadian census return / 75
4. Application for Homestead Patent / 78
5. Gazetteer entry / 86
6. Cadastral property listing / 118
7. Archival inventory / 148
8. Archival requisition form / 149
9. 1711 birth record, Orthodox, in Church Slavonic / 164
10. 1777 birth record, Greek Catholic, in Church Slavonic / 166
11. 1779 birth record, Orthodox, in Russian / 167
12. 1779 birth record, Orthodox, in Russian / 168
13. 1818 birth record, Greek Catholic, in Latin / 170
14. 1896 birth record, Orthodox, in Church Slavonic and Russian / 172–73
15. 1919 birth record, Greek Catholic, in Ukrainian / 174
16. 1784 marriage register, Greek Catholic, in Latin / 177
17. 1842 marriage register, Greek Catholic, in Latin / 180
18. 1896 marriage register, Orthodox, in Church Slavonic and Russian / 182–83
19. 1919 marriage register, Greek Catholic, in Ukrainian / 184
20. 1756 death record, Greek Catholic, in Latin / 186
21. 1831 death record, Greek Catholic, in Latin / 187
22. 1897 death record, Orthodox, in Church Slavonic and Russian / 190–91
23. Josephinian land cadastre / 206
24. Franciscan land cadastre / 209
25. Franciscan land cadastre / 212
26. Cadastre update / 215
27. Indemnification record / 217
28. Austrian agrarian-reform document / 219
29. Austrian agrarian-reform document / 221
30. Confession list / 224
31. Military schematism / 230

Maps

1. Gubernias of the Russian Empire, 1880 / 90
2. The Oblasts of Ukraine / 92
3. Administrative map of Eastern Galicia, with Bukovyna, 1867 / 93
4. Administrative map of Eastern Galicia and Bukovyna, 1910 / 94

5. *Generalkarte von Mitteleuropa* / 100
6. *Spezialkarte* / 102
7. *Wojskowy Instytut Geograficzny* map / 103
8. U.S. Army map / 104
9. Russian Army map / 105
10. U.S. Army map / 106
11. Current detailed Polish map / 107
12. Current detailed Ukrainian map / 108
13. *Josephinische Landesaufnahme* / 110
14. *Franziseische Landesaufnahme* / 110
15. *Kulturkarten* / 112
16. *Katasterlgemeinde* outline map / 115
17. *Feldskizze* / 116
18. *Indikationsskizze* / 119
19. Cadastral map / 120
20. Updated cadastral map / 121

Introduction

It has been said that anyone without knowledge of their past is like someone with amnesia. The purpose of this book is to help the reader recover their forgotten family history.

Today, after more than a century in Canada and the United States, many people of Ukrainian origin there may not be aware of their European or even North American roots. This book is a guide to tracing one's Ukrainian ancestry in Europe. It is not a guide for those wishing to trace their roots on this continent. Books and other resources for general genealogy and information for tracing North American roots are plentiful; they are available at public and genealogical-society libraries or on the Internet. Consideration, however, is given here to those North American records that are specifically Ukrainian or relate to the immigrant experience. As the overwhelming majority of Ukrainians in North America have roots in western Ukraine or southeastern Poland, most of the attention will be on the resources of that region. Though some of the material may be useful to other ethnic groups with roots in Ukraine, this book is intended for Ukrainians wishing to explore their ancestral past.

Until Ukraine gained its independence in 1991, Ukrainians who engaged in genealogy were hampered by the Soviet regime's restrictive policies, monopoly over information, and the interpretation of history. Any pursuit of family history, no matter how innocuous, was officially treated with suspicion. Such attitudes explain the paucity of literature and limited North American resources that could help Ukrainians to trace their roots. This book cannot fill that void, but I hope it will provide a solid foundation for anyone embarking upon their own genealogical research.

Chapters 1 and 2 discuss general topics that are preliminary to research. Names are central to genealogy, and a good understanding of them makes research more effective; they are examined in chapter 3. Chapters 4 and 5 outline the early religious experiences of Ukrainians in North America and the church records that are available. Chapter 6 addresses the crucial question of determining the name of the European ancestral community. The records used for that purpose can also be used to recreate the initial experiences of the immigrants in their new homeland. Chapter 7 explains how to locate places on a map, describes the various administrative divisions that existed in the past, and looks at the many types of maps that can pinpoint exactly the location of the ancestral village and even the actual home. The resources for learning the history of a specific region are covered in chapter 8. Chapters 9 and 10 are devoted to church records, the principal overseas genealogical resource. The availability of these records and methods of accessing them are considered and a study of the various types of birth, marriage, and death records will enable anyone to utilize them. Chapters 11 and 12 survey other overseas materials. Several appendixes describe Ukrainian transliteration schemes and present a key to the scripts of the languages that were used in record keeping; provide a starting point for research by other ethnic groups with roots in Ukraine; and list useful Web sites.

Genealogy has been transformed in recent years by computers and the resources available on the Internet. These resources are mentioned, but the pace of change will insure that some of this

information will soon be dated and the Web sites modified or non-existent. In addition, it is only recently that Ukraine has become an open society. The removal of former travel restrictions and access to archives means that many new resources in Ukraine will be made known in the coming years.

Transliteration of the Ukrainian Cyrillic alphabet was done according to the modified Library of Congress (LC) system used by the Canadian Institute of Ukrainian Studies (CIUS), but with one qualification: the letters Є, Ї, Й, Ю, and Я are transliterated in two ways—Ye, Yi, Y, Yu, and Ya if they occur at the beginning of a word, and ie, i, i, iu, and ia otherwise. In addition, the CIUS method of transliterating the name ending ський as -sky has been adopted. Exceptions are made when material is quoted from sources where different systems were used, in the case of personal names that represent the usage adopted by individuals, and in the titles of Ukrainian books listed in the footnotes. In the text, Ukrainian book titles are presented in Cyrillic along with an English translation in parentheses. To help readers to find these titles in a library, their transliteration according to the strict LC system is provided in the footnotes and bibliography. The LC system was also used to transliterate Russian. Transliteration is discussed more fully in appendix 1.

Place names in Ukraine are also similarly transliterated in the text according to the modified LC system. The transliterations were done directly from Ukrainian to English rather than through intermediary languages. Researchers will encounter various spellings and names for cities, towns, and villages in Ukraine. These variations reflect the official languages used by the agencies that created the records in the past, namely, Polish, German, and Russian. For the sake of consistency and to conform with common practice, all communities are referred to by their present names and in the official language of the nation where they are located rather than by any former names or spellings—for example, Lviv and Kyiv rather than Lemberg/Lwów and Kiev; Przemyśl rather than Peremyshl; and Prešov rather than Priashiv. Exception is made in references to the former eparchies of Stanyslaviv (now called Ivano-Frankivsk) and Peremyshl (the Ukrainian name for the Polish city of Przemyśl). Specifically, the spellings adopted are those used on the map of Ukraine published by the Chief Administration for Geodesy, Cartography, and Cadastres (Головне управління геодезії, картографії та кадастру) in Kyiv in 1993. Names that refer to historical entities that do not exist today, Galicia and Volhynia, for example, are spelled according to the usage that has come to be accepted in English. Some current Ukrainian locality names are spelled differently from the official Ukrainian spellings of the 1920s, when a different orthography was used. Some of these variant spellings are included alongside the current names, for example, Pryluky/Pryluka.

Ukrainian funerals end with the soulful lament “Вічна пам’ять” (Eternal Memory). You will have, in a limited way, fulfilled that promise by researching and recording for posterity the names and history of your ancestors.

I have been fortunate to receive the co-operation of many individuals. Foremost, I am deeply indebted to Professor John-Paul Himka of the University of Alberta for his generous advice and assistance while I worked on this book. He took the time to read an early draft, translate some difficult documents, and make constructive suggestions.

This book has been fortified by the diligence of the editors at the Canadian Institute of Ukrainian Studies Press and the co-operation of the director of the institute’s publications programme, Roman Senkus, who responded patiently and helpfully to my requests for changes and updates to the manuscript.

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Dr. Paul Laverdure shared his knowledge of Catholicism and allowed me the use of Redemptorist library materials. Nevenka Koscevic, former head of Slavic Collections at the Elizabeth Dafoe Library at the University of Manitoba, always responded with enthusiasm to my requests. Dennis Pihach (no relation to me), chancellor of the Orthodox Church in America, Canada Diocese, provided many explanations about Orthodoxy. Diane Haglund, of the United Church Archives at the University of Winnipeg, suggested ideas and made archival materials available for my work. My thanks go also to the many people and institutions who replied to my enquiries or facilitated my work in some other way. Among them I would like to mention Leokadia Abrahamowicz, Matthew Bielawa, Steve Blodgett, Edward Brandt, Rev. Paul Chomnycky, Dr. Andrij Hornjatkevych, Mike Lisawski, Kahlile Mehr, Myron Momryk, Halyna Myroniuk, Kathy Szalasnyj, Maralyn A. Wellauer-Lenius, and Miriam Weiner.

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Chapter 1: Beginning Your Research

- **Practical Suggestions**
- **Beginning at Home**
- **Genealogy Books**
- **Genealogical Societies**
- **The Church of Jesus Christ of Latter-day Saints**
- **Libraries**

Curiosity and persistent effort will take you to your goals even if you are beginning with no knowledge of genealogy. The process starts with simple steps at home and expands in scope and complexity as you encounter new challenges and resources. It is logical to begin at home, where conversations with older family members will yield information and family stories that will not be found elsewhere. Books about genealogy that can be borrowed at public libraries provide ideas for research beyond the home. Genealogical societies and other libraries have resources that will enable you to acquire sufficient knowledge to proceed confidently to wide-ranging independent research.

Practical Suggestions

- You will save much time and effort by being well organized throughout the course of your work. Organize your material using files, boxes, ring binders, and any other organizing aids.
- Always make copies of your documents. Store the originals and work with the copies.
- If you have a computer, purchase a genealogy program. Genealogical software has the advantage of organizing and manipulating data in many different ways. For example, the program may be able to generate the names of all ancestors who were born, say, in the month of May. Take care to back up your data and to print a hard copy.
- Genealogy was successfully pursued long before there were computers, and much of the core work still has to be done without them. However, with the increase in data bases and other resources on the Internet, genealogy has dramatically changed in the last few years. Even if you do not own a computer, you can have access to one at a public library that has computers for use by the public. No special computer skills are required, and navigating the Internet can be learned easily. Researchers who are reluctant to use computers can enlist the help of children, grandchildren, or friends. Children are taught computer skills at school. Involving them in Internet-based research on your behalf may spark their interest in family history.
- As more and more names are collected, it is helpful to fill out a *pedigree chart*, which will give an overview of all your direct ancestors whose names you know and those whose names are missing. Also known as an *ancestry* or *lineage chart*, it diagrams your *direct line*, which is that of your ancestors (parents, grandparents, great-grandparents, and so on). Some pedigree charts

use the *Ahnentafel* numbering system, which assigns a number to each individual and thus provides “addresses” for all the people in the lineage. In this system, you are number one, your father is two, and your mother, three. Your father’s father is four, and your father’s mother is five. Your mother’s father is six, and her mother, seven. This same pattern is then repeated with the next generation. *Family group charts* keep track of individual families by listing parents and their children. They record data that is useful for establishing *collateral lines*, that is, lines derived from the siblings of your ancestors. These charts can be purchased at genealogical societies or drawn quite easily.

- The precise source of information should always be noted so that you or another researcher can readily consult the material in the future. This applies to original documents, published materials, microfilms, personal conversations, and all other sources. Each type of source requires specific items to make the citation complete. For example, when material is extracted from a book, note the author, title, editor(s), place of publication, publisher, year of publication, and page number(s). Data obtained from a document requires the name of the repository and the applicable terms of description used by that institution. If data is obtained from a microfilm, include its general title and number and some reference that would allow easy location of the item in the film. If errors are later spotted or matters require clarification, your citations will indicate exactly where you can find the original material. Without a list of sources, it may be impossible to locate material that was previously gathered randomly.
- Include a self-addressed, stamped envelope (SASE) when writing to others for information. The likelihood of a response is increased if you provide the recipient with a SASE. No one is obliged to answer you, so be polite and never demanding. When you do receive information, acknowledge its receipt and thank the respondent.
- Never send a letter or an e-mail just after writing it. The message can usually be improved if you review it a day later before sending it.
- There will be times when you feel you have reached a research dead end. You will most likely encounter names spelled in several different ways, and you may find records that contradict one another. Be creative and do not rely only on the prescribed methods. A solution may come when you examine the problem after some time has passed or after new information has become available. Repeat again what you have done previously—errors may have occurred, or information that was missed earlier may be noticed when examined a second or third time.
- Eventually your work should culminate in a family-history book. It can be a very short, simple account relating the information provided by family members, or it can be a lengthy volume resulting from a lifetime of work. In either case, you will have done your family a great service, for which they will be grateful. You will also have provided an invaluable gift for future generations, who will not have the unique opportunities available to you.
- Donate a copy of your family history to a genealogical society library and to the Family History Library (FHL) of the Church of Jesus Christ of Latter-Day Saints (LDS), or Mormons, in Salt Lake City, where it will be microfilmed, made available to a wider group of people, and stored for posterity.

Beginning at Home

A cardinal rule in genealogy states that you should work from what is known to what is unknown. By working backwards from the present, every step of your pedigree will have the weight of demonstrated proof. Assuming a relationship on the basis of a shared surname, and then attempting to prove it, can take you down many false paths.

Never delay talking to your parents, grandparents, or other relatives. A very common regret among family historians is not having talked to someone before he or she became infirm or died. Records, it is hoped, will always be preserved, but human lives are limited. Talking to the elderly is the first priority.

Visits are more productive than a phone call or a letter. The elderly can be suspicious of phone calls from strangers and replying by letter can be difficult for them. If the person you wish to contact lives far away and you must write, explain how you are related and what you are doing. Make things easier by spacing your questions on the page so that the recipient can jot down his or her answers between your questions. Keep the letter short and, of course, include an SASE.

Before dropping in on someone, advise them of your plans. During your visit, you will learn much more if you let the person reminisce and drift away from your questions. A genuine interest in their stories will bring to mind memories that may not surface in an interrogation-like interview. At some point, however, you will want to pose the questions that will support further research. Some useful questions to ask are:

- What do you remember about your parents or grandparents?
- Did they have brothers or sisters?
- Where did they live?
- Do you remember the maiden name(s) of so-and-so?
- Do you remember who the immigrant ancestor was?
- When did he or she arrive in Canada or the United States?
- Do you recall the name of the port of arrival?
- What was the ship's name?
- What is your earliest memory?
- Could you describe your oldest relatives—their appearance, personality, and occupation(s)?
- What was the family's religious denomination?
- Could you describe any weddings or funerals?
- Are there any favourite family recipes?
- How did the family celebrate Christmas and other holidays?
- Which school(s) did you and your relatives attend?
- What new technological innovations were introduced in your lifetime?
- What fashions were current when you were young?
- What did people do for entertainment?

- Do you know of any relatives overseas?
- What stories did your parents or grandparents tell you?
- Do you have any letters or cards from overseas?
- Do you have a family Bible that may have notes about the family?
- Do you have any documents that belonged to an earlier generation?

You should also ask to see the earliest family photos.

The elderly are rejuvenated by recounting their past. Further visits will bring out more information. Being in a rush does not promote relaxed recollection. Friends and neighbours of your relatives are also good sources of information about your family. They may remember people and events that your relatives may have overlooked or been reluctant to discuss.

Genealogy Books

There are hundreds of genealogy books, and many can be found in public and genealogical-society libraries. Read several of them, for each of them may present different ideas. These books will assist you generally and guide you in tracing your North American roots. Two of the books most widely used by Canadians are:

Angus Baxter, *In Search of Your Canadian Roots: Tracing Your Family Tree in Canada*, 3d ed. (Toronto: McClelland and Stewart, 1999); and

Eric Jonasson, *The Canadian Genealogical Handbook* (Winnipeg: Wheatfield Press, 1976).

Comprehensive and more recent information about the many types of records available can be found in guides published by provincial genealogical societies. The following are good examples:

Brenda Dougall Merriman, *Genealogy in Ontario: Searching the Records*, 3d ed. (Toronto: The Ontario Genealogical Society, 1996); and

Laura M. Hanowski, ed., *Tracing Your Saskatchewan Ancestors: A Guide to the Records and How to Use Them* (Regina: Saskatchewan Genealogical Society, 2000).

Though these books are provincial in scope, much of their material is generally useful.

There are many excellent reference books for Americans. For example,

Loretto Dennis Szucs and Sandra Hargreaves Luebking, eds., *The Source: A Guide Book of American Genealogy. A Beginner's Guide To Family History and Genealogy*, rev. ed. (Salt Lake City: Ancestry Incorporated, 1997);

Val D. Greenwood, *The Researcher's Guide to American Genealogy*, 2d ed. (Baltimore: Genealogical Publishing, 1990); and

Jim Willard, Terry Willard, and Jane Wilson, *Ancestors: A Beginner's Guide To Family History and Genealogy* (Boston: Houghton Mifflin, 1997).

In addition, there are many books on specific aspects of genealogy. Two examples are:

Christine Schaefer, *Guide to Naturalization Records of the United States* (Baltimore: Genealogical Publishing Co., 1997); and

James C. Neagles, *U.S. Military Records: A Guide to Federal and State Sources, Colonial America to the Present* (Salt Lake City: Ancestry, 1994).

The National Archives and Records Administration (NARA) in Washington, D.C., has published guides to the various types of records in its custody.

Researchers wishing to trace their roots in North America should definitely visit NARA's Web site, www.archives.gov, and the Web site of the Library and Archives Canada (LAC) in Ottawa, www.collectionscanada.ca. Both of these sites have genealogical sections that provide a great amount of useful information. In addition to descriptions of their holdings, they are making more and more data bases available on-line, some of them incorporating scanned images of actual records. Links are provided to other useful sites.

LAC has another integrated Web site devoted to genealogical resources at www.genealogy.gc.ca. Links to NARA's regional branches are available at www.archives.gov/facilities/index.html.

The Web sites of Canadian provincial archives are listed in appendix 3.

Three books dealing specifically with Ukrainian genealogy have been published:

John-Paul Himka and Frances A. Swyripa, *Sources for Researching Ukrainian Family History* (Edmonton: CIUS, 1984);

Meryl Andrejciw Geary, *Finding Your Ukrainian Ancestors* (Toronto: Heritage Productions, 1998); and

Kathlyn Szalasznjy, *How to Research Your Ukrainian Ancestry in Saskatchewan РОДОВІД (Rodovid/Genealogy)* (Saskatoon: Ukrainian Canadian Committee, 1986).

A wealth of information for Ukrainian genealogists can also be found in two books intended for Polish research. They are focussed on document interpretation and are outstanding in the range of different record types that are illustrated and analyzed in depth. Equally useful are the books' lengthy glossaries of Russian and Polish words encountered in diverse records:

Jonathan D. Shea and William F. Hoffman, *In Their Words: A Genealogist's Translation Guide to Polish, German, Latin, and Russian Documents*, vol. 1, *Polish* (New Britain, Conn.: Language and Lineage Press, 2000); and

———, *In Their Words: A Genealogist's Translation Guide to Polish, German, Latin, and Russian Documents*, vol. 2, *Russian* (New Britain, CT: Language & Lineage Press, 2002).

Genealogical Societies

It is a good idea to join a genealogical society early in your work. Genealogical societies are volunteer organizations that will not do your work for you, but they can offer advice on many

topics. Most societies have libraries with a range of useful materials—books, maps, microfilms, and publications of other genealogical organizations. It is in genealogical-society journals that the most current news and the experiences of other searchers are reported. The societies are involved in projects that generate many useful resources. For example, the Saskatchewan Genealogical Society has compiled from various sources the Saskatchewan Residence Index (SRI), which has more than one million names of people who live or have lived in Saskatchewan. The Ontario Genealogical Society has transcribed the inscriptions from monuments in over 3,500 cemeteries. The British Columbia Genealogical Society is currently indexing the 1901 federal census results for British Columbia. Most societies have projects to copy names and dates on gravestones and enter them in data bases.

The addresses of Canada's provincial genealogical societies follow. Some have only a mailing address, while others have a street address and a resource centre. The mailing address appears first, followed by the Web address, the street address if it is different, and the telephone number.

Newfoundland and Labrador Genealogical Society
Colonial Building, Military Road
St. John's, NF A1C 2C9
www3.nf.sympatico.ca/nlgs
354 Water Street, Room 202
St. John's, NF A1C 1C4
(709) 754-9525

Prince Edward Island Genealogical Society
Box 2744
Charlottetown, PE C1A 8C4
www.isn.net/~dhunter/peigs.html

Genealogical Association of Nova Scotia
Box 641, Station Central
Halifax, NS B3J 2T3
www.chebucto.ns.ca/Recreation/GANS/index.html

New Brunswick Genealogical Society
P.O. Box 3235, Station B
Fredericton, NB E3A 5G9
www.bitheads.com/nbgs

La Société de généalogie de Québec
Pavillon Louis-Jacques-Casault, salle 4266
Cité universitaire
Case postale 9066
Sainte-Foy, QC G1V 4A8
(418) 651-9127
www.genealogie.org

Québec Family History Society
173 Cartier Avenue
Pointe Claire, Québec
(514) 695-1502

mailing address: P.O. Box 1026
Pointe Claire, QC H9S 4H9
www.cam.org/~qfhs

Ontario Genealogical Society
40 Orchard View Boulevard, Suite 102
Toronto, ON M4R 1B9
www.ogs.on.ca

Ontario Genealogical Society Library
North York Public Central Library, Canadiana Department
5120 Yonge Street, 6th Floor
Toronto, ON M2N 5N9
(416) 395-5623

Manitoba Genealogical Society
1045 St. James Street, Unit E,
Winnipeg, MB R3H 1B1
(204) 783-9139
www.mts.net/~mgsi

Saskatchewan Genealogical Society
PO Box 1894
1870 Lorne Street, 2d floor
Regina, SK S4P 3E1
(306) 780-9207
www.saskgenealogy.com

Alberta Genealogical Society
Prince of Wales Armouries Heritage Centre
#116-10440 108 Avenue
Edmonton, AB T5H 3Z9
(780) 424-4429
www.compusmart.ab.ca/abgensoc

British Columbia Genealogical Society
P.O. Box 88054
Lansdowne Mall
Richmond, BC V6X 3T6
www.bcgs.ca

British Columbia Genealogical Society Resource Centre
12837 Seventy-sixth Avenue, Unit 211,
Surrey, BC V3W 2V3
(604) 502-9119

The North West Territories Genealogical Society P.O. Box 1715
Yellowknife, NT X1A 2P3
www.ssimicro.com/nonprofit/nwtgs

Most provincial societies have branches in the larger cities or towns of their province. For example, the Saskatchewan Genealogical Society has branches in twenty locations.

A list of genealogical societies in the United States can be found in Szucs and Luebking's *The Source*. The USGenWeb Project site www.rootsweb.com/~usgenweb has a vast amount of information and links to home pages for all fifty states.

In addition to provincial or state genealogical societies, there are those organized on an ethnic basis. Among these are Polish, German, Jewish, and Mennonite genealogical societies.

The multi-ethnic East European Genealogical Society (EEGS) has many Ukrainian members, and its journal, *East European Genealogist* (EEG), has been in the forefront in publishing original articles on Ukrainian research. Its valuable collection of maps and books is located at the University of Winnipeg:

East European Genealogical Society
P.O. Box 2536
Winnipeg, MB R3C 4A7
www.eegsociety.org

The Federation of East European Family History Societies (FEEFHS) periodically has articles of value for Ukrainian genealogical research in its *FEEFHS Journal*:

FEEFHS
P.O. Box 510898
Salt Lake City, UT 84151-0898
Its Web site <www.feefhs.org> provides many useful links.

There are several nascent Ukrainian genealogical groups in Canada. The Toronto Ukrainian Genealogical Group holds monthly meetings and publishes a newsletter:

The Toronto Ukrainian Genealogical Group
St. Vladimir Institute
620 Spadina Avenue
Toronto, ON M5S 2H4
(416) 923-3318, fax (416) 923-8266

The Ukrainian Genealogical Group of the National Capital Region (UGG-NCR) is a small group in Ottawa that has had monthly meetings since September 1999:

UGG-NCR
913 Carling Avenue
Ottawa, ON K1 4E3

In addition, a Ukrainian Special Interest Group is associated with the Alberta Genealogical Society in Edmonton.

Dismissed as a bourgeois pastime affiliated with the noble classes, genealogy was a proscribed subject in the Soviet Union. Since 1991, after Ukraine became independent, local and family history has become more popular. In Lviv the Ukrainian Heraldry Society was organized, and its publication *Znak* (The Sign) has presented many articles on a variety of topics. The following information about the society was provided by the editor of *Znak*, Dr. Andrii Grechylo:

The Ukrainian Heraldry Society (Ukrayinske heraldychne tovarystvo, UHT) is a non-profit public organization, which covers the whole of Ukraine and which works on researches in heraldry, sphragistics (sigillography), vexillology, genealogy, and emblem creating. It was established in 1990 in Lviv. Since 1995, it is a member of the International Federation of Vexillological Associations (FIAV) and the International Confederation of Genealogy and Heraldry (CIGH). UHT unites the main professionals (historians, lawyers, archives and museum workers) and amateurs out of all regions of Ukraine and foreign [countries]. The annual scientific heraldic conferences are held where common questions are discussed together with the scientists of neighbouring countries. Also, seminars and exhibitions are being organized and different materials published. Since 1993 the bulletin "*Znak*" (the Sign) is being published by the UHT. There is active cooperation with the archives and scientific institutions. The Ukrainian Heraldry Society makes catalogues of municipal emblems and flags, [and] gives overall help to local authorities on questions of archive materials, [the] reconstruction of historical symbols, or the elaboration of new ones. Members of the Society do research in heraldry, genealogy, emblems, [and] sphragistics; they also consult and execute draft works on questions of creating of emblems and flags.

Postal address: Ukrainian Heraldry Society, P.O. Box 1569, Lviv, UA-79013, Ukraine.¹

1 E-mail from Dr. Andrii Grechylo to the author, 29 November 1999.

Though it does not represent a genealogical society, the mailing list of www.infoukes.com serves as a forum for the exchange of information amongst researchers. Polish, German, and Jewish genealogical journals and books are also valuable sources for Ukrainian researchers. The names of some of these journals and the corresponding societies are given in appendix 3.

The Church of Jesus Christ of Latter-day Saints

The Family History Library (FHL) of the Church of Jesus Christ of Latter-day Saints (LDS) in Salt Lake City has no equal. For several decades the Mormons have been microfilming records of genealogical value in all the countries where permission for this work was given. A portion of the Ukrainian parish records in Polish archives was microfilmed in the 1970s. Since the early 1990s filming has been going on in several archives in Ukraine. These films are sent to Salt Lake City and, after being catalogued, are made available to researchers.

It is not necessary to go to Salt Lake City to view these records. Films can be sent to the Family History Center (FHC) nearest you. The rental price is very reasonable, and long-term loans can be arranged. Before attempting research overseas, determine if any resources are available from the LDS. The local FHC and some genealogical societies will have a catalogue of records that have been microfilmed, or it can be checked on-line. To learn where your nearest FHC is, check the Church's Web site <www.familysearch.org> or write to

The Family History Library
35 North West Temple Street
Salt Lake City, UT 84150

The many resources available from the LDS are described at www.familysearch.org. The *Family History Library Catalog* is the index of the enormous quantity of microfilms and books found at the FHL. By searching this catalogue you can determine the microfilm numbers of records that can be borrowed and viewed at a local FHC. The catalogue identifies not only all microfilmed records, but also the several hundred thousand books and maps available at the FHL. Many rare genealogical books can be found there, and some are available on microfilm. The on-line catalogue can be reached directly at www.familysearch.org/search/searchcatalog.asp. More detail about using it is given in chapter 9.

The *International Genealogical Index* (IGI) is a data base comprised of several hundred million names, submitted by LDS members and extracted from vital records. At present, the index does not include extractions from east European records. The *Ancestral File* is a data base of over thirty-five million names compiled mostly from pedigrees submitted by individuals. Census records, the U.S. Social Security Death Index, the Vital Records Index, and other resources can be searched on-line.

Libraries

A public library has much more to offer than books on genealogy. Regional histories can usually be found at a local library. Early issues of newspapers allow you to check obituaries and past news

and advertisements. You can make your family history more interesting by juxtaposing a family event with the news reported in the local paper that day; or you may want to see what items, styles, and prices were current, say, on the day your ancestor arrived in North America. Your local public library can obtain materials from other libraries through interlibrary loan. Loans of microfilmed census returns and passengers lists from the LAC in Ottawa can also be arranged.

Public libraries, however, will not have maps detailed enough to locate small communities. These and other resources can be found at genealogical-society and university libraries. The EEGS in Winnipeg has gazetteers and detailed maps of eastern Europe, both for the Austrian period and for present-day Ukraine. Genealogical-society libraries have books on the many aspects of genealogy, collections of family histories, and data bases that are useful in name searches. Family histories donated to libraries can be consulted to see if branches of your family have already been researched by others.

Many libraries are to be found on a single university campus, so it will be necessary to find out which ones house the history and map collections. Most universities have detailed maps, which, if not in the main library, can sometimes be found in the library of the geography department. University libraries are principal centres for books that can inform you about overseas local history.

Some university libraries in Canada and the United States are specifically noted for their Slavic collections and even large Ukrainian holdings.² They are

The Humanities and Social Sciences Library
University of Alberta
Edmonton, AB T6G 2J5
www.library.ualberta.ca/library.html

The John Robarts Library
University of Toronto
130 St. George Street
Toronto, ON M5S 1A5
www.library.utoronto.ca

The Elizabeth Dafoe Library
University of Manitoba
Winnipeg, MB R3T 2N2
www.umanitoba.ca/libraries

2 The library Web pages are, in some cases, for the entire university library system rather than for the individual library listed. A more comprehensive listing of libraries and archives in North America and Europe, along with an outline of their holdings, is provided in John-Paul Himka's *Galicia and Bukovina: A Research Handbook about Western Ukraine: Late Nineteenth and Twentieth Centuries* (Edmonton: Alberta Culture and Multiculturalism, 1990). Copies may be purchased from: DHSA, The Provincial Archives of Alberta, 12845-102 Avenue, Edmonton, AB T5N 0M6, Canada. It is also available on-line at <www.ourroots.ca>.

The Widener Library
Harvard University
Cambridge, MA 02138
www-hcl.harvard.edu/widener

The Slavic and East European Library
University of Illinois
1408 West Gregory Drive
Urbana, IL 61801
www.library.uiuc.edu

The Harlan Hatcher Graduate Library
University of Michigan
Ann Arbor, MI 48109-1205
www.lib.umich.edu

The Hoover Institution Library
Hoover Tower
Stanford University
Stanford, CA 94305-6010
www.hoover.org/hila

Two other libraries in the United States have enormous Slavic collections:

The Library of Congress
101 Independence Avenue SE
Washington, DC 20504
www.loc.gov

The New York Public Library
Fifth Avenue and Forty-second Street
New York, NY 10018-2788
www.nypl.org

In addition, four Ukrainian institutions in the United States and Canada have large collections:

The Shevchenko Scientific Society
63 Fourth Avenue
New York, NY 10003-5200
www.shevchenko.org (incl. an on-line library catalogue)

The Ukrainian Academy of Arts and Sciences in the U.S.
206 West 100th Street
New York, NY 10025

The Ukrainian Cultural and Educational Centre (Oseredok)
184 Alexander Avenue East
Winnipeg, MB R3B 0L6
www.oseredok.org/ucec

The Ukrainian Museum and Archives, Basilian Fathers
Box 379, 5420 Sawchuk Street
Mundare, AB T0B 3H0

Chapter 2: Historical Preliminaries

- **The History of Ukraine**
- **Immigration to North America**
- **Books, Publishers, and Bookstores**

A broader view of the ancestral past and a better understanding of the available resources requires at least a cursory knowledge of Ukrainian history. Today Ukraine is an independent state, but continuity has not been a feature of Ukrainian statehood. For much of its past, Ukraine has been subjected to the rule of its neighbours and was included in their empires. The absence of statehood does not imply a lack of a history, but it does complicate genealogical research.

The History of Ukraine

The earliest state in which Ukrainians lived was Kyivan Rus', which existed from the tenth to the thirteenth century. Its most successful period coincided with the reigns of Grand Princes Volodymyr the Great (980–1015) and Yaroslav the Wise (1036–54). The acceptance of Byzantine Christianity in 988 provided the impetus for the rapid development of writing, architecture, and other arts, which made Kyivan Rus' a leading medieval state in eastern Europe. This large confederation fragmented into several principalities in the late eleventh century. In the western regions of Ukraine the principalities of Galicia and Volhynia united into the Principality (later, Kingdom) of Galicia-Volhynia.¹ Many new towns were founded during this period, including Lviv (in 1256), which served as the kingdom's capital. Regionalism led to the decline of Kyivan Rus' and its destruction by the Mongol invasion of 1238–40.

The outcome of Polish eastward expansion and the growth of the Grand Duchy of Lithuania in the latter part of the fourteenth century was the replacement of Mongol overlordship by Polish rule in Galicia and by Lithuanian administration over the rest of Ukraine except Transcarpathia (Zakarpattia) and Bukovyna, which became part of Hungary and Moldavia. The Union of Lublin of 1569 incorporated all Ukrainian lands formerly ruled by Lithuania into the Polish part of the Polish-Lithuanian Commonwealth. With Poland's encroachment into Ukrainian lands came the rule of nobles and magnates, serfdom, and the assimilation of Ukraine's elites. The severity of feudal conditions encouraged many to flee to the uninhabited regions of south-central and eastern Ukraine, where Cossack life offered a freer existence. Accompanying Polish political administration were Roman Catholic pressures, which were instrumental in the creation of the Uniate Church in 1596. At the same time, in reaction to the spread of Catholicism, Ukrainian Orthodoxy experienced a revival. Since the acceptance of Christianity in 988, the Orthodox Church in Ukraine had been under the jurisdiction of the patriarch of Constantinople, and it was not until the late seventeenth century that the church became subject to the patriarch of Moscow.

The Cossack-controlled regions of Ukraine evolved from a frontier society to a semi-

¹ The territory of medieval Galicia roughly corresponded to what later came to be known as Eastern Galicia. Only during the period after the partitions of Poland was the southeastern strip of present-day Poland joined to Eastern Galicia to form the Austrian province of Galicia.

autonomous state (the Hetmanate) in the seventeenth century. Cossack rule promoted the interests of Orthodoxy and defended the population from Crimean Tatar raids and the expansion of the Ottoman Empire. Numerous peasant rebellions culminated in the great Cossack and peasant uprising against Polish rule in 1648. Hetman Bohdan Khmelnytsky, the leader of the revolt, entered into a fateful alliance with Muscovy in 1654, the so-called Pereiaslav Agreement, which ever since has been used by Russia to claim the unity of the two peoples. The agreement was seen by the Ukrainian side as a defensive alliance against Poland, but in 1667 Poland and Russia concluded the Treaty of Andrusiv, which placed Galicia and Right-Bank Ukraine (i.e., west of the Dnipro River) under Polish authority, and the Left Bank under Russian protection. During the Swedish-Russian War, Hetman Ivan Mazepa joined the Swedish side, but the Russian victory at the Battle of Poltava in 1709 led to the gradual demise of the Hetmanate and its total incorporation into the Russian Empire. The total loss of Ukrainian autonomy came at the end of the eighteenth century during the reign of Catherine II. From 1772 to 1795 the three imperial powers of Russia, Austria, and Prussia partitioned the Polish Commonwealth. Galicia was included in the Austrian domains, while the remainder of what had been Polish-ruled Ukraine became part of the Russian Empire in 1793 and 1795. In 1774 Austria occupied Bukovyna, which had been under Ottoman suzerainty, and in 1786 Austria formally annexed the region. Transcarpathia was still part of the Hungarian Kingdom, but the latter was now united with Austria in the Habsburg monarchy.

The early Austrian period was noted for the many positive reforms undertaken by the enlightened absolutists Maria Theresa and Joseph II. These reforms included alleviating the plight of the peasants and raising the status of the Uniate Church (renamed the Greek Catholic Church in 1774). The abolition of serfdom in Galicia and Bukovyna in 1848 and in the Russian Empire in 1861 had a drastic impact on the rural world. The early liberal Habsburg rule, however, gave way to Polish domination of the administrative affairs of Galicia in the latter part of the nineteenth century. In the Russian Empire, restrictions on Ukrainian cultural activity promoted general Russification. In spite of these unfavourable conditions, the nineteenth century was the century of awakened national consciousness. It was the century of Taras Shevchenko and of rapid Ukrainian political maturation in Galicia. When the Austro-Hungarian and Russian Empires crumbled in 1917–18, the Ukrainians, like the Czechs, Poles, Serbs, and others, attempted to establish their own states.

After the Bolshevik seizure of power in Petrograd in November 1917, the Ukrainian National Republic (UNR) was organized in what had been tsarist-ruled Ukraine. In January 1918 the UNR declared independence. Later in that same year the Western Ukrainian National Republic was proclaimed in Eastern Galicia, which had come into conflict with resurgent Poland. In 1919 the two Ukrainian republics proclaimed their unification, but the new entity proved short-lived because of war with Bolshevik Russia in the east and defeat by the Poles in the west. Galicia and parts of what had once been tsarist-ruled Ukraine (Volhynia, Polissia) were incorporated into Poland, Bukovyna became part of Romania, and formerly Hungarian-ruled Transcarpathia was incorporated into the newly created state of Czechoslovakia. After the fall of Kyiv to the Red Army, a Ukrainian Socialist Soviet Republic was established. In 1922 it became part of the USSR.²

The years 1939–47 were a time of drastic changes. When Germany invaded Poland in 1939, the Soviet Union occupied Poland's Ukrainian-inhabited provinces and incorporated them into

2 "Kyiv" is now the official English spelling (transliterated from Ukrainian) of Ukraine's capital. Before Ukraine became independent in 1991, Russian-based transliterations or renderings of the city's name, "Kiev" and, earlier still, "Kieff," were used in the English-speaking world. "Kiev" is still widely used in the English-language press.

the USSR. This arrangement ended with the Nazi invasion of the Soviet Union in 1941. At the conclusion of World War II, the new international boundaries included most Ukrainian-inhabited lands within the Ukrainian SSR. Some communities remained within Czechoslovakia and Romania. The large Ukrainian minority in Poland, however, was expelled from its ancestral lands, first in 1946 to the Ukrainian SSR, and then in 1947 to regions in northern Poland and in Poland's new western borderlands, which had been emptied of their former German population. The 1947 expulsions were concentrated in the Lemko border region of southeastern Poland.

The incorporation of former Eastern Galicia into the Soviet Union brought about sweeping changes in the region, not the least being the abolition and suppression of the Ukrainian Greek Catholic Church. The stagnation and eventual unravelling of the USSR provided an opportunity for the population of Ukraine to vote overwhelmingly for establishing an independent state. In 1991 an independent Ukraine finally achieved the means to pursue its development according to its own decisions and to present its history with its own voice.

There are several significant events in Ukraine's past that impinge directly on genealogical research. Most Ukrainians in North America are descended from emigrants from Western Ukraine, specifically from the present-day oblasts of Lviv, Ternopil, Ivano-Frankivsk, Chernivtsi, and Zakarpattia (Transcarpathia). These territories had been part of the Austro-Hungarian Empire for a century and a half, and most overseas research will coincide with this period. It is common to hear North American Ukrainians say that their ancestors had come from Austria and that they had searched in vain for their ancestral village on a current map of Austria. Family historians should recognize that their ancestors used the term "Austria" loosely; most certainly they had in mind the western end of present-day Ukraine that had once been part of the Austro-Hungarian Empire.

Descendants of immigrants from the Ukrainian lands in interwar Poland (1918–39) should know that that republic's borders were not the same as the present borders of Poland. Also, in 1946 and 1947, there were massive voluntary and involuntary dislocations of peoples to make political boundaries correspond more closely to ethnic ones. Those cataclysms explain the discontinuity of Ukrainian habitation in ancestral villages that currently lie outside Ukraine's borders.

These few lines do not begin to tell one thousand years of history. Researchers should read at least one general history of Ukraine. Numerous books are available, but the most recent and best are *A History of Ukraine* (Toronto: University of Toronto Press, 1996) by Paul Robert Magocsi, and Orest Subtelny's *Ukraine: A History*, 3d ed. (Toronto: University of Toronto Press, 2000). Magocsi's *Ukraine: A Historical Atlas* (Toronto: University of Toronto Press, 1985) is a compact history superbly illustrated with maps. The post-World War II displacements are explained in his excellent *Historical Atlas of Central Europe*, revised ed. (Toronto: University of Toronto Press; Seattle: University of Washington Press, 2002).³ Ukraine's centuries-long absence of statehood meant that the country's history was, for the most part, written by its occupiers. An insight into how Ukraine's history has been interpreted by neighbouring and native historians can be found in Stephen Velychenko's *National History as Cultural Process: A Survey of the Interpretations of Ukraine's Past in Polish, Russian, and Ukrainian Historical Writing from the Earliest Times to 1914* (Edmonton: Canadian Institute of Ukrainian Studies Press, 1992).

3 First edition: *Historical Atlas of East Central Europe* (Toronto: University of Toronto Press; Seattle: University of Washington Press, 1993). The state archive in Przemyśl has materials pertaining to the expulsions that can be used for genealogical purposes. Numerous village lists of Ukrainians who were to be expelled from their homes and forcibly deported either to Soviet Ukraine or to distant parts of northern or western Poland were compiled. The lists include the names of family members and their ages. It is not clear how comprehensive these materials are.

John-Paul Himka's *Galicia and Bukovina: A Research Handbook about Western Ukraine, Late 19th and 20th Centuries* (Edmonton: Alberta Culture and Multiculturalism, 1990) is of paramount importance for genealogists. It explains various jurisdictions and their changes over time, lists useful terms in all the languages that were used in Western Ukraine, describes institutions with major relevant holdings, and has a bibliography with many titles not commonly seen elsewhere. Himka's *Galician Villagers and the Ukrainian National Movement in the Nineteenth Century* (Edmonton: Canadian Institute of Ukrainian Studies, 1988) provides a socio-political perspective on the world of our ancestors and the conditions that determined their lives. Stella Hryniuk's *Peasants with Promise: Ukrainians in Southeastern Galicia, 1880–1900* (Edmonton: Canadian Institute of Ukrainian Studies Press, 1991) looks at the districts of Borshchiv, Chortkiv, Husiatyn, Terebovlia, and Zalishchyky. A condensed history of Galicia with an extensive bibliography is presented in Paul Robert Magocsi's *Galicia: A Historical Survey and Bibliographic Guide* (Toronto: University of Toronto Press, 1985).

The broadest reference work on Ukraine in English is the five-volume *Encyclopedia of Ukraine*, ed. Volodymyr Kubijovyč and Danylo Husar Struk (Toronto: University of Toronto Press, 1984–93). It is also available on-line, though not yet fully, at <www.encyclopediaofukraine.com>.

Another valuable reference work is the earlier, two-volume *Ukraine: A Concise Encyclopaedia*, ed. Volodymyr Kubijovyč (Toronto: University of Toronto Press, 1963–71).

Immigration to North America

Ukrainian immigration to North America is characterized by three periods or waves, all somewhat different from one another. Since Ukraine's independence in 1991, the freedom to travel abroad has resulted in a smaller fourth wave. The first wave, the largest one, in Canada began in 1891 and was halted by the outbreak of war in 1914. Most of its immigrants were peasants leaving for economic reasons. The majority of those arriving in Canada came from Galicia and Bukovyna. Mass Ukrainian immigration to the United States began in the 1870s, but there were individuals who arrived much earlier. The earliest to arrive were, for the most part, from tsarist-ruled Ukraine who had moved to Alaska before it was purchased by the United States. From Alaska, many of them moved on to California. A high proportion of the first-wave immigrants to the United States came from Galicia and Transcarpathia.

The settlement patterns of those who went to the United States and of those who went to Canada contrasted sharply. Immigrants to the United States settled in the urban, industrial regions of Pennsylvania, New York, Ohio, and Michigan, while most of the Canadian arrivals chose the rural areas of the three prairie provinces of Manitoba, Saskatchewan, and Alberta, in response to the Canadian government's campaign to settle the still sparsely populated western prairies. Most newcomers were located in bloc settlements roughly along a Winnipeg–Edmonton axis, with significant numbers finding employment in Ontario and Quebec. Over 171,000 Ukrainians came to Canada between 1891 and 1914.⁴ The estimated number of Ukrainians in the United States by 1914 is 250,000.⁵

The nature of this first immigration to Canada can be helpful in determining where ancestors had lived in Europe. Emigrants from the same or neighbouring villages tended to cluster together in their Canadian locations. If your ancestral village is not known, a reasonable first guess would

4 Lubomyr Y. Luciuk and Bohdan S. Kordan, *Creating a Landscape: A Geography of Ukrainians in Canada* (Toronto: University of Toronto Press, 1989), map 3.

5 Subtelny, *Ukraine: A History*, 551.

be that it is the same as that of your ancestor's neighbours in Canada. The first years of many immigrants in Canada can be reconstructed in some detail from the available homestead files.

During the second, interwar, wave of immigration (1920–39), about 70,000 Ukrainians came to Canada. The majority still settled in the prairie provinces and Ontario, but this time many decided to live in urban areas. Unlike the first-wave settlers, this group included individuals from many different occupations. Approximately 10,000 Ukrainians arrived in the United States during the interwar years.⁶

The third, postwar, wave of immigrants (1945–53) brought 30,000 Ukrainian immigrants to Canada. Among them were many highly skilled political refugees from central and eastern Ukraine. The majority of these new immigrants settled in the urban regions of Ontario and Quebec. In the United States, approximately 80,000 settled in New York City, Philadelphia, Chicago, Detroit, and other large urban areas in the northeastern states.⁷

Books, Publishers, and Bookstores

A great deal of material is available about Ukrainian life in Canada and the United States. Publications range from general and local histories to personal pioneering accounts. Some representative titles include:

Vladimir Kaye, *Early Ukrainian Settlements in Canada, 1895–1900: Dr. Josef Oleskiw's Role in the Settlement of the Canadian Northwest* (Toronto: University of Toronto Press, 1964);

Michael H. Marunchak, *Ukrainian Canadians: A History*, 2 eds. (Winnipeg: Ukrainian Free Academy of Sciences, 1970, 1982);

Frances Swyripa, *Ukrainian Canadians: A Survey of Their Portrayal in English-Language Works* (Edmonton: Canadian Institute of Ukrainian Studies, 1978);

William A. Czumer, *Recollections about the Life of the First Ukrainian Settlers in Canada* (Edmonton: Canadian Institute of Ukrainian Studies, 1981);

Manoly R. Lupul, ed., *A Heritage in Transition: Essays in the History of Ukrainians in Canada* (Toronto: McClelland and Stewart, 1982);

Orest T. Martynowych, *Ukrainians in Canada: The Formative Period, 1891–1924* (Edmonton: Canadian Institute of Ukrainian Studies Press, 1991);

Orest Subtelny, *Ukrainians in North America: An Illustrated History* (Toronto: University of Toronto Press, 1991); and

Myron Kuropas, *The Ukrainian Americans: Roots and Aspirations, 1884–1954* (Toronto: University of Toronto Press, 1993).

Additional titles can be found in the bibliography.

A large number of Ukrainians had emigrated to Brazil before immigration to North America began. After World War II, many Ukrainians settled in Australia. Today there are Ukrainian communities in many parts of the world. A large survey of this diaspora is provided in Ann Lencyk

6 Ibid., 551.

7 Ibid., 557.

Pawliczko, ed., *Ukraine and Ukrainians throughout the World: A Demographic and Sociological Guide to the Homeland and its Diaspora* (Toronto: University of Toronto Press, 1994).

The three largest publishers of Ukrainian history books in the English language are the Canadian Institute of Ukrainian Studies Press, the University of Toronto Press, and the Ukrainian Research Institute at Harvard University. Current titles can be obtained by requesting their publication catalogues or viewing them on-line:

Canadian Institute of Ukrainian Studies
450 Athabasca Hall, University of Alberta
Edmonton, AB T6G 2E8 , Canada
tel. (780) 492-2973, fax (780) 492-4967
www.ualberta.ca/~cius or www.utoronto.ca/cius

Harvard Ukrainian Research Institute
1583 Massachusetts Avenue
Cambridge, MA 02138, USA
tel. (617) 495-4053, fax (617) 495-8097
www.huri.harvard.edu

University of Toronto Press
5201 Dufferin Street
Toronto, ON M3H 5T8, Canada
tel. 1-800-565-9523, fax 1-800-221-9985
www.utpress.utoronto.ca

Books that are not current will, of course, only be found in libraries or in bookstores that sell used books. Searches for such books can be made at various Web sites, including <www.amazon.com>, <www.abebooks.com>, <www.barnesandnoble.com>, and <www.bookfinder.com>.

Public libraries in cities and towns with sizeable Ukrainian populations will have some of the titles mentioned in the preceding paragraphs. A wealth of material can be found in university libraries. Many publications can also be purchased at Ukrainian bookstores, such as the Ukrainian Book Store in Edmonton and Yevshan in Beaconsfield, Quebec, both of which have a mail-order service and an on-line catalogue:

Ukrainian Book Store
P.O. Box 1640
10215 Ninety-seventh Street
Edmonton, AB T5J 2N9 , Canada
tel. 1-866-422-4255, fax (780) 425-1439
www.ukrainianbookstore.com

Yevshan Communications
Box 325
Beaconsfield, QC H9W 5th, Canada
tel. 1-800-265-9858, fax (514) 630-9960
www.yevshan.com

The Family History Library in Salt Lake City has an enormous quantity of rare books, gazetteers, and detailed maps that have been microfilmed and are available through a local Family History Center. The library's catalogue can be viewed at <www.familysearch.org/search/searchcatalog.asp>.

Chapter 3: Names

- **Name Variations**

- **Given Names**

 - Origins

 - Tables of Transcriptions, Equivalents, and Diminutives

- **Surnames**

 - Origins and Roots Meanings

 - Surnames Derived from Given Names

 - Surnames Derived from the Place of Residence or Origin

 - Surnames Derived from Occupations, Professions, and Social Status

 - Surnames Derived from Individual Characteristics

- **Endings**

A good understanding of names is a prerequisite for successful research, because considerable time is spent searching through name lists in various types of records and languages. In chapter 2 the political/state changes occurring on the territory of Ukraine were outlined. That history bears directly on the official languages that were used and the records that were created. As a result, an individual name can appear in several forms. Unless you are familiar with a name's variant spellings or foreign-language equivalents, you may skip over the name that is being sought.

Name Variations

During the Austrian period, state records were written in German, Polish, and sometimes in both German and Polish or Polish and Ukrainian. In the interwar period, Polish was the official language in western Ukraine. The Greek Catholic Church initially kept metrical records in Church Slavonic, then Latin, and, from the turn of the twentieth century, Ukrainian. In the Russian Empire, state and church records were kept in Russian and Church Slavonic. Romanian and Hungarian may be encountered in the records of Bukovyna and Transcarpathia.

State documents normally do not give name equivalents but transliterate the name. For example, Іван (Ivan, the Ukrainian equivalent of John) would not appear in a Polish document as Jan, the Polish equivalent. Instead, it could well be transliterated as Iwan, that is, given a Polish orthography and pronunciation similar to the Ukrainian. Church records, on the other hand, quite consistently used Latin equivalents, and there Іван would be replaced by Joannes. Іван could also appear as Ioan in Romanian documents. Unless one knows that Іван, Iwan, Joannes, Ioan, and John could be used interchangeably, essential entries might be overlooked.

Names will have different spellings for many other reasons. Though their spelling in church metrical records is quite consistent, their pronunciation may have changed over the centuries, and that would be reflected in the written records. For example, the names Skicko and Buszko were

spelled this way in the twentieth and nineteenth centuries, but at the turn of the nineteenth and during the eighteenth century the spellings were Skoczko and Bozko. Apart from the evolution of pronunciation, a different recorder may have introduced another spelling.

The main reason, however, for the variety in spelling stems from the use of the Cyrillic alphabet by Ukrainians and the resultant transliteration of Ukrainian names into Russian, Polish, German, and, occasionally, into Romanian and Hungarian. Transliteration is the representation of a word written in one alphabet using the characters of another. In all of the above languages except Ukrainian and Russian, the Latin alphabet is used. When Ukrainian names were written in those foreign languages, the original sounds were maintained as closely as possible. Distortion in pronunciation occurred when these forms were transplanted to the English setting of North America. Their appearance on official documents in Latin may lead some descendants to assume that it represents a proper spelling of the name. These spellings, true transliterations into Polish or German, are not transcriptions into English and should not be considered appropriate even though they had the weight of being the legal spellings. Appendix 1 displays some of the systems of transliteration that are used today.

A principal distortion of Ukrainian names when transcribed into Russian and then into English arises from the Cyrillic character *г*, which is pronounced "g" in Russian and "h" in Ukrainian. Another involves the Cyrillic "и," pronounced "i" in Russian and "y" in Ukrainian. Thus the Ukrainian surname Галик would show up as Galik rather than Halyk, the direct transliteration from Ukrainian to English. Several other differences between Ukrainian and Russian are outlined in appendix 1.

Ukrainian surnames have a Polish orthography in records of the Greek Catholic Church written in Latin because the Latin alphabet is used in Polish. Just as in Russian, Polish transcribes *г* as "g". The most characteristic features of Polish transliteration are displayed when the Ukrainian letters *в, г, й, х, ц, ч, ш, щ*, and *я* occur in a name. In Polish these are given the corresponding letters *w, g, j, ch, c, cz, sz, szcz*, and *ja*. Erroneous pronunciation results because some of these combinations do not occur in English and several letters are pronounced differently. The following table shows the differences in spelling between names transcribed into Polish and those transcribed directly into English.

Letter	Ukrainian	Polish	English
в, ч	Ковальчук	Kowalczuk	Kovalchuk
г, ч	Богач	Bogacz	Bohach
й	Камінський	Kamínskyj	Kaminsky
х	Химка	Chymka	Khymka
ц	Проць	Proć	Prots
ш	Шела	Szela	Shela
щ	Щербак	Szczerbak	Shcherbak
я	Яремко	Jaremko	Yaremko

Similar inappropriate spellings in English derive from direct copying of names that had been transcribed into German, as, for example, when *ц* was transcribed as "tz", *ш* as "sch", and *я* as

“ja” (Protz, Schela, Jaremko). Names transcribed into Romanian or Hungarian will also present difficulties to the English speaker.

In addition to variations arising from different transliterations, Ukrainian names experienced mutations when they were transplanted to North America. Most of these distortions occurred because recording officials were not familiar with Slavic names. Some immigrants, or their children, modified their names or adopted English first-name equivalents to make them acceptable in an English-language environment.

Some of these spellings that do not result from any systematic process can be seen later in this chapter in the list of surnames derived from first names. Common are the use of “ovich” or “owich” instead of “ovych,” the formal transcription (e.g., Fedorowich, Romanowich). A peculiar yet frequent spelling inverts the “i” and “u” in names ending in “юк” (e.g., Danyluik rather than Danyliuk). Ж, transcribed as “Zh,” often loses the “h” (e.g., Zukewich rather than Zhukevych). The latter name also illustrates the tendency to substitute the ending “wich” for “vych”. Some spellings do not necessarily reflect an effort to conform more closely to an English pronunciation, but have a haphazard quality (e.g., Pawluck, Stefanuk).

Researchers may well ask what the correct spelling of their name is. The correct spelling is the one in Ukrainian Cyrillic. There is no absolute answer to what the appropriate spelling in English should be. The fact that there are several transliteration systems says as much. Because there is not an identity of all sounds in one language with those of another, it is not always possible to provide a perfect match, and hence the various conventions. Appendix 1 presents several systems that are used to transliterate words formally from Ukrainian to English. For the purpose of names, however, it can be argued that in some cases an approximate phonetic spelling may facilitate a better pronunciation by an English speaker than would a technically correct transliteration. For example, in the systems presented in appendix 1, the name Юрій Яворський would be transliterated as Yurii Yavors'kyi, IUrii IAvors'kyi, Iurii Iavorsky, Yuriy Yavors'kyy, or Jurij Javors'kyj. Yet it would not be surprising for an individual with that name to opt for Yuri Yavorsky as an alternate.

In everyday usage in Ukrainian, as in other languages, variants of given names frequently occur. For example, in English, Betty and Liz are used in place of Elizabeth. The most common variation in Ukrainian is the diminutive name form, which is defined as a version of a name that indicates a person's small size or the quality of being familiar, lovable, or contemptible.¹ Smallness, and often endearment and familiarity, can be expressed by adding -ka, -ko, -chyk, and other suffixes to a name, as in Oksana/Oksanka, Vasyi/Vasylo, and Andrii/Andriichyk. The prevalence of diminutives in many non-church records and their frequent everyday usage suggests that many can be considered actual first names rather than strict diminutives. Diminutives often appear in passenger lists and even on state documents. They also occur in the Josephinian and Franciscan cadastral records. Examples of diminutives for the more common names follow later in this chapter.

Before given names and surnames are discussed any further, a third type of name needs mentioning. Ukrainians in North America do not use, and generally are not aware of, the patronymic, a naming practice that is now common throughout Ukraine. Patronymics have been used for centuries in the regions of Ukraine that were part of in the Russian Empire. They became

1 For more detail on the definitions of variant name forms, see William F. Hoffman and George W. Helon, *First Names of the Polish Commonwealth: Origins and Meanings* (Chicago: Polish Genealogical Society of America, 1998), 56–58.

established in Western Ukraine only after the incorporation of that region into the Soviet Union at the conclusion of World War II. A patronymic is neither a given name nor a surname (although some are identical to surnames based on given names), but a patrilineal name based on the first name of one's father. In Ukraine, as in Russia, it is normal to be addressed by one's first name and patronymic. Patronymics are formed by adding the suffix -ovych (for males) or -ivna (for females) to the father's first name. For example, if Roman Kozak had a son, Ivan, and a daughter, Anna, the son would be called Ivan Romanovych Kozak, and the daughter, Anna Romanivna Kozak. In conversation, the son and daughter would be addressed Ivan Romanovych and Anna Romanivna in a manner similar to using a first and second given name. Where patronymics were recorded, their inclusion provides the given name of the male parent. The corresponding patronymic endings in Russian are -ovich and -ovna.

Given Names

Origins. The use of personal or given names extends indefinitely into the past. The names the inhabitants of Kyivan Rus' used underwent a dramatic change when Grand Prince Volodymyr the Great officially adopted Christianity as the faith of his realm in 988. To sever the ties of his subjects with their pagan past, everyone was given a Christian name upon being baptized. For some time pagan names persisted, for individuals usually had a "worldly" name in addition to their "church" given name. In time, however, nearly all the pagan names were vanquished. But some have survived: Volodymyr, Yaroslav, Mstyslav, Sviatoslav, and other names ending in -slav and -slava, Oleh, Olha, and Ihor, the latter three being modified Norse borrowings. The use of Volodymyr and Olha remained popular after the two most famous early Rus' rulers with these names were canonized. Yaroslav and Sviatoslav are names that were revived in the nineteenth century.²

Christian names were chosen from a register of saints and martyrs, each of whom had a particular day of the year assigned to them. These names had their origins in Greek, Latin, and Hebrew nomenclature and entered Kyivan Rus' along with Byzantine Christianity and its church calendar.

Because the Southern Slavs had become Christians a century earlier than the Eastern Slavs, one of their dialects was adapted as an ecclesiastical language for the latter. It was via this Old Church Slavonic language (OCS) that Christian names were introduced. Associated popular forms of these names were created through Slavic modifications and by direct borrowing of South Slavic or Bulgarian names, which themselves had earlier been derived from the neighbouring vernacular Greek. This process resulted in dual forms for many names—the official ecclesiastical version and the vernacular form (e.g., Georgii/Heorhii vs. Yuri).

When Greek names were first imported, they were transcribed phonetically into OCS. With few exceptions, the pronunciation of the name corresponded to the original Greek.³ This conformity is evident in Ukrainian names that begin with the letter B, which is pronounced "V," as it was in

2 See Yaroslav Hrytsak, "History of Names: A Case of Constructing National Historical Memory in Galicia, 1830–1930s," *Jahrbücher für Geschichte Osteuropas* 49 (2001): 163–77.

3 I[raida] I. Gerus-Tarnawecy, *Anthroponymy in the Pomianyk of Horodyšče of 1484* (Winnipeg: Ukrainian Free Academy of Sciences, 1965), 23–24.

Byzantine Greek. In Ukrainian this sound has been preserved, while in English names the earlier Greek “B” pronunciation for this letter has been retained. This is evident, for example, in the Ukrainian names Vasył and Varvara, which are Basil and Barbara in English.

One exception to fidelity to Greek pronunciation occurred when Θ (th) was to be transcribed. Even today, when a Ukrainian is heard speaking English, it is often evident that Ukrainian does not have a “th” sound. When it was transcribed, “f” or “v” were substituted for Θ. Thus the name Theodorus was pronounced and written “Feodorus”, and the resulting diminutive is Fedko. Theodorus is a Latinization of the Greek Θεόδωρος, which was written in Church Slavonic as Ѡѣдѣрь. In Old Ukrainian this became Федор (Fedor), which in turn became Федір (Fedir), with the diminutive Федько (Fedko). This particular name presented a research problem for me when a civil-registry clerk could not find the record of my great-great-grandfather, Theodorus Pihach. Not following the guidelines, the priest had entered my ancestor’s name in the record using the colloquial Fedko instead of Theodorus. The clerk, not aware that Fedko and Theodorus referred to the same individual, concluded that there was no entry for Theodorus. Apart from illustrating the value of having a good knowledge of names, this example illustrates the need to exercise caution when one is told that a record does not exist. In some cases, this may only mean that the record has not been located for any of several reasons.

Tables of Transcriptions, Equivalents, and Diminutives. The table on p. 27 displays some of the most common Ukrainian given names, but it is not a comprehensive list. Sometimes a name is unique to a particular ethnic group and has no true equivalent in other languages. In such cases, a transliteration serves as an equivalent (e.g., Bohdan), or no equivalent is given. The table also provides diminutives of the given names.⁴ Diminutives and their corresponding names are not paired one-to-one. A name can have many diminutives, and in some cases the same diminutive applies to several names. For example, Slavko can be a diminutive of both Yaroslav and Myroslav. Many diminutives have become proper given names; several examples, along with some variants, are included in this list. In a few cases, the source name for these diminutive given names is provided in place of an equivalent; for example, Eudoxia is given as the Latin equivalent of Dokiia.

Ukrainian names have variant forms, and researchers should be aware that alternate spellings may be encountered. Andrii/Andriukh, Antin/Anton/Antonii, Atanasii/Atanas, Edvard/Eduard, Feska/Khveska, Harasym/Herasym, Henadii/Hennadii, Ilarion/Larion, Khoma/Toma, Khvedir/Fedir, Konstantyn/Kostiantyn, Leonid/Leonyd, Oleksii/Oleksa, Pylyp/Fylyp, Stepan/Stefan, Tekla/Tekliia, Teodor/Todir, Yefrosyna/Yevfrosyniia, Yosyp/Yosyf/Osyp, and Yulian/Yuliian are just some examples. Variant forms are the result of many processes, but a major influence has been the impact of Russification on Ukrainian names. This is demonstrated, for example, in the change from Діана (Diiana) to Діана (Diana), or Олександр (Oleksander) to Олександр (Oleksandr).

The spelling of names was standardized at the All-Ukrainian Orthographic Conference held in Kharkiv in 1927. In the 1930s, changes were introduced to make Ukrainian orthography more like the Russian, and subsequent Soviet publications listing given names deviated from the traditional Ukrainian spelling in some cases. Family-history researchers are more likely to encounter names

4 For a more complete set of Ukrainian names and their variant forms, see L. H. Skrypyuk and N. P. Dziatkiivs’ka, *Vlasni imena liudei* (Personal Names) (Kyiv: Naukova dumka, 1996).

whose spelling predates the Soviet era. For this reason, most of the Ukrainian names in the table below are in accordance with the so-called Kharkiv orthography officially introduced in 1928.⁵ Further, North Americans will see western Ukrainian variants, so those forms are given in several cases.

In addition to name equivalents and variants, certain names Ukrainians acquired in North America do not fit any regular naming scheme. Unwilling to pronounce and use the newcomers' unfamiliar names and not knowing their English equivalents, Canadian and American schoolteachers, employers, and other persons in authority arbitrarily imposed other, similar-sounding English names. At times, however, there does not seem to be any explanation for their choices. Examples of such pairings are Pearl for Paraskeviia, Nellie for Nastasia, Tillie for Tetiana, Harry for Hryts, Norman for Onufry, Stella for Teklia, Heffie for Ahafiia, and Rose for Evfrosyna.

Figure 1 is a school attendance register for the month of July 1919.⁶ All of the pupils listed there, except Elizabeth and Henry, were Ukrainians. The record shows the high proportion of English equivalents used in school records—e.g., Mike, John, Mary, Polly, Katie, Willie, Peter, Harry, and Steve; Nettie and Polly are attempts at finding equivalents. In 1919 it is unlikely that any of these names were used at home. Tanka is a Ukrainian diminutive for Tetiana.

A broader insight into first names can be found in several publications. Gerus-Tarnawecy's "Ukrainian Naming Practices from a Historical Perspective" provides a background to pagan names, the adoption of Christian names, naming practices in Ukraine, and naming practices among Ukrainians in Canada.⁷ The same author's *Anthroponymy in the Pomianyk of Horodyšče of 1484* examines the Ukrainian first names preserved in a register compiled from 1484 to 1737. This short book gives an account of the meaning of the Greek, Latin, Hebrew, and other names that were borrowed for use as Christian names and how they became Slavicized Ukrainian names. Skrypnyk and Dziatkovs'ka's *Vlasni imena liudei* is a compilation of names in use in Ukraine. In its separate sections list male and female names, their Ukrainian and Russian equivalents, and the names'

5 For the Kharkiv orthography, Hryhorii Holoskevych's *Pravopysnyi slovnyk* (Orthographic Dictionary), 10th ed. (London: Association of Ukrainians in Great Britain, 1977) was used. For the pre-Soviet spellings of some additional names, Borys Hrinchenko's *Slovar' ukrains'koi movy* (Dictionary of the Ukrainian Language), 4 vols. (1907–1909; reprint, Kyiv: Vydavnytstvo Akademii nauk Ukrain's'koi RSR, 1958) was consulted. Publications in the post-Soviet era reflect the current Sovietized status of names in Ukraine, and a few names have been added from those sources, which are spelled according to the later Kyiv orthography of 1936 (revised in 1945, 1960, and in the 1990s): Skrypnyk and Dziatkovs'ka, *Vlasni imena liudei*; S. I. Holovashchuk and V. M. Rusanivs'kyi, eds., *Orfografichnyi slovnyk ukrains'koi movy* (Orthographic Dictionary of the Ukrainian language) (Kyiv: Naukova dumka, 1975); and Serhii Holovashchuk, *Pravopysnyi slovnyk* (Orthographic Dictionary) (Kyiv: "ACK", 1999). The spelling of Russian names was obtained from Skrypnyk and Dziatkovs'ka, *Vlasni imena liudei*; and S. P. Levchenko, ed., *Slovnyk vlasnykh imen liudei ukrains'ko-rosiis'kyi i rosiis'ko-ukrains'kyi* (Ukrainian-Russian and Russian-Ukrainian Dictionary of Personal Names) (Kyiv: Vydavnytstvo Akademii nauk Ukrain's'koi RSR, 1961). Also used were Hoffman and Helon, *First Names of the Polish Commonwealth; Slovnik imion* (Dictionary of First Names) (Wrocław: Zakład Narodowy im. Ossolińskich, 1991); and William Smith Theophilus D. Hall, *A Copious and Critical English-Latin Dictionary, to Which Is Added a Dictionary of Proper Names* (New York: American Book Company, 1871). In transliterating from Ukrainian to Polish, r has been transcribed "g" by many Polish writers, and documents recorded by Polish officials reflect this practice. However, a more accurate representation would be "h," as is the case in Hoffman and Helon's *First Names of the Polish Commonwealth*.

6 Province of Saskatchewan, Department of Education, Jaroslaw S. D. No. 2487. School attendance records indicate the age of the pupil and are therefore useful resources. Most are kept at the local school board, and some are at archives. But many of the oldest ones have been lost. The teacher who kept this register made a note that 7 July was a Ruthenian (Ukrainian) holiday.

7 Irida Gerus-Tarnawecy, "Ukrainian Naming Practices from a Historical Perspective," in *Millennium of Christianity in Ukraine 988–1988*, ed. Oleh W. Gerus and Alexander Baran (Winnipeg: UVAN, 1989), 219–38.

Ukrainian Name	English Transliteration	Russian Equivalent	Russian Transliteration	Latin	Polish Transliteration (of Ukrainian)	Polish Equivalent	English Equivalent	Diminutives
Августин	Ahhushtyn	Августин	Augustin	Augustinus	Ahhushtyn	Augustyn	Augustine	Hushtyk
Аврелія	Avrellia	Аврелия	Avrellia	Aurelia	Avrellija	Aurelia	Aurelia	Elia
Агафія	Ahafiia	Агафья	Agafia	Agatha	Ahafiia	Agata	Agatha	Hashka
Адам	Adam	Адам	Adam	Adam	Adam	Adam	Adam	Adamchuk, Adas
Адриан	Adrian	Адриан	Adrian	Hadrianus	Adrijan	Adrian	Adrian	Adrianko
Анастас	Anastas	Анастас	Anastas	Anastasius	Anastas	Anastazy	Anastasius	Stasko, Stasyk
Анастасія	Anastasiia	Анастасия	Anastasiia	Anastasius	Anastasiia	Anastazja	Anastasia	Nastia, Nastasia
Анатолій	Anatoliu	Анатолій	Anatoliu	Anatolius	Anatoliu	Anatol	Anatol	Tolia
Ангеліна	Anheliyna	Ангелина	Angelina	Angelina	Anheliyna	Angelina	Angeline	Lina
Андрій	Andrii	Андрей	Andrei	Andreas	Andrij	Andrzej	Andrew	Andriko, Andruk
Анна	Anna	Анна	Anna	Anna	Anna	Anna	Anna	Ania, Hania, Hanka
Антін	Antin	Антон	Anton	Antonius	Antin	Antoni	Anthony	Antos, Tonia
Атанасій	Atanasii	Афанасий	Afanasii	Athanasius	Atanasij	Atanazy	Athanasius	Afon
Богдан	Bogdan	Богдан	Bogdan	Deodatus	Bogdan	Bogdan	Bogdan	Dan, Danko
Богдана	Bogdana	Богдана	Bogdana	Deodatus	Bohdana	Bogdana	Dania, Danusia	
Борис	Borys	Борис	Boris	Borislav	Borys	Borys	Boris	Borchyk
Валентин	Valentyn	Валентин	Valentin	Valentinus	Valentyn	Walenty	Valentine	Valia, Valyk
Валерій	Valerii	Валерий	Valerii	Valerius	Valerij	Walery	Valerian	Vala
Валерія	Valeria	Валерия	Valeria	Valeria	Valeria	Waleria	Valerie	Vala
Валеріан	Valerian	Валериан	Valerian	Valerianus	Valerian	Valerian	Valerian	Valerko
Варвара	Varvava	Варвара	Varvava	Barbara	Varvava	Barbara	Barbara	Varochka, Varusia
Василь	Vasyl	Василий	Vasilii	Basilus	Vasyl	Bazyli	Basil	Vasyiko, Vasia
Василина	Vasylina	Василина	Vasilina	Basilissa	Vasylina	Bazyliisa	Basilisa	Vaska
Василько	Vasylko	Василько	Vasilko	Basilus	Vasylko	Bazyli	Basil	Vasko
Віктор	Viktor	Виктор	Viktor	Victor	Viktor	Wiktor	Victor	Vitia, Vtiok
Вікторія	Viktorii	Виктория	Viktorii	Victoria	Viktorii	Wiktoria	Victoria	Vita, Vitochka
Віра	Vira	Вера	Vera	Fides	Vira	Wiera	Faith, Vera	Virka, Vitochka
Віталій	Vitalii	Виталий	Vitalii	Vitalis	Vitalij	Witalis	Vitalia	Vitia
Володимир	Volodymyr	Владимир	Vladimir	Vladimirus	Volodymyr	Włodzimierz		Volodia, Voliodko, Ladymyrko
Володислав	Volodyslav	Владислав	Vladislav	Ladislavus	Volodyslav	Władysław		Slava, Slavko, Slavyk
Всеволод	Vsevolod	Всеволод	Vsevolod		Vsevolod	Wsewolod		

Ukrainian Name	English Transliteration	Russian Equivalent	Russian Transliteration	Latin	Polish Transliteration (or Ukrainian)	Polish Equivalent	English Equivalent	Diminutives
Гаврило	Havrylo	Гавриил	Gavriil	Gabriel	Havrylo	Gabriel	Gabriel	Havryk, Havrylko, Havrys
Галина	Halyna	Галина	Galina	Helena	Halyna	Halina	Helen	Halta, Halka
Гана	Hanna	Ганна	Ganna	Anna	Hanna	Hanna	Anna	Hanka, Hania
Герасим	Herasym	Герасим	Gerasim	Gerasimus	Herasym	Gerazym	Gerasimus	Heras, Hensyk
Генадій	Henadii	Геннадий	Gennadii	Gennadius	Henadii	Gennadius	Gennadius	Henyk, Genyk
Георгій	Heorhii	Георгий	Georgii	Georgius	Heorhii	Jerzy	George	Yurko, Zhora
Гнат	Hnat	Гнат	Gnat	Ignatius	Hnat	Ignacy	Ignatius	Hnatyk
Григорій	Hryhorii	Григорий	Grigorii	Gregorius	Hryhorii	Grzegorz	Gregory	Hrynko, Hrysyk, Hrysykko
Гриць	Hryts	Гриць	Grigori	Gregorius	Hryc	Grzes	Greg	Hryn
Давид	Davyd	Давид	David	David	Davyd	Dawid	David	Davydko
Данило	Danylo	Даниил	Daniil	Daniel	Danylo	Daniel	Daniel	Demko, Demchuk
Дарина	Daryna	Дарина	Darina	Daria	Daryna	Daria	Daria	Darka, Darusia
Дарія	Dariia	Дарья	Daria	Daria	Dariia	Daria	Daria	Dara
Дем'ян	Demian	Демьян	Demian	Damianus	Dem'ian	Damian	Damian	Dania, Danko
Денис	Denys	Денис	Denis	Dionysius	Denys	Dionizy	Dennis	Denysko
Діана	Diana	Диана	Diana	Diana	Diana	Diana	Diana	Dina, Ana
Дмитро	Dmytro	Дмитрий	Dmitrii	Demetrius	Dmytro	Demetriusz	Demetrius	Dmytryk, Dima, Mytia
Докія	Doklia	Доклія	Doklia	Eudoxia	Doklia	Eudokia	Eudoxia	Dunia, Dusia
Доротея	Dorothea	Доротея	Dorothea	Dorothea	Dorothea	Dorota	Dorothy	Dora
Едуард	Edward	Эдуард	Edward	Edwardus	Edward	Edward	Edward	
Ева	Eva	Ева	Eva	Eva	Jewa	Ewa	Eve	Yevka, Yevochka
Євген	Yevhen	Евгений	Evgenii	Eugenius	Yevhen	Eugeniusz	Eugene	Yevko
Євгенія	Yevhenia	Евгения	Evgenia	Eugenia	Jevhenija	Eugenia	Eugenie	Genia
Євдокія	Yevdokia	Евдокія	Evdokia	Eudoxia	Jevdokiia	Eudokia	Eudoxia	Doklia, Dosia
Євстахій	Yevstakhii	Евстахий	Evsstafii	Eustachius	Jevstakhij	Eustachy	Eustace	Stashko, Sinsio
Євфродія	Yevfumiia	Евфродія	Evfumiia	Euphemia	Jevfumiia	Eufemia	Euphemia	Yevka
Євфросинія	Yevfrosynia	Евфросинія	Evfrosinia	Euphrosyne	Jevfrosyniia	Eufrosyna	Euphrosyne	Frosyna, Frosia, Fruzia
Єлизавета	Yelysaveta	Елизавета	Elizaveta	Elisabeth	Jelysaveta	Elzbieta	Elizabeth	Liza
Зенон	Zenon	Зенон	Zenon	Zeno	Zenon	Zenon	Zeno	Zenyk, Zenko
Зіновій	Zinovii	Зиновий	Zinovii	Zenobius	Zinovii	Zenobiusz	Zenobius	
Зіновія	Zinovia	Зиновия	Zinovia	Zenobia	Zinovia	Zenobia	Zenobia	Zinia

[illegible]

Ukrainian Name	English transliteration	Russian Equivalent	Russian transliteration	Latin	Polish Transliteration (of Ukrainian)	Polish Equivalent	English Equivalent	Diminutives
Любомир	Liubomyr	Любомир	Liubomir	Lubomirus	Lubomyr	Lubomir		Liubko, Myrko
Любомира	Liubomyra	Любомира	Liubomira	Lubomira	Lubomyra	Lubomira		Liuba
Любомила	Ludmyla	Любомила	Ludmyla	Ludmyla	Ludmyla	Ludmyla		Mila
Магдалина	Mahdalyna	Магдалина	Magdalena	Magdalena	Mahdalyna	Magdalena	Magdalene	Mahda, Lena
Максим	Maksym	Максим	Maksim	Maximus	Maksym	Maksym	Maxim	Maks, Maksymko
Мануїл	Manuil	Мануїл	Manuil	Emmanuel	Manuil	Emanuel	Emmanuel	Manko
Маргарита	Marharyta	Маргарита	Margarita	Margarita	Marharyta	Malgorzata	Margaret	Rita
Марина	Maryna	Марина	Marina	Marina	Maryna			Marynka
Маріан	Marjan	Маріан	Marian	Marianus	Marian	Marian	Marion	Marianko
Марійка	Marjika	Маріан	Maria	Maria	Marjika	Maria	Mary	Mariika, Mariichka, Marusia
Марія	Maria	Марія	Maria	Maria	Marja	Maria	Mary	
Маріянна	Marianna	Маріянна	Marianna	Marianna	Marianna	Marianna	Marianne	Marianka
Марко	Marko	Марк	Mark	Marcus	Marko	Marek	Mark	Marchyk
Марта	Marta	Марфа	Marfa	Martha	Marta	Marta	Martha	Martochka, Martusia, Tunia
Мартин	Martyn	Мартин	Martin	Martinus	Marzyn	Martin	Martin	Martynko
Матвій	Matvii	Матвей	Matvei	Matthaeus	Matvii	Mateusz	Matthew	
Мотрона	Motrona	Матрона	Matrona	Matrona	Motrona	Matrona		Motrechka
Меланія	Melania	Меланія	Melania	Melania	Melania	Melania	Melanie	Melanka
Методій	Metodii	Методій	Metodii	Methodius	Metodij	Metody	Methodius	Todii
Микола	Mykola	Николай	Nikolai	Nicolaus	Mykola	Mikolaj	Nicholas	Mykolito, Mykolko, Kolia
Мирон	Myron	Мирон	Miron	Myron	Myron	Miron	Myron	Myrko
Мирошлав	Myrosylav	Мирошлав	Mirosylav	Miroslaus	Myrosylav	Mirosylav		Slavko, Slava
Мирошлав	Myrosylava	Мирошлав	Mirosylava		Myrosylava	Mirosylava		Myra
Михайло	Mykhailo	Михаил	Mikhail	Michael	Mychajlo	Michal	Michael	Mykhailko, Mykhas, Misko
Надія	Nadia	Надя	Nadia	Spes	Nadija	Nadzieja	Hope	Nadia, Naditka
Настя	Nastia	Настя	Nastia	Anastasia	Nastja	Nastka	Anastasia	Natochka
Наталія	Natalia	Наталія	Natalia	Natalia	Natalija	Natalia	Natalie	Natalia, Natalka, Natacha
Наум	Naum	Наум	Naum	Naum	Naum	Naum	Naum	Naumko
Нестор	Nestor	Нестор	Nestor	Nestorius	Nestor	Nestor	Nestor	Nestirko
Оксана	Oksana	Оксана	Oksana	Xenia	Oksana	Oksana	Xenia	Ksenia, Oksanka, Siania
Олег	Oleh	Олег	Oleg		Oleh	Oleg		Olezhyk
Олеся	Oleksa	Олеся	Oleksa	Alexius	Oleksa	Oleksa	Alexis	Oleksyk

[illegible]

Ukrainian Name	English transliteration	Russian Equivalent	Russian transliteration	Latin	Polish Transliteration (or Ukrainian)	Polish Equivalent	English Equivalent	Diminutives
Тадэй	Tadei	Фадей	Fadei	Thaddaeus	Tadej	Tadeusz	Thaddeus	Tadyk
Тамара	Tamara	Тамара	Tamara	Thamara	Tamara	Tamara	Tamara	Tamuchka
Тарас	Taras	Тарас	Taras	Tharastus	Taras	Taras	Taras	Tarasiko, Tarasyk
Текля	Teklia	Фекля, Фюкля	Fekla, Fyukla	Tekla	Teklia	Tekla	Tekla	
Теофіл	Teodofia	Феофил	Feodosia	Theodosia	Teodofia	Teodofia	Theodosia	Fesia, Feshka, Dosia
Теофол	Teodor	Теофол	Teodor	Theodorus	Teodor	Teodor	Theodore	Todor(ko)
Теофосій	Teodosii	Феофосій	Feodosii	Theodosius	Teodosij	Teodozy	Theodosias	Todus
Теофіл	Teofil	Феофіл	Feofil	Theophilus	Teofil	Teofil	Theophilus	Filko
Тереза	Teresia	Тереза	Terezia	Teresia	Terezia	Teresa	Theresa	Terenia
Тетяна	Tetiana	Тетяна	Titiana	Tatiana	Tetiana	Tetiana	Tetiana	Tania, Tetia
Тимофій	Tymofii	Тимофей	Timofei	Timotheus	Tymofij	Tymoteusz	Timothy	Tymko
Уліана	Uliana	Уліана	Uliana	Juliana	Uliana	Uliana	Juliana	Ulia
Федір	Fedir	Федор	Fedor, Fyodor	Theodorus	Fedir	Teodor	Theodore	Fedo, Fedirko, Fedko, Fedun
Феска	Feska	Фесь	Feska	Theodosia	Feska	Todzia	Fennie	Fesia, Dosia
Флоренція	Florentsia	Флоренція	Florentina	Florentia	Florentia	Florentia	Florence	Flora
Харитя	Kharitya	Харитя	Kharitya	Charitina	Charitya	Charatyna	Charity	Tina
Хведір	Khvedir	Хведір	Khvedir	Theodorus	Chvedir	Teodor	Theodore	
Хома	Khoma	Фома	Foma	Thomas	Choma	Tomasz	Thomas	Khomko
Христина	Khristyna	Христина	Khristina	Christina	Chrystyna	Krystyna	Christine	Khristia, Khristynka, Tina
Христюк	Khrystiof	Христюк	Khristiof	Christophorus	Chrystiof	Krzysztof	Christopher	Khrysio
Юлія	Yulia	Юлія	Yulia	Julia	Julia	Julia	Julia	Yulia, Yulechka
Юліан	Yulian	Юліан	Yulian	Julius	Julian	Juliusz	Julian	Yuzyk
Юрій	Yurii	Юрій	Yurii	Georgius	Jurij	Jerzy	George	Yurko, Achaic, Yuba
Юстин	Yustyn	Юстин	Yustin	Justinus	Justyn	Justyn	Justin	Yustymko
Юстина	Yustyna	Юстина	Ustina	Justina	Justyna	Justyna	Justine	Yustia, Ustia
Яків	Yakiv	Яков	Yakov	Jacobus	Jakiv	Jakub	Jacob, James	Yatsko
Ярина	Yaryna	Ярина	Yarina	Irena	Jaryna	Irena	Irene	Yarusia, Yarka
Ярослав	Yaroslav	Ярослав	Yaroslav	Jaroslauis	Jaroslav	Jaroslav	Jaroslav	Yarchyk, Yarko, Slava, Slavko
Ярослава	Yaroslava	Ярослава	Yaroslava		Jaroslawa	Jaroslawa		Slavka, Yasia, Yaska

ATTENDANCE FOR THE MONTH OF <u>July</u> 1919													
Pupil's No.	Age	Grade	NAMES OF PUPILS	Teacher <u>John D. ...</u>					TOTAL				
				Day of the Month									
				1st WEEK	2nd WEEK	3rd WEEK	4th WEEK	5th WEEK					
				MON.	TUES.	WED.	THU.	FRI.	MON.	TUES.	WED.	THU.	FRI.
1	12	IV	Nette	/	/	/	/	/	/	/	/	/	/
2	11	IV	Mike	/	/	/	/	/	/	/	/	/	/
3	13	"	Elyabeth	/	/	/	/	/	/	/	/	/	/
4	10	"	Henry	/	/	/	/	/	/	/	/	/	/
5	11	"	Maude	/	/	/	/	/	/	/	/	/	/
6	12	"	Mike	/	/	/	/	/	/	/	/	/	/
7	13	"	John	/	/	/	/	/	/	/	/	/	/
8	13	"	Nette	/	/	/	/	/	/	/	/	/	/
9	10	"	Mary	/	/	/	/	/	/	/	/	/	/
10	9	"	Polly	/	/	/	/	/	/	/	/	/	/
11	12	"	Kate	/	/	/	/	/	/	/	/	/	/
12	12	III	Kate	/	/	/	/	/	/	/	/	/	/
13	9	"	Sanka	/	/	/	/	/	/	/	/	/	/
14	11	"	Willie	/	/	/	/	/	/	/	/	/	/
15	10	"	Peter	/	/	/	/	/	/	/	/	/	/
16	12	"	Harry	/	/	/	/	/	/	/	/	/	/
17	10	"	Stella	/	/	/	/	/	/	/	/	/	/
18	11	"	Mike	/	/	/	/	/	/	/	/	/	/
19	10	"	Harri	/	/	/	/	/	/	/	/	/	/

Figure 1: School attendance register

origins, grammatical modifications, and variants, including diminutives. Hoffman and Helon's *First Names of the Polish Commonwealth* includes a large collection of names and their etymologies and equivalents in other languages. The discussion of how grammar affects names explains why, for example, Maria can appear in one part of a document, and Mariae in another.

Surnames

The general use of surnames arose when communities increased in population and it became necessary to differentiate persons with the same first name. Initially, these "surnames" served their purpose during the lifetime of the individual but were not passed on to the next generation. For example, if two Ivans lived in the same community, one might be identified as Ivan, the son of Vasyl, and the second might be called Ivan the smith (koval), if that was his occupation. Thus arose the names Ivan Vasylyv ('Vasyl's Ivan'), Ivan Koval ('Ivan the Smith'), or other surnames derived from Vasyl and Koval). In the following generation, the son of the first Ivan would not be the son of Vasyl, so he could not be called Vasylyv. Instead, being the son of Ivan, he would be called Ivaniv ('Ivan's') or might be identified in some other way—by his occupation, appearance, or a nickname. Similarly, the son of the second Ivan would not be called Koval unless he actually was a smith. In this way each generation acquired its own unique "surname". At that stage, however, it is more accurate to refer to these transitory names as nicknames. As society grew more complex and governments required more exact records of their subjects, this fluid method of naming had to be replaced by fixed, hereditary surnames.

The acquisition of surnames did not occur at the same time in all strata of society. Nobles and gentry acquired surnames in the fourteenth and fifteenth centuries to facilitate more precise descriptions of their property or for other legal transactions. Later, townspeople acquired surnames, but it was not until much later that peasants had hereditary surnames. Just when this came about has not been definitely determined, and it did not occur simultaneously everywhere. The majority of peasant surnames were probably formed in the seventeenth century and fixed in the eighteenth century.⁸ Most people definitely had fixed hereditary surnames by the late eighteenth century. Metrical records of that time demonstrate their continuity and use by the general population. Cossack registers from 1649 include surnames, but these may not yet have been hereditary. George Gajecky compiled the given names and surnames of nearly two thousand Cossack officers in the various regiments of the seventeenth- and eighteenth-century Cossack Hetmanate, and Wolodymyr Zyla examines 1,158 early surnames documented in the Kharkiv region in 1660.⁹

The Churches were principal instruments for instituting a general use of surnames. In the Orthodox part of Ukraine in the mid-seventeenth century, Metropolitan Petro Mohyla of Kyiv instructed his clergy to record given names and surnames in the parish registers of birth, marriage, and death. Figures 9, 10, 11, 12, 16, and 20 are examples of church records from the eighteenth century. In 1563 the Catholic Church's Council of Trent prescribed the keeping of parish registers. The Uniate Church was not yet in existence, so any extant records at that time would be Orthodox

8 Jeff Picknicki, "The Origin and Meaning of Ukrainian Surnames," *Polish Genealogical Society Newsletter* 13, no. 1 (1990): 3.

9 George Gajecky, *The Cossack Administration of the Hetmanate*, 2 vols. (Cambridge: Harvard Ukrainian Research Institute, 1978); Wolodymyr R. Zyla, "An Analytic Study of the Surnames in the Kharkov Register (Census) of 1660," MA thesis (University of Manitoba, 1992).

ones. When Austria acquired Galicia, the clergy were assigned the role of keeping vital records, and therefore most extant Greek Catholic records date back only to 1784. But some parish records do predate the Austrian period. An example from 1756 is shown in figure 20. Ihor Skochylias of Lviv has described these early records.¹⁰ Church “visitation records,” described in chapter 8, also show the use of surnames before 1784.

Origins And Root Meanings

Surnames can be categorized according to etymological or morphological considerations. In the first case, the origins of names and the meanings of their roots are studied; in the second, names are classified by their distinguishing endings. The first method is more interesting for genealogists, because when one has gone as far back as the extant records allow, the meaning of a surname might hint at some aspect of an ancestor who is beyond the reach of records. Surnames can be organized according to their root meanings in many different ways. Picknicki divides Ukrainian surnames into four main groups with various subgroups: surnames derived from first names; surnames derived from the place of residence or origin; surnames derived from occupations, professions, and social status; and surnames derived from individual characteristics.¹¹

1. Surnames Derived from Given Names. This is the largest category of surnames. The number of names that can be generated from one given name is considerable because of the many different endings that can be attached to it and its many diminutives and other variant forms. Ivan, for example, can be turned into a surname in many ways—Ivanenko, Ivaniuk, Ivanchuk, Ivanovych, and so on. But Ivan has at least thirty-six variants, to each of which these and other endings can be added to produce a surname.¹²

Though surnames are formed by the addition of suffixes, the procedure is not entirely mechanical. Some endings cannot be attached to particular roots without modifying the latter. For example, when -ko is added to a name ending in s or sh, the surname will not be the addition of -ko to the root. Instead, the name may end in -enko. For example, Borys + -ko does not yield Borysko, but Borysenko. A thorough examination of the methods and mechanics of surname formation by morphological adjustment is presented in Boris O. Unbegaun's *Russian Surnames* (Oxford: Oxford Clarendon Press, 1972), esp. chapter 10, “Surnames of Ukrainian Origin.”

In the list below, the spellings of surnames likely derived from first names are those of actual found names, all presumably official but not all “correctly” transcribed.¹³ These found names show the range of spellings that have been adopted and illustrate some of the explanations for name variations mentioned earlier.

10 Ihor Skochylias, “Metrical Books in the Ukrainian Parishes of Halychyna in the First Half of the Eighteenth Century,” *EEG* 7, no. 4 (1999): 6–14. This is an expanded, English version of a paper first published by the Ukrainian Heraldry Society in their serial *Знак* (The Sign), no. 14 (1997): 4–5.

11 Picknicki, “The Origin and Meaning of Ukrainian Surnames,” 6, 12.

12 Skrypnyk and Dziatkiv's'ka, *Vlasni imena liudei*, 61.

13 All the listed names are taken from the Yorkton, Saskatchewan telephone directory.

Andrii	Andrusiak, Andrusiek, Andrusyk, Andrychuk, Andrysak
Antin	Antoniuk
Borys	Borys
Danylo	Danylchuk, Danylko, Danyluik, Danyluk
Denys	Deneschuk, Denesik, Denesowych, Denesyk, Denischuk, Denys, Denysek
Fedir	Fedak, Federko, Fedorak, Fedorchuk, Fedorn, Fedorowich, Fedun, Fedyk
Hryhorii	Hryhoriw, Hrynychuk, Hryniuk, Hrynkiw, Hrynuik
Ivan	Ivan, Ivanochko
Kateryna	Katerinich
Kyrylo	Kireliuk
Lazar	Lazar, Lazaruk, Lazurko
Luka	Lucash, Luchinski, Luciuk, Lukash
Leontii	Leontowicz
Maksym	Maksimow, Maksymetz, Maksymiw
Marian	Marianchuk
Mariia	Marushechka
Marko	Markewich
Martyn	Martynuik
Matvii	Matcyk, Matechuk, Mathuik
Panteleimon	Panchuk, Pankiw, Pankoski, Pantiuk
Pavlo	Pawlik, Pawliw, Pawluck
Prokopii	Prokop, Prokopchuk, Prokopetz, Prokopiuk, Protsko, Protz, Protzak
Pylyp	Filipchuk
Roman	Romaniuk, Romanow, Romanowich, Romanyshyn
Stefan	Stefanuk, Stefanyshen, Stephaniuk

Many surnames were formed by the addition of -enko, -ovych, -evych, -chuk, -iak, -iuk, -ych, -yn, -yshyn and other endings that mean, in varying degrees, 'son of.' Just as Peterson and Johnson mean 'Peter's son' and 'John's son,' so too Romanovych means 'Roman's son,' and Fedorenko 'Fedir's son.' The possessive endings -yn and -yshyn point to a surname derived from a female name. For example, Marusyn became the surname of someone whose mother's name was Marusia, the diminutive form of Mariia. More common matronymic names (names derived from the mother) are formed indirectly from the name of the mother's husband. In this way, Hnatyshyn comes from Hnatykha, 'Hnat's wife.'

2. Surnames Derived from the Place of Residence or Origin. A place of residence can mean a region (e.g., Volyn and Podillia, hence the surnames Volynsky and Podilsky); a city, town, or village (e.g., Ternopil and Halych, hence the surnames Ternopilsky and Halytsky); a physical setting (e.g., the surname Nahirny 'on the hill'); or the residence itself (e.g., the surname Novokhatsky 'of the new house').¹⁴ Origin can signify one's national or ethnic group. Someone with German ancestry may have acquired the surname Nimchuk, from *nimets* 'German,' just as someone with Lithuanian

14 Picknicki, "Origin and Meaning of Ukrainian Surnames," 13, no. 1 (1990): 6.

roots could be called Lytvak, from *Lyтва* 'Lithuania.' The surnames Tataryn and Tataryniuk suggest one's Tatar origins. The Ukrainian Carpathian ethnographic groups called the Hutsuls and Boikos have resulted in surnames such as Boyko, Boychuk, Bojcun, and Hutsuliak. In these and other categories exceptions occur. For example, someone with the surname Tataryn may have no Tatar connections at all. Instead, an ancestor may have had the nickname "the Tatar" for reasons we will never know. Surnames in the physical-setting subcategory are often modified by the attachment of prepositional prefixes. For example:

pid 'under,' hence Piddubny 'under the oak'
za 'beyond,' hence Zaluzhny 'beyond the meadow'
na 'on,' hence Narizhny 'on the corner'

The most common ending applied to a surname derived from a place name is -sky. First used by the nobility, it is therefore one of the oldest types of surname. Generally, this suffix would attach to the end of a place name to indicate a place of origin. For example, a Pylyp living in Ternopil would be referred to as Ternopilsky 'from Ternopil.' A surname with a -sky ending may be of noble origin, but it also may not. Peasants may have acquired surnames ending in -sky from the estate where they worked, or -sky could have been added arbitrarily to a name to make it seem prestigious.

3. Surnames Derived from Occupations, Professions, and Social Status. Ukrainian surnames were often formed from occupational, professional, or social designations and without any suffixes.¹⁵ Such names were, of course, developed further by the addition of suffixes, as previously mentioned. For example, the son of a man with the surname Bodnar 'cooper' could have been called Bodnarenko or Bodnaruk 'little cooper.' The following are transliterated names, some with suffixes, that undoubtedly have many variations in actual usage.¹⁶

Bortnyk	beekeeper
Bohach	rich man
Chumak	carter
Hetman	hetman (Cossack leader)
Honchar	potter
Kupets	merchant
Kylymchuk	carpet maker
Kripak	serf
Kolesnyk	wheelwright
Kozak	Cossack
Koval	smith
Kravets	tailor

15 Unbegaun, *Russian Surnames*, 277.

16 The surnames below and in subsequent lists were culled from Himka and Swyripa, *Sources for Researching Ukrainian Family History*; Unbegaun, *Russian Surnames*; and Larysa Zaleska-Onyshkevych, "Ukrainian Family Names" in *Dictionary of Ukrainian Surnames in Canada* (Winnipeg: UVAN, 1974).

Maliarenko	painter
Melnyk	miller
Muzyka	musician
Oliinyk	oil maker
Pysarenko	scribe
Pip	priest
Pekar	baker
Radnyk	councillor
Riznyk	butcher
Rudnyk	miner
Rybak	fisherman
Spivak	singer
Skliarenko	glass cutter
Stelmakh	cartwright
Shvets	shoemaker
Tkach	weaver
Tesliar	carpenter
Vynnyk	vintner
Vivchar	shepherd
Zalizniak	ironworker
Zolotarenko	goldsmith

4. Surnames Derived from Individual Characteristics. Descriptive qualities, from a person's obvious physical and character traits to features that may relate to fauna, flora, colour, food, and so on, have been the source of many surnames. This category includes many surnames that were first coined as nicknames. In such cases, it may be impossible to know the exact reason for the name, though there could be obvious suggestions.

Physical traits or body parts

Borodotsky	from <i>boroda</i> 'beard'
Hlushko	from <i>hlukhyi</i> 'deaf'
Horlenko	from <i>horlo</i> 'throat'
Horbatiuk	from <i>horb</i> 'hump'
Holovaty	from <i>holova</i> 'head'
Kryvonis	from <i>kryvyi nis</i> 'crooked nose'
Nekrash	from <i>nekrasyvyi</i> 'ugly'
Rudiak	from <i>rudyi</i> 'red'
Slipchuk	from <i>slipyi</i> 'blind'
Vysoky	from <i>vysokyi</i> 'tall'
Zaiko	from <i>zaika</i> 'stammer'
Zubko	from <i>zub</i> 'tooth'

Flora

Bereza	birch
Dubovy	oaken
Kvitka	flower
Vyshnevy	cherry (adj.)
Lypovy	linden (adj.)

Food

Horoshenko	from <i>horokh</i> 'pea'
Kapustenko	from <i>kapusta</i> 'cabbage'
Krupa	groats
Smetaniuk	from <i>smetana</i> 'cream'

Character traits

Kholodny	cold
Dobrun	good man, from <i>dobryi</i> 'good'
Mudry	wise
Svystun	whistler
Zabudko	forgetful person, from <i>zabuty</i> 'to forget'

Numerals/order of birth

Pervak	first one, from <i>pervyi</i> 'first'
Semerenko	from <i>s'omyi</i> 'seventh'
Shostak	sixth one, from <i>shostyi</i> 'sixth'
Tretiak	third one, from <i>tretii</i> 'third'

Color

Bilyk	white one, from <i>bilyi</i> 'white'
Chorny	black
Sylenko	from <i>synii</i> 'blue'
Zelenko	from <i>zelenyi</i> 'green'

Fauna

Buzko	stork
Hohol	goldeneye
Horobets	sparrow
Kachur	drake
Kohut	rooster
Kit	cat
Lys	fox
Medvid	bear
Mukha	fly

Soroka	magpie
Vovk	wolf
Voronenko	from <i>voron</i> 'raven'
Zhuk	beetle
Zozuliak	from <i>zozulia</i> 'cuckoo'

It should be apparent that a common surname does not necessarily mean a common ancestry. For example, if two unrelated individuals were sons of smiths, they both may have acquired the surname Kovalchuk. Several centuries later, a Kovalchuk might wonder if someone else with that surname has a common ancestor, when, in fact, their respective family roots originated in different places with unrelated men who both happened to be blacksmiths.

Endings

The preceding pages briefly described the classification of surnames according to their origins and root meanings. Another approach to the study of surnames is based on the examination of their endings. Some of these typical endings include -enko, -ko, -ovych, -evych, -ash, -ach, -uk, -iuk, -chuk, -ysh, -ych, -ets, -a, -ar, -yn, and -ylo, to name just a few. Zaleska-Onyshkevych lists forty-nine suffixes that constitute the majority of Ukrainian surname endings.¹⁷ All of them can be studied for their frequency, meaning, geographic distribution, and other aspects.

For example, the ending -enko developed in the twelfth and thirteenth centuries and suggests a patronymic origin ('son of'). The ending originated in central Ukraine and most frequently occurs in central and eastern Ukraine with the highest incidence in Chernihiv oblast. The endings -uk, -iuk, and -chuk means 'junior' or 'son of' (e.g., Kovalchuk 'smith's son'). They comprise the second-most frequent group of surname endings and are most common in western Ukraine, with the highest percentage occurring in Rivne oblast. Another frequent ending in western Ukraine is -ak/-iak (e.g., Shcherbak). The patronymic suffixes -ych, -evych, and -ovych can be traced back to the time of Kyivan Rus' and are among the oldest Ukrainian surname endings. Their use declined in central and northeastern Ukraine, and now they are most common in Lviv, Volyn, Ivano-Frankivsk, Ternopil, Chernihiv, and Khmelnytskyi oblasts.¹⁸ Elie Borschak gives many examples of these surname endings and relates them to the regions of Ukraine where they are most common.¹⁹

The changes made to first names and the rapid adoption of English equivalents in North America have been noted. Surnames remained more fixed, but changes also occurred to make pronunciation easier in an English-speaking world. Many immigrants arrived in North America with their names spelled in Polish, Romanian, Hungarian, or German, which did not make their pronunciation easy. The Polish transliteration of Ukrainian names and the resultant difficulties for English speakers were described earlier in the chapter. Common changes to these surnames were the replacement of Polish *cz*, *sz*, and *ch* by *ch*, *sh*, and *h* respectively. For example, Tkacz became Tkach; Muszka, Mushka; and Chymka, Himka.²⁰

¹⁷ Zaleska-Onyshkevych, "Ukrainian Family Names," 17–20.

¹⁸ *Ibid.*, 25–27.

¹⁹ Elie Borschak [Ilko Borshchak], *Les noms de famille ukrainiens* (Winnipeg: UVAN, 1959).

²⁰ For a detailed examination of the types of Ukrainian surname changes in the United States, see: Stephen P. Holutiak-

Apart from these substitutions, some immigrants made other changes to their surnames to make their spelling more phonetic, regardless of transcription rules (e.g., Kamienskyj/Kaminsky, Dziuba/Juba); others shortened their names (Martiniuk/Martin, Dubovsky/Dubno); some substituted similar-sounding English names (Davidow/Davidson, Roberecki/Roberts); others translated their names into English (Czornij/Black); and others still simply took on new surnames unrelated to their original surnames.²¹

Researchers whose ancestors changed their surnames will discover a discontinuity in the paper trail. A sudden end to the records of an individual can suggest a name change. The trail does not always end abruptly, however, because records created at different times can be used to bridge the gap. If the former name is not known, it will be necessary to search the records of official name changes in provincial gazettes, which are available in legislative and some public libraries.

Robert Klymasz's *Classified Dictionary of Slavic Surname Changes in Canada* is a useful aid for anyone with Slavic ancestors who officially changed their names between 1937 and 1957 in Manitoba. His book lists over two thousand surname changes in the province. Part one gives the old name and its corresponding new name. Part two inverts the order, giving the current name and then the former one. Thus, for example, someone with the name Thatcher can check the alphabetical index and learn that the former name may have been Tkachuk. A more comprehensive source exists for the province of Saskatchewan: a compilation of all formal applications for a name change in the province from 1933 and all those that were recorded on an intermittent basis from 1917 to 1950.²² Two listings are provided, one indexed by the present name, the second by the former name, with the applicant's address, date of notice, and certificate number. All name changes are published in the *Canada Gazette*, but finding a particular name there can be difficult unless the researcher has some idea when the change occurred.

Ukrainian surnames have been discussed and described in many publications. Much of the literature is in Ukrainian, but some information is also available in English. In addition to the titles cited in this chapter, see:

F. Bohdan, *Dictionary of Ukrainian Surnames in Canada* (Winnipeg: UVAN, 1974). This compilation of thirty thousand surnames includes a short essay, "Anthroponymic Changes in Canada and the USA" by J. B. Rudnyckyj.

Luba Fedorkiw, "Ukrainian Surnames in Canada," MA thesis, University of Manitoba, 1977.

John-Paul Himka, "Solving Last Name Mysteries," *Nase Leude Bulletin*, summer 1994, [2-4].

William F. Hoffman, *Polish Surnames: Origins and Meanings*, rev. ed. (Chicago: Polish Genealogical Society of America, 1997). The many similarities between Ukrainian and Polish names make this a valuable

Hallick, Jr., "Ukrainian Surnames in the United States," in *Dictionary of Ukrainian Surnames in the United States* (n.p.: Slavic Onomastic Research Group, 1994), 27-40. The author examined over twelve thousand Ukrainian surnames and summarized the nature of their changes and variations. His article is an expanded version of his earlier "Orthographic Variations of Ukrainian Surnames in Western Pennsylvania," *Names: Journal of the American Name Society* 20, no. 3 (1972): 193-99.

21 These examples of name changes were taken from: R. B. Klymasz, *A Classified Dictionary of Slavic Surname Changes in Canada* (Winnipeg: UVAN, 1961).

22 D'Arcy Hande, Debbie Moyer, and Rae Chamberlain, *Changes of Name: The Saskatchewan Gazette 1917-1950* (Regina: Saskatchewan Genealogical Society, 1993).

resource. The author includes a section on Ukrainian names, and his general remarks about surnames are helpful for understanding their many features.

Thomas M. Prymak, "Ukrainian Family Names in North America," EEG 10, no. 4 (2002): 8–15. Prymak discusses the topics examined in this section in an engaging style and offers examples illustrating the facets of surname formation.

Stepan Radion, *Dictionary of Ukrainian Surnames in Australia* (Melbourne: the author, 1981). A collection of over five thousand Ukrainian surnames found in Australia.

Andre de Vincenz, *Traité d'anthroponymie houtzoule* (Munich: Forum Slavicum, 1970). A solid six hundred pages on Hutsul surnames.

Books originally published in Ukrainian include:

Hryhorii Holoskevych, *Pravopysnyi slovnyk* (Orthographic Dictionary), 10th ed. (London: Association of Ukrainians in Great Britain, 1977).

Ivan Krasovs'kyi, *Prizvyshcha halyts'kykh lemkiu u XVIII st.* (Surnames of Galician Lemkos in the Eighteenth Century) (Lviv: Krai, 1993). A compilation of Lemko surnames in 353 villages on the northern slopes of the Carpathians. The surnames were obtained from the Josephinian land cadastre records of 1787–88.

Iu. K. Red'ko, *Suchasni ukrains'ki prizvyshcha* (Contemporary Ukrainian Surnames) (Kyiv: Naukova dumka, 1966).

V. M. Rusanivs'kyi and S. I. Holovashchuk, eds., *Orfografichnyi slovnyk ukrains'koï movy* (Orthographic Dictionary of the Ukrainian Language) (Kyiv: Naukova dumka, 1975).

Iryna Farion, *Ukrains'ki prizvyshchevi nazvy Prykarpats'koï L'vivshchyny naprykintsi XVIII–pochatku XIX stolittia (z etymolohichnym slovnykom)* (Ukrainian Surnames in the Pre-Carpathian Lviv Region at the End of the Eighteenth and Beginning of the Nineteenth Century [with an Etymological Dictionary]). (Lviv: Litopys, 2001). Contains a bibliography with 142 titles.

Ivan Franko, *Prychynky do ukrains'koï onomastyky* (Contributions to Ukrainian Onomastics) (Winnipeg: UVAN, 1957).

M. L. Khudash, *Z istorii ukrains'koï anthroponimii* (On the History of Ukrainian Anthroponymy) (Kyiv: Naukova dumka, 1977).

Chapter 4: Church Records in Canada

- **Background**
- **Locating Records**
 - The Ukrainian (Greek) Catholic Church
 - The Roman Catholic Church
 - The Ukrainian Orthodox Church of Canada
 - The Russian Orthodox Church
 - The Romanian Orthodox Church
 - The Independent Greek Church
 - The United Church and the Presbyterian Church
 - The Baptist Church

Though North American records are generally considered here only insofar as they point to the immigrant generation and its link to Europe, North American church records are treated in more detail because Ukrainian church records are not covered sufficiently in general guides for North American research. Overseas church records will be considered in chapters 9 and 10. Church sacramental records provide birth, marriage, and death information. Some earlier church records of the immigrant generation include the name of the overseas place of origin, and this valuable detail allows us to connect these church records with those overseas.

Background

During the first wave of immigration to North America, in Austro-Hungarian-ruled Galicia and Transcarpathia most Ukrainians were Greek Catholic, while those in Bukovyna were Orthodox. In tsarist-ruled Ukraine, most Ukrainians attended the Russian Orthodox Church, and a small minority belonged to the Roman Catholic Church or Baptist congregations. The first Ukrainians who arrived in Canada preceded their clergy and church organizations. This situation resulted in a complex history before World War I and may create difficulties for anyone wishing to locate church records for that period. At that time, religious life in sparsely settled western Canada was dominated by the Roman Catholic Church and several Protestant denominations. The following points simplify and will, I hope, clarify a complex picture.¹

- Latin-rite Catholic missionaries, first Oblates and later Redemptorists, visited the Ukrainian communities in western Canada before parishes were established. At first these missions originated in St. Boniface, Manitoba. Part of Ontario and all of Manitoba and Saskatchewan were under the jurisdiction of the Roman Catholic diocese of St. Boniface. In 1898 the Redemptorists

¹ For a portrayal of the religious situation of Ukrainians in Canada at the turn of the twentieth century, see Martynowych, *Ukrainians in Canada*; and Paul Yuzyk, "Religious Life," in *A Heritage in Transition*, ed. Manoly R. Lupul (Toronto: McClelland and Stewart, 1982), 143–72.

established a monastery in Brandon, Manitoba. In 1904 they founded another monastery, in Yorkton, from which they ministered to a large part of Saskatchewan.² Initially the priests were Belgian Redemptorists who had learned Ukrainian and converted to the Greek Catholic rite.

- The Roman Catholic hierarchy opposed the establishment of any other Catholic jurisdictions in North America except the Latin-rite one. This opposition, though not as pronounced in Canada as it was in the United States, drove many Greek Catholics to convert to Russian Orthodoxy or create the so-called Independent Greek Church, and later play a role in founding the Ukrainian Greek Orthodox Church.
- The Russian Orthodox Church mission in the United States first sent missionaries to the Ukrainian-Canadian community in 1897. Parishes were later established in western Canada.
- In 1903 a defrocked Russian Orthodox priest, Seraphim (Stefan Ustvolsky), proclaimed himself the head of an "All-Russian Patriarchal Orthodox Church" in Canada. Later that year many of the Ukrainian clergy he ordained established an "Independent Greek Church" (IGC) closely associated with the Presbyterian Church in Canada. The IGC was meant to be independent of Catholicism and Russian Orthodoxy and to serve as a bridge to Protestantism. Its largest growth occurred between 1904 and 1907, when it is estimated there were fifteen thousand to twenty thousand members, half of them in Manitoba, one third in Saskatchewan, and a small number in Alberta.³ With the loss of Presbyterian support in 1912 and the normalization of Greek Catholic and Orthodox life in Canada, the IGC faded away. Most of its clergy and some members joined the Presbyterian Church.
- In 1897 and 1898 two Greek Catholic priests from the United States, Nestor Dmytriw and Paul Tymkiewich (Pavlo Tymkevych), visited the Ukrainian communities in Canada. Between 1902 and 1912 other itinerant priests, often without proper authorization, also made visitations there.
- In 1902 the first Basilian Fathers from Galicia arrived in Canada and began their missionary work from Beaver Lake, Alberta. Later the centre of their work shifted to nearby Mundare, and a monastery was established there. In 1903 the Basilians established a permanent residence in Winnipeg's oldest Ukrainian Catholic parish—St. Nicholas Church. They have been the pastors there ever since, and their residence serves as the order's headquarters in Canada.
- Presbyterian and Methodist missionaries were involved with Ukrainian-Canadian immigrants. Initially the Presbyterian influence came through the IGC. The two Protestant churches divided their work among many ethnic groups, and consequently Methodist involvement with the Ukrainian community was minor.⁴

2 Paul Laverdure, *Redemption and Renewal: The Redemptorists of English Canada, 1834–1994* (Toronto: Congregation of the Most Holy Redeemer, 1996).

3 Martynowych, *Ukrainians in Canada*, 193. Odarka S. Trosky claims that the church had sixty thousand followers in 1909 in her book *The Ukrainian Orthodox Church in Canada* (Winnipeg: n.p., 1968), 7. Rev. Paul Crath (Pavlo Krat) indicated in "A Statement of the Ukrainian Mission Work of the United Church of Canada" (Saskatchewan Archives Board, United Church of Canada, Saskatchewan Conference, XI. F. 23. 3, undated) that in 1913 the IGC had approximately forty thousand members.

4 A good insight into the Presbyterian view on missionary work among Ukrainians is presented in J. A. Carmichael, "Reports from Superintendents," in *The Acts and Proceedings of the Thirty-Seventh General Assembly of the Presbyterian Church in Canada: Ottawa, June 7–15, 1911* (Toronto: The Presbyterian Church, 1911), 12–19.

- The first Ukrainian Baptist congregation in Canada was established in Winnipeg in 1904. In 1909 the first Ukrainian Baptist convention was held in Canora, Saskatchewan.⁵ In 1959 the Ukrainian Evangelical Baptist Union of Canada brought together all Ukrainian Baptist groups in Canada.⁶
- In 1912 the Vatican appointed a Greek Catholic bishop for the Ukrainians in Canada. Soon after, more Ukrainian priests arrived and the Ukrainian (Greek) Catholic Church was no longer under Latin jurisdiction.
- In 1918 the Ukrainian Greek Orthodox Church, which became the principal Orthodox church for Ukrainians in Canada, was founded in Saskatoon.

After the establishment of a Greek Catholic hierarchy and the Ukrainian Greek Orthodox Church in Canada, religious life became more stable. Since then church records have been available and consistent.

Locating Records

Researchers with Catholic roots may be surprised to discover that their immigrant ancestors were Orthodox, and vice versa. Besides individuals changing their denomination, some parishes switched allegiances in the course of their history. Records for both denominations can, therefore, exist for the same parish. The formula Galicia = Greek Catholic, Bukovyna = Orthodox is not always reliable for the first decades of Ukrainian life in Canada. Because of the changing conditions at that time, it may be necessary to search records of several denominations before results are forthcoming.

Birth records may be impossible to locate for various reasons—a baptism may have been done by an itinerant priest, who kept the records; a parish church and its records may have perished in a fire; or a busy priest may have forgotten to enter the event in the registry book. If records are not available at the expected parish, it may be because the parish had not yet been established. In that case, neighbouring parish records should be consulted. This may also be the reason why the baptisms of the youngest members of a family may be in the registers, but not those of the older ones. When an itinerant priest had been on the road for a long time, he may have entered his list of baptisms, marriages, and deaths in the registers of a parish he happened upon. At other times he may have included his notes of baptism among his personal rather than parish records. These latter types of incidents, though rare, are unfortunate, because their random nature makes it impossible to determine where or when they may have occurred.

Failure to locate a birth record should not be seen as a roadblock, because “missing persons” can usually be found in a marriage entry or in the birth records of their children. In spite of this chaotic early history, there are many records and it is only for the very earliest years that difficulties may arise. Begin your search with the religion of your immediate ancestor. You may have to check several parishes in the target area. When you come to a dead end, begin the search in the next likely denomination, and so on. A number of denominations are now considered in turn.

5 Rev. C. C. McLaurin, *Pioneering in Western Canada: A Story of the Baptists* (Calgary: the author, 1939), 389.

6 A history of Ukrainian Baptists in Canada is available in Petro Kindrat's *Ukraïns'kyi baptysts'kyi rukh u Kanadi* (The Ukrainian Baptist Movement in Canada) (Winnipeg: Doroha pravdy, 1972).

The Ukrainian (Greek) Catholic Church. Ukrainian Catholic records are kept at the parish, and enquiries should be addressed to the parish where your ancestors worshipped. If the parish no longer exists, the records would have been sent to the Chancery. In the case of such defunct parishes, some records may be in the possession of the priest who is still responsible for that pastoral area. Before Ukrainian Catholic parishes were established, many Ukrainian Catholics attended the local Roman Catholic church.

The annual *Canadian Catholic Church Directory* lists all Roman and Greek Catholic parishes in every Canadian diocese or eparchy and each parish's founding date, name, address, telephone number, and person in charge. Similar information can be found in *Almanach populaire catholique*.⁷ Especially important in the early issues of the *Canadian Catholic Church Directory* is the listing of the missions in each parish. A parish priest often ministered to many churches in the area of his home parish, and the records of these missions would be in the parish where he resided. If your ancestor attended one of these churches, the directory will indicate to which parish the church belonged and hence where the records would be. A directory of all Ukrainian (Greek) Catholic eparchies and clergy in the world is published in the annual *Redeemer's Voice Almanac*, including the names, addresses, and telephone numbers of all eparchial clergy outside Ukraine.⁸

The earliest records were created by Redemptorist and Basilian clergy. The Basilian Fathers' records are located at their monastery in Mundare and at the St. Nicholas Ukrainian Catholic parish office in Winnipeg:

Basilian Fathers
Box 379
Mundare, AB T0B 3H0
(780) 764-3961

St. Nicholas Ukrainian Catholic Church
737 Bannerman Ave.
Winnipeg, MB R2X 1J9
(204) 582-695, fax (204) 582-1068
www.stnicholaschurch.ca

Regarding their sacramental records,

Of the three types of records, the baptismal records are the most accurate and complete. Baptismal records for this area begin in the year 1902, the year the Basilian Fathers arrived from Ukraine. Marriage records also begin at that time, but death records were infrequently recorded in the early years and it isn't until the 1930s and 1940s when death and burial records were consistently recorded. None of the records contain the names of grandparents. Occasionally the records will include the name of the village that the parents came from in Ukraine. No copies were made of these records until quite recently[,] when the Chancery Office of the Edmonton Eparchy put them all on a database. Only the baptismal records have been put [i]n [the] database [so far]. We have no register of baptisms and marriages performed in any other province other than Alberta.⁹

7 Published by Publicité B. M. Advertising Inc., 1424 boul. Rosemont, Montreal, QC, H2G 1V4. These publications can be consulted at diocese offices, a few parishes, and some university libraries.

8 The *Redeemer's Voice Almanac* can be purchased from the Redemptorist Fathers, 250 Jefferson Avenue, Winnipeg, MB R2V 0M6, (204) 339-5737, fax (204) 33 9-1062; or from The Redeemer's Voice Press, 165 Catherine Street, Yorkton, SK S3N 0B9, (306) 783-4487, fax (306) 783-4487.

9 Letter from Father Paul Chomnycky, OSBM, to the author, September 1999.

Regarding the Basilian sacramental archives at the St. Nicholas Ukrainian Catholic Church in Winnipeg, the parish office has twenty-three volumes of baptismal records from October 1901 and seven volumes of marriage records from November 1901 on. Death records are available only for very recent times. The parish's archive incorporates all of the records Basilian priests created regarding events in the many communities they visited as part of their missionary work in Manitoba. The communities for which entries exist include Arbakka, Ashville, Bartfield, Beausejour, Brokenhead, Caliento, Cooks Creek, Cromwell, East Selkirk, Elk Ranch, Elma, Emerson, Ethelbert, Fishing River, Fork River, Gardenton, Garland, Gonor, Hadashville, Horod, La Broquerie, Ladywood, Libau, Lockport, McMunn, Mink Creek, Mountain Road, Neepawa, Oakburn, Pine River, Poplar Park, Poplarfield, Portage La Prairie, Prawda, Ridgeville, Rosa, Rossburn, Russell, St. Andrews, St. Malo, St. Norbert, Sandilands, Sandy Lake, Sarto, Sclater, Seech, Sifton, Silverton, Stuartburn, Sundown, Thalberg, Tolstoi, Tyndall, Valley River, Venlaw, Victoria Park, Vita, West Selkirk, Winnipegosis, and Zhoda.

The St. Nicolas parish records for the above communities are often sporadic, reflecting the priests' infrequent visits. The entries recorded during the earliest decades of settlement are not entirely chronological, because priests would record blocks of them after they returned to Winnipeg. The Basilian Fathers ministered in what are now the provinces of Alberta and Manitoba, while the Redemptorists served in what is now the province of Saskatchewan. Basilians did, however, make at least one visit to Saskatchewan, and several entries can be found in the parish records about the communities of Alvena, Rosthern, Saskatoon, and Wadena.¹⁰

The Redemptorists Fathers' archival records are preserved at

St. Mary's Ukrainian Catholic Church
155 Catherine Street
Yorkton, SK S3N 0B9
(306) 782-4214

The Redemptorists' sacramental books begin in 1903. Until 1912 they are associated with St. Gerard's Roman Catholic parish. From 1913 they continue as part of the then founded St. Mary's Ukrainian Catholic Church. The records are continuous from 1903 and include all areas covered by the Yorkton mission, which at one time took in most of Saskatchewan. The Redemptorist archive in Yorkton also has a copy of the Redemptorist records created in Brandon, Manitoba. The oldest baptismal and marriage records at Brandon are dated 1888 and 1889 respectively. Events are recorded for many locations.

The Redemptorists are no longer in Brandon, but the original birth, marriage, and death records are at the Roman Catholic parish there:

Saint Augustine of Canterbury Church
327 Fourth Street
Brandon, MB R7A 3H1
(204) 727-4728

10 Information provided by Mike Lisawski, office manager of the St. Nicholas Church, during the author's visit on 21 April 2005.

The Ukrainian Catholic Church in Canada is organized into the Archeparchy of Winnipeg and the four eparchies (Eastern-rite dioceses) of Toronto, Saskatoon, Edmonton, and New Westminster. Enquiries can be made at the parishes, the eparchy offices, or the consistory in Winnipeg.

The Archeparchy of Winnipeg
233 Scotia Street
Winnipeg, MB R2V 1V7
(204) 338-780, fax (204) 339-4006
www.archeparchy.ca

The above Web site lists the addresses of all the parishes in the archeparchy, the pastors, and the communities that are under the care of a particular parish.

The Eparchy of Toronto
143 Franklin Avenue
Toronto, ON M6P 3Y9
(416) 538-1436, fax (416) 962-7725
www.ucet.ca

The Eparchy of Saskatoon
866 Saskatchewan Crescent
Saskatoon, SK S7N 0L4
(306) 653-0138, fax (306) 665-2569
www.catholic-hierarchy.org/diocese/dsauk.html

The Eparchy of Edmonton
9645-108 Avenue
Edmonton, AB T5H 1A3
(780) 424-5496, fax (780) 425-2330
www.catholic-hierarchy.org/diocese/deduk.html

The Eparchy of New Westminster
502 Fifth Avenue
New Westminster, BC V3L 1S2
(604) 524-8824, fax (604) 521-8015
www.vcn.bc.ca/ucepnw

The addresses of all the parishes in the eparchy and other information are provided at the above Web site.

Nothing can be said with certainty about the records of the itinerant Greek Catholic priests from the United States who visited Canada beginning in 1897. Protocol requires that visiting clergy have authorization from the bishop who administers the area where they wish to perform clerical

functions. When the visitation is completed, the priest is obliged to leave his record of baptisms at the bishop's office.¹¹ In the latter years of the nineteenth century, the relevant office was that of the Diocese of St. Boniface. Sometimes permission was refused, and sometimes visitations were made without the required approval. The Archdiocese of St. Boniface has not been able to locate any of these records in its archive, nor has the Archdiocese of Winnipeg. The Ukrainian Catholic Archeparchy of Philadelphia and its eparchies of Stamford and Parma do not have such records. The Byzantine Ruthenian Catholic Archeparchy of Pittsburgh and its Eparchy of Passaic also have no information about Canadian visitations.¹² Some records might be at the Consistory of the Ukrainian Catholic Archeparchy of Winnipeg, but that has not been determined. These records may have remained with the priests who created them.

The Roman Catholic Church. Researchers with Roman Catholic backgrounds and Greek Catholics who cannot locate early records about their ancestors should check at the Roman Catholic parish where their ancestors may have worshipped. Sacramental records normally remain with the parish where a sacrament was administered. Similarly, the records of missions would be found at the parish where the missions originated.

In the Archdiocese of St Boniface, "copies or transcriptions of the records for most parishes have been made and are kept at the archdiocese archives. The archives ... were deposited at the Centre du Patrimoine. The records of sacraments have been copied in some cases[,] or information [has been] gathered in other cases[,] which have been then photocopied for the Centre du Patrimoine."¹³

General genealogical questions about the parishes in the archdiocese should be directed to:

Centre du Patrimoine
340 Provencher Blvd
Winnipeg, MB R2H 0G7
(204) 233-4888, fax (204) 231-2562
www.shsb.mb.ca

The Archdiocese of Winnipeg was established on 4 December 1915. If the required records cannot be found in the registers of St. Boniface, the records at the Archdiocese of Winnipeg should be checked. Here, too, "records are kept at the parish, but handwritten copies are kept at the Archdiocesan Administrative Office. A project is being undertaken to have the records microfilmed."¹⁴

11 Information provided by Dr. Paul Laverdure, a historian and archivist cataloguing the Redemptorist archive and library in Yorkton, Saskatchewan, in conversation with the author, 26 March 1999.

12 The church has had various names: the Byzantine Ruthenian Catholic Church in the USA, the Ruthenian/Rusyn-American Byzantine Catholic Church, the American Greek-Catholic Ruthenian Church of the Eastern [i.e., Byzantine] Rite, and sometimes simply the Byzantine Ruthenian Catholic Church.

13 Letter from Gilles Lesage, Centre du Patrimoine, to the author, September 1999.

14 Letter from the Archdiocese of Winnipeg to the author, September 1999.

The Archdiocese of Winnipeg
 1495 Pembina Hwy
 Winnipeg, MB R3T 2C5
 (204) 452-2227
www.manitobacatholic.net

All Roman Catholic dioceses and parishes are listed in the *Canadian Catholic Church Directory* and *Almanach populaire catholique*. A very limited amount of similar information is available at www.catholiccanada.com.

The Ukrainian Orthodox Church of Canada. The Church was founded in 1918. Today its official name is Ukrainian Orthodox Church of Canada (UOCC). It is organized into three eparchies: Central (Winnipeg), Western (Edmonton), and Eastern (Toronto). Records dating as far back as 1920 are kept at the consistory in Winnipeg.¹⁵ Before that date, researchers will have to check with other denominations. IGC, Russian Orthodox Church, and Romanian Orthodox Church records may have entries for Ukrainian immigrants.

The Ukrainian Orthodox Church of Canada
 Office of the Consistory
 9 St. John's Avenue
 Winnipeg, MB R2W 1G8
 (204) 586-3093, fax (204) 582-5241
www.uocc.ca

All UOCC parishes are listed by province on the above Web site. Information provided includes parish addresses, other communities covered from a particular parish, and the pastors' names.

The Central Eparchy	The Western Eparchy	The Eastern Eparchy
174 Seven Oaks Avenue	11404-112th Avenue	3281 Cindy Crescent
Winnipeg, MB R2V 0K8	Edmonton, AB T5G 0H6	Mississauga, ON L4Y 3J7
(204) 339-4656	(780) 455-1938	(905) 206-9372
fax (204) 582-5241	fax (780) 454-5287	fax (905) 206-9373

The Russian Orthodox Church (ROC). Russian Orthodox missions sent to Canadian communities originated in the United States. After the Bolshevik revolution, the ROC in North America fractured and had several name changes. In addition, other Russian Orthodox jurisdictions were established. These are described more fully in chapter 5. In North America, the Orthodox Church in America (OCA) is considered the ROC's successor. Its records are kept at the OCA archive in Syosset, New York:

¹⁵ Letter from Wolodymyr G. Senchuk, UOCC archivist, to the author, 22 October 1999.

The Orthodox Church in America
 Box 675
 Syosset, NY 11791-0675
 (516) 922-0550, fax (516) 922-0954
www.oca.org

The above Web site lists all the parishes' addresses and telephone numbers in North America and elsewhere.

Two other Russian Orthodox factions have offices in Canada:

The Office of the Patriarchal Parishes of the Russian Orthodox Church in Canada
 812-108th Street, #10
 Edmonton, AB T5H 3A6

The Russian Orthodox Church outside Russia
 8011 ave. Champagneur
 Montreal, QC H3N 2K4
www.russianorthodoxchurch.ws

The Romanian Orthodox Church. The Church keeps a set of records at each parish and a copy at its eparchial office. One eparchy serves both Canada and the United States:

The Romanian Orthodox Missionary Episcopate in America	
2535 Grey Tower Road	mailing address:
Jackson, MI 49201-9120	P.O. Box 309
(517) 522-4800	Grass Lake, MI 49240-0309
www.roea.org	

The Church's Web site provides the addresses and telephone numbers of all its parishes in North America.

The Independent Greek Church (IGC). The IGC's registers have not been located. It has been put forward that those books would be in the Presbyterian Church's and United Church's archives, but they do not have them. However, there are some records and evidence of the IGC in Presbyterian and United Church registers stored at the United Church archives in Winnipeg. The specific items, which are described below, include the registers of the Ukrainian United Church in Winnipeg, the early records of the Ethelbert United Church, the registers for the community of Teulon, and one entry in the marriage register of St. Paul's United Church in Gilbert Plains.¹⁶

¹⁶ More detail about this church is provided because it is not known to the general public and might be overlooked when records are not available elsewhere. IGC records have not been utilized because their location is unknown. A first-hand account of the IGC's origins is provided by John Bodrug, a principal founder, in his *Independent Orthodox Church* (Toronto: Ukrainian Canadian Research Foundation, 1980). Curiously, he has renamed the IGC "Orthodox." The IGC's history is also outlined in Martynowych, *Ukrainians in Canada*.

The parish registers of the Ukrainian United Church shed light on this little-known Ukrainian religious experiment. This congregation has had several names according to its marriage register: from 1909 until 1913, the Independent Greek Church; from 1913 to 1924, the Ruthenian Presbyterian Church; in 1925, the Ukrainian Evangelical Church; and after 1926, the United Church. It is tempting to conclude that there are no separate IGC books as such and that its records are to be found in the early portions of the Presbyterian Church and United Church registers. Until now an exhaustive study of this subject has not been done and no firm conclusions can be stated.¹⁷

The records of the Ethelbert United Church cover the period 1918–47. The entries begin in February 1918. At that time most Ukrainians belonging to that church called themselves “Ruthenian Presbyterian.” A small number listed their religion as Greek Catholic, Greek Orthodox, Mennonite, or Roman Catholic. The records provide the names of the Ukrainian villages where the members were born. The pastor was Rev. G. Tymchuk. Together with these church registers is a collection comprising transcriptions of all the baptisms and marriages Rev. Tymchuk performed at the locations where he ministered. The copied birth records are for the years 1903–68; the marriage records are for 1903–43. It is unfortunate that the original records are not available, because they cover the entire period of the IGC’s entire existence. Because Rev. Tymchuk was an IGC minister, it can be assumed that the records for 1903–10 are the records of the IGC even though its name is not mentioned.¹⁸ The available information includes the groom’s and bride’s names and ages and the date and place of their marriage. This list suggests that church registers for every congregation should not be expected. In all probability, the records of baptisms, marriages, and deaths for communities that did not have a resident pastor would be in the registers of the home parish of the minister who visited those communities.

Rev. Tymchuk’s extractions show him travelling to many locations in Saskatchewan and Manitoba. Some of these communities were visited in the 1920s and 1930s and would have been United Church congregations by that time. They include Angusville, Burgis, Canora, Cowan, Dauphin, Donwell, Duck River, Ethelbert, Garland, Gorlitz, Hampton, Hayas, Invermay, Kamsack, Kelvington, Myrs, Norquay, Pine River, Rhein, Ridgeville, Rocford, Rossburn, Saskatoon, Sclater, Springside, Stenen, Stuartburn, Swan Plain, The Pas, Tolstoi, Ukraina, Vita, Wakaw, Wartime, Watson, Yorkton, Fort William in Ontario, and Calgary, Alberta.

The records of the United Church congregation in Teulon, Manitoba, show a strong IGC background. Unfortunately, the extant registers begin in 1910, about the time of the IGC’s demise. The names in nearly all the entries are Ukrainian, and for the first year or so the individuals gave their denomination as “Independent Greek Church.” In following years their denomination is listed as “Ruthenian Presbyterian.” The 1910–21 records for the Teulon congregation also included the community of Komarno. The pastor at Teulon was Ephraim Perich, a former IGC preacher who ministered in Winnipeg and other locations in Manitoba.¹⁹

Only one Ukrainian name appears in the marriage records of St. Paul’s United Church in Gilbert Plains, Manitoba, but it provides further evidence of the IGC. In a marriage entry for February 1914, the groom gives his denomination as “Independent Greek Church.”

17 The Ukrainian United Church in Winnipeg was a United Church parish that conducted services in Ukrainian. Its register is at the United Church archives in Winnipeg. The overwhelming majority of individuals listed in the IGC entries gave their religion as Greek Catholic.

18 Bodrug, *Independent Orthodox Church*, 54–55.

19 *Ibid.*, 73, 112.

The Saskatchewan Archives Board in Saskatoon is the repository of the archival holdings of the United Church of Canada, Saskatchewan Conference. The registers that have been examined do not show any direct link with the IGC, though there is evidence of the church existing in Saskatchewan. Among the items in the archives are very short autobiographies of Revs. Theo Bay and John Gregorash, in which they refer to their connection with the IGC; a statement by Rev. P. C. Crath (Pavlo Krat) on the Ukrainian mission work of the United Church of Canada; an undated, unsigned report titled "Facts Concerning the History of the Independent Greek Church"; and John Robert Kovalevitch's letter describing missionary work in the Canora district. Of the registers examined, only the birth and marriage registers for the United Church in Canora hint at an IGC past—Revs. Tymchuk and Gregorash, who were United Church ministers in Canora for several decades, had earlier been IGC ministers.

Checks of other records where evidence of the IGC would be expected have turned up nothing, but, to date, there has not been a thorough search for further materials. The records at the Presbyterian Church archives in Toronto do not have any references to the IGC. According to the archivist there, "all our records are catalogued thoroughly[,] and if the name of the Independent Greek Church was part of the register, it would have been noted in the cataloguing process."²⁰

The United Church and the Presbyterian Church. The close association between the IGC and the Presbyterian Church was noted earlier. However, Presbyterian missions were also involved with Ukrainian communities directly. Birth, marriage, and death records of Ukrainians can be found in the church registers. In 1925 the Presbyterian, Methodist, and Congregational Churches joined to form the United Church of Canada. However, a small number of Presbyterian parishes did not agree to the union, so today there still is a Presbyterian Church in Canada.

The union produced joint titles for some of the archival files, Presbyterian/United Church. The portion of the register before the union has entries solely of the Presbyterian Church, while subsequent entries are those of the United Church. Some United Church congregations formed in 1925 were simply the continuation of the Presbyterian congregations, while in other cases several congregations combined to form one. For example, the Dauphin Presbyterian Church, the Dauphin Methodist Church, and the St. James Presbyterian Church together formed the Dauphin First United Church. The Dauphin Presbyterian portion of the records shows many marriages between 1900 and 1961 where the individuals were Greek Catholics. The Dauphin Methodist registers have only a few "Austrian" and Greek Orthodox members in the marriage registers. The St. James Presbyterian records, for 1905–29, include some Greek Catholics.

Another item at the United Church archives in Winnipeg provides a list of thirty-eight baptisms performed by a Rev. Senkiw. The list is on only two sheets of paper, with no indication of the persons' denominations. The names are almost exclusively Ukrainian. The data provided includes the child's name, the names of the father and mother, including her maiden name, the date and place of birth, and the date and place of baptism. The records range from June 1918 to July 1924. The Manitoba communities mentioned include Broad Valley, Dallas, Fisher Branch, Fisherton, Hodgson, Kilkling, Komarno, Sarto, Teulon, and Whytewold.

20 E-mail from Kim Arnold, archivist/records administrator, to the author, 29 September 1999.

In Saskatchewan, the marriage (1920–49) and birth (1920–60) registers of St. Stephen's United Church in Canora indicate that Ukrainians formed the majority of that parish's membership. In the marriage register they listed their religion as Greek Catholic, Greek Orthodox, Presbyterian, and later United Church. Both registers provide the names of the parishioners' birth places, in most cases villages in Galicia or Bukovyna.

The records of the congregations that did not join the United Church remained with the Presbyterian Church. Some are kept by the parishes, while others are at

The Archives and Records Office
The Presbyterian Church in Canada
50 Wynford Drive
Toronto, ON M3C 1J7
(416) 441-1111, 1-800-619-7301, fax (416) 441-2825
www.presbyterian.ca/archives

The office can be reached from a link at the above Web site.

The United Church of Canada is organized into thirteen conferences. A description of its archival network is available at www.united-church.ca/archives. Three conferences are of particular importance to Ukrainian researchers:

The Alberta and Northwest Conference Archives
c/o Provincial Archives of Alberta
8555 Roper Road
Edmonton, AB T6E 6V1
(780) 427-8687, fax (780) 427-4646
www.united-church.ca/archives/alberta/home.shtm

The Saskatchewan Conference Archives
University of Saskatchewan
Murray Building, Room 94, Campus Drive
Saskatoon, SK
www.united-church.ca/archives/saskatchewan/home.shtm

mailing address:
418A McDonald Street
Regina, SK S4N 6E1
fax (306) 731-3171

The Manitoba and Northwestern Ontario Conference Archives
Rare Book Room, University of Winnipeg Library
515 Portage Avenue
Winnipeg, MB R3B 2E9
tel. (204) 783-0708, fax (204) 786-1824
www.united-church.ca/archives/mnwo/home.shtm

The location of United Church and Presbyterian Church records is determined by the wishes of the individual congregations. Some are kept at the parish, and others in provincial archives. But most will be at the conference archives, and the staff there know where registers that are not at their archives are located.

The Baptist Church. Ukrainian Baptist records are kept locally. However, no older records are extant. It is not known what happened to them after the first secretaries died. In addition, some parishes did not keep records during their early years.²¹

Today most congregations belong to the Baptist Union of Western Canada. Its general office is in Calgary, but its archives are in Hamilton, Ontario:

Baptist Union of Western Canada
#302-902 Eleventh Avenue SW
Calgary, AB T2R 0E7
(403) 228-9559, fax (403) 228-9048
www.buwc.ca

Canadian Baptist Archives
McMaster Divinity College
1280 Main St. W.
Hamilton, ON L8S 4K1
(905) 525-9140, ext. 23511
www.macdiv.ca/students/baptistarchives.php

21 According to Rev. Steve Skoworodko of the Ukrainian Baptist congregation in Saskatoon during a telephone conversation with the author, 12 October 1999.

Chapter 5: Church Records in the United States

- **Background**

- Catholics
 - Orthodox
 - Protestants

- **Locating Records**

- The Ukrainian (Greek) Catholic Church
 - The Byzantine Ruthenian Catholic Church
 - The Roman Catholic Church
 - The Ukrainian Orthodox Church of the U.S.A.
 - The Orthodox Church in America and the Russian Orthodox Church
 - The Presbyterian Church
 - The Baptist Church

Background

Catholics. Most of the first Ukrainian immigrants to the United States were Greek Catholics from Austrian-ruled Galicia and Hungarian-ruled Transcarpathia. In America they attended existing Polish and Slovak Roman Catholic parishes before Ukrainian Greek Catholic ones were established. The first Ukrainian priest arrived in the United States in 1884, and he organized a community in Shenandoah, Pennsylvania. Other early parishes were founded in Kingston, Freeland, Olyphant, Shamokin, and Wilkes-Barre, Pennsylvania; in Jersey City; and in Minneapolis.¹ The first Greek Catholic bishop for North America was appointed in 1907. Differences between the Galician and Transcarpathian clergy led to the establishment of two jurisdictions in 1916—the Ukrainian (Greek) Catholic and Byzantine (Ruthenian) Catholic.²

Many of the immigrants from Transcarpathia and their American descendants have identified themselves as Rusyns—a name that the Galician immigrants, their descendants, and the vast majority of Ukraine's inhabitants abandoned nearly a century ago in favour of the name Ukrainians—and have considered themselves a distinct ethnic group.³ Today, the Ukrainian (Greek) Catholic and Byzantine Ruthenian Catholic churches are separate entities and members of the latter do not consider themselves Ukrainians. The Byzantine Ruthenian Catholic church is included here because, in the earliest years, members may have switched allegiances and because descendants of mixed marriages will have to search records of both denominations. Father Ivan Mina, archivist at the Byzantine Ruthenian Catholic Archeparchy in Pittsburgh, has stated "There is a noticeable

1 *Encyclopedia of Ukraine*, s.v. "United States of America," under the subheading "Religion."

2 See chapter 4, n. 12 for further information about the church's name.

3 Genealogical information specifically for Rusyns is available at www.carpatho-rusyn.org/crs; and from the Carpatho-Rusyn Society, 125 Westland Drive, Pittsburgh, PA 15217, or the Carpatho-Rusyn Research Center, 7380 SW 86 Lane, Ocala, FL 34476-7006.

difference between the two groups in chant and liturgical practices. The Ruthenian Catholics in the United States also include small groups who describe themselves as Slovak, Hungarian or Croatian. Today in the Republic of Ukraine, the Vatican recognizes, along with a Latin-rite Roman Catholic Church, a Ukrainian Catholic Church under a Major Archbishop in Lviv, and a Ruthenian Catholic Church (Eparchy of Mukachiv) under a Bishop-Ordinary, who has jurisdiction over the Transcarpathian Region (oblast') and is directly subject to Rome."⁴

The Ukrainian (Greek) Catholic Church in the United States has an archeparchy in Philadelphia and three eparchies, in Chicago, Stamford, Connecticut, and Parma, Ohio. The Byzantine Ruthenian Catholic Church has an archeparchy in Pittsburgh and eparchy offices in West Paterson, New Jersey, Parma, Ohio, and Phoenix, Arizona.

Orthodox. The small number of the early Orthodox immigrants to the United States generally joined the ROC. Two Ukrainian Orthodox churches in the United States were founded on the initiative of disgruntled Greek Catholics. The Ukrainian Orthodox Church of the U.S.A. was founded in Chicago in 1919. Half its original parishioners were former Greek Catholics from Galicia. The Ukrainian Orthodox Church in America was founded in Allentown, Pennsylvania, in 1928. Former Catholics formed eighty percent of the original membership. These figures have considerable significance for Ukrainian Orthodox researchers and suggest that their ancestors may have belonged to other denominations. Two other small Orthodox churches were established after World War II—the Holy Ukrainian Autocephalous Orthodox Church in exile and the Ukrainian Autocephalous Orthodox Church.⁵ In 1996 The Ukrainian Orthodox Church of the U.S.A. and the Ukrainian Orthodox Church in America were formally unified. This united Ukrainian Orthodox Church of the U.S.A. (UOC-U.S.A.), is organized into three (Central, Eastern, and Western) eparchies, with the metropolitan office in Pittsburgh and the consistory in South Bound Brook, N.J.

The Russian Orthodox Church (ROC) in the United States was established when Alaska was purchased in 1867. The diocese office at Sitka relocated to San Francisco in 1872 and to New York in 1905. At the turn of the twentieth century, Greek Catholic converts increased its membership to such an extent that the church was renamed the Russian Orthodox Greek Catholic Church.

Changes to the ROC in North America after the October Revolution of 1917 came about because the Soviet regime severed the meaningful links between the ROC in the USSR and its jurisdictions elsewhere. In 1918 the ROC in the United States declared its autonomy. In 1921 the émigré bishops of the ROC met in Karlovce, Yugoslavia, and established the Russian Orthodox Church outside Russia (ROCOR), also known as the Synod of the Russian Church in Exile.⁶ The church's headquarters were moved to Munich and then to New York. However, a small number of American parishes that wished to maintain ties with the ROC in the USSR formed a separate jurisdiction—the Patriarchal Parishes of the ROC in the U.S.A. The larger ROC in the United States initially supported the ROCOR. But in 1926 it withdrew its support, and in 1927 it was renamed the Russian Orthodox Greek Catholic Church in America. In the 1940s the Moscow Patriarchate established the Russian Orthodox Catholic Church in the United States. That church merged with

4 Letter from Rev. Ivan Mina to the author, 21 January 2000.

5 Kubijovyč, *Ukraine: A Concise Encyclopaedia*, 2:1117–20.

6 Timothy Ware, *The Orthodox Church*, rev. ed. (New York: Penguin, 1984), 182.

the Russian Orthodox Greek Catholic Church in 1970. That same year the patriarch of Moscow granted autocephaly to the new body, and since then it has been known as the Orthodox Church in America (OCA). The OCA purports to be a church for all Orthodox believers in the United States.

In the late nineteenth and early twentieth centuries, many Greek Catholics in the United States joined the ROC and later played a role in establishing the two Ukrainian Orthodox Churches there. In the 1930s another group of Greek Catholics founded the American Carpatho-Russian Orthodox Greek Catholic Church.⁷ Like most Orthodox Ukrainians in the United States, many "Russian" Orthodox believers there can expect to find Ukrainian Catholic roots.

Protestants. The first Ukrainian Protestant immigrants in the United States were Baptists (commonly called Stundists) from central Ukraine. They initially settled in Virginia, but in 1899 they moved to North Dakota.⁸ In 1922 several Baptist groups formed the Union of Ukrainian Evangelical Baptist Churches. Today most Ukrainian Baptist congregations are part of the Southern Baptist Convention. Congregations exist in Philadelphia, Cleveland, Chicago, Minneapolis, and Sacramento, and in New Hampshire, Pennsylvania, Illinois, New Jersey, California, and other states. A large number of the current Ukrainian Baptists in the United States (ten thousand or so) are recent immigrants from Ukraine.⁹

The first Ukrainian Presbyterian congregation was established in Pittsburgh. Others followed in Newark, N.J., New York City, Detroit, and elsewhere. The Ukrainian Evangelical Alliance of North America was formed in Rochester in 1922. In the 1920s its missionaries were sent to Polish-ruled Western Ukraine, where they founded the Ukrainian Evangelical-Reformed Church.¹⁰

Locating Records

The Ukrainian (Greek) Catholic Church. Birth, marriage, and death records are kept at every parish office. The records of parishes that no longer exist have been deposited at the chancery office. All parish addresses can be found in *The Official Catholic Directory*.¹¹

Regarding the records of Stamford Eparchy, Msgr. Leon Mosko, the eparchy's chancellor, has stated that

Priests are asked to transfer records to floppy disks for easier access. The priests are still obliged to keep unaltered, handwritten entries in appropriate registers. The Chancery asked many years ago that each pastor copy the oldest records and send them to the Chancery. It is important to note that before a parish was established in the area, baptisms frequently took place in a local Latin rite church, or even in a Catholic church that is now Orthodox. Ruthenian [Rusyn]/Slovak/Hungarian churches of the Eastern [Greek Catholic] rite are also sources that should be investigated. The oldest metrical records in the eparchy are [in] Ansonia, Conn. (1897), Elmira Heights, N.Y. (1895), and Yonkers, N.Y. (1899).¹²

7 Kubijovyč, *Ukraine: A Concise Encyclopaedia*, 2:1118–19.

8 *Encyclopedia of Ukraine*, s.v. "United States of America. Religion."

9 According to Rev. John Kowalchuk, president of the Ukrainian Baptist Convention in the United States, in telephone conversation with the author, 12 October 1999.

10 Alexander Dombrovsky, *Narys istorii Ukraïns'koho levanhel's'ko-Reformovanoho rukhu* (A Survey History of the Ukrainian Evangelical-Reformed Movement) (New York: Ukrainian Evangelical Alliance of North America, 1979), 512–13.

11 *The Official Catholic Directory* (New York: P. J. Kennedy).

12 Letter from Msgr. Leon Mosko to the author, 11 August 1999.

A microfilm of the marriage records of the Holy Ghost Greek Catholic Church in Cleveland was deposited at the Immigration History Research Center (IHRC) in Minneapolis, Minnesota. The records consist of a set of marriage registers for the years 1909–67.¹³

The addresses of the Ukrainian Catholic archeparchy and eparchies in the United States are:

The Archeparchy of Philadelphia
Chancery Office
827 North Franklin Street
Philadelphia, PA 19123–2097
(215) 627–0143 fax (215) 627–0377
www.catholic-hierarchy.org/diocese/dphuk.html

The Eparchy of Stamford	
Chancery Office:	Mailing Address:
161 Glenbrook Road	14 Peveril Road
Stamford, CT 06902–3092	Stamford, CT 06902–3019
(203) 324–7698 fax (203) 967–9948	
www.stamforddio.org/index1.htm	
(the Web site includes the names and addresses of all parishes in the eparchy.)	

The Eparchy of Saint Nicholas
Office of the Bishop
2245 West Rice Street
Chicago, IL 60622
(773) 276–5080 fax (773) 276–6799
www.catholic-hierarchy.org/diocese/dchuk.html

The Eparchy of Saint Josaphat
Office of the Bishop
P.O. Box 347180
5720 State Road
Parma, OH 44134–7180
(440) 888–7180 fax (440) 888–3477
www.catholic-hierarchy.org/diocese/dpauk.html

The Byzantine Ruthenian Catholic Church. As is the case with the other Catholic rites, the Church's records are kept at the parish office and transferred to the chancery when the parish ceases to exist. All records before 1980 also exist on microfilm at the chancery. The oldest records

13 The IHRC has received materials from many East European ethnic groups, and it is an important source for the study of European immigration to the United States. The address is: Immigration History Research Center, University of Minnesota, 311 Elmer L. Andersen Library, 222 Twenty-first Avenue South, Minneapolis, MN 55455–0439; tel. (612) 625–4800, fax (612) 626–0018; <www.ihrc.umn.edu>.

are dated 1892.¹⁴ All eparchies have Web sites that provide the parishes' addresses. Eparchy sites can be reached from links at <www.byzcath.org>. Members of this Church consider themselves Rusyns rather than Ukrainians.

The Byzantine Catholic Archeparchy
Chancery Office
66 Riverview Avenue
Pittsburgh, PA 15214-2253
(412) 231-40000 fax (412) 231-1697
www.archeparchy.org

The Eparchy of Passaic
Chancery Office
445 Lackawanna Avenue
West Paterson, NJ 07424
(973) 890-7777 fax (973) 890-7175
dreamwater.org/edu/passaic

The Eparchy of Parma
Chancery Office
1900 Carlton Road
Parma, OH 44134
(216) 741-8733 fax (216) 741-9356
www.parma.org

The Eparchy of Van Nuys
Chancery Office
8105 North Sixteenth Street
Phoenix, AZ 85020
(602) 861-9778 fax (602) 861-9796
www.eparchy-of-van-nuys.org

The Roman Catholic Church. Church records are kept at the parish, and those of defunct parishes are deposited at the chancery. In some cases, copies of parish records are also located at the chancery. The addresses of all Catholic parishes in the United States, including the Eastern-rite ones, can be found in *The Official Catholic Directory*. A listing of all dioceses and archdioceses is at <www.catholic.org>. Clicking on a particular diocese gets you to its home page, where information about its parishes can be found. The site does not provide a comprehensive list of parishes.

14 Letter from Rev. Ivan Mina, archivist, to the author, 21 January 2000.

The Ukrainian Orthodox Church of the U.S.A. Church records are kept at the parish. Recent regulations require that new records be sent to the consistory, but the old ones are still kept at the parish. The records of defunct parishes are normally forwarded to the consistory. With the union of the two former Orthodox churches in 1996, their records have been located at the consistory office in South Bound Brook, N.J.

The Consistory of the UOC-U.S.A.
P.O. Box 495
South Bound Brook, NJ 08880
(732) 356-0090 fax (732) 356-9437

The Metropolitan Office
1803 Sidney Street
Pittsburgh, PA 15203

The Central Eparchy
5913 State Road
Parma, OH 44134
(216) 885-1509 (773) 278-2827

The Western Eparchy
2230-50 West Cortez Street
Chicago, IL 60622

The Eastern Eparchy
160 West Eighty-second Street
New York, NY 10024
(212) 873-8550

The addresses and telephone numbers of all parishes can be found at <www.uocofusa.org/directory>.

The Orthodox Church in America and the Russian Orthodox Church. Most early records of the ROC will be found at the archives of the OCA. Microfilm copies of some records are available at the Library of Congress, but it has not been determined if they include church registers.

The Orthodox Church in America
Box 675
Syosset, NY 11791-0675
www.oca.org

The above site has the addresses and telephone numbers of all OCA parishes in and outside the United States. It also has links to many other Orthodox Churches. The OCA will have the majority of the Russian Orthodox records for Ukrainians who were associated with Russian Orthodoxy. A minor number might be with ROCOR or at the Patriarchal Parishes of the Russian Orthodox Church in the U.S.A.

Russian Orthodox Church outside Russia (ROCOR)
75 East Ninety-third Street
New York, NY 10128
(212) 534-1601 fax (212) 534-1798
www.russianorthodoxchurch.ws/english

Patriarchal Parishes of the Russian Orthodox Church in the U.S.A.
St Nicholas Patriarchal Cathedral
15 East Ninety-seventh Street
New York, NY 10029
(212) 831-6294 or (212) 289-1915 fax (212) 427-5003
www.russianchurchusa.org

The Presbyterian Church. Individuals with Ukrainian Presbyterian ancestors can begin their research by contacting The Presbyterian Historical Society (PHS)

The Presbyterian Historical Society
425 Lombard Street
Philadelphia, PA 19147
(215) 928-3891
www.history.pcusa.org

The PHS is the official repository for the national records of the Presbyterian Church (U.S.A). In general, records of active congregations will be either at PHS or at the congregation.

For congregations that have been dissolved, extant records should be either here or in the possession of the designated presbytery for that church. In addition, we accept on deposit the permanent records of the Presbyterian synods, presbyteries, and local congregations. However, these entities are not mandated to send us their records so we hold materials for some congregations, presbyteries, and synods but not others. We hold on deposit the records of the First Ukrainian Presbyterian Church of St. Peter and St. Paul, which was organized in Newark, New Jersey, changed its location to Irvington, New Jersey and dissolved in 1992. These records include a church register for the years 1909-1985 which lists marriages, baptisms, and church members. We do not hold records for the Ukrainian Presbyterian churches in New York City, Rochester, or Pittsburgh. The records of dissolved churches are transferred to the respective presbyteries after dissolution.¹⁵

If your ancestors belonged to the above or other congregations, contact the clerks for those cities. For New York or Pittsburgh, inquiries can be made to:

The New York City Presbytery
475 Riverside Drive, Suite 240
New York, NY 10115-0240
(212) 870-2221
www.nycpresbytery.org

15 E-mail from Nancy J. Taylor, PHS archivist, to the author, 13 August 1999.

The Pittsburgh Presbytery
801 Union Place
Pittsburgh, PA 15212
(412) 323-1400
www.pghpresbytery.org

The office in Rochester does not have any records of a Ukrainian Presbyterian congregation. For other locations, the PHS can provide the appropriate presbytery address.

The Baptist Church. The records of active congregations are kept locally, but the locations of the earliest records or records of defunct congregations are not known, and these records are probably irretrievably lost. Some older records exist in Chester, Pennsylvania.¹⁶

16 Dr. Volodymyr Domashovetz, president of the All-Ukrainian Baptist Fellowship, in telephone conversation with the author, 12 October 1999.

Chapter 6: From Europe to North America

- **Home Sources**
- **Passenger Lists/Immigration Records**
 - Passenger Lists in General
 - Hamburg's and Other Ports' Passenger Lists
 - Other Immigration Records
 - Postwar Refugee Records
 - Steamship Photos
- **Naturalization and Citizenship Records**
- **Church Records**
- **Census Returns**
- **Homestead and Land Records**
- **Vital Records**
- **Vladimir Kaye's Dictionaries and Other Publications**
- **National Registration, 1940**
- **Military Records**
- **Obituaries and Funeral-Home Records**

In the introduction to this book it was stated that tracing roots in North America would not be considered. It is assumed that researchers have made their way back through the generations on this continent and have "contacted" their immigrant ancestors. Accordingly, the records selected in this chapter are examined only in the context of discovering the name of the ancestral community in Europe and providing details of the immigrant's first experiences in the New World. Determining where your ancestors lived overseas is often the most difficult genealogical puzzle to solve. All further research, however, depends upon knowing the precise name of the ancestral village and its location. Some of the sources that can be used to illuminate that pivotal point in a family history when roots were transported from Europe to North America are described below.

Home Sources

Beginning at home is a good first step. Talk with as many relatives as you can. Many will not be able to provide you with answers, but it is common to find at least one person who has been interested in the past and has some knowledge of it. Check with people whose ancestors may have been friends or neighbours of your predecessors. They may have come from the same place and journeyed to North America together. The stories one family has retained are never identical to another family's. Useful information may therefore be found by asking the same questions of others even if someone has given you answers. Ask to see documents, photos, old letters, envelopes, passports, steamship documents, or any other materials that belonged to the immigrant ancestor or have a connection with Europe. Letters received from Europe long after the immigration can direct you to the ancestral location.

Passenger Lists and Immigration Records

Lists of people on board a particular ship served as immigration records until official immigration records were kept. They evoke images of painful goodbyes, steamships crossing a choppy Atlantic, and anxieties about new life in an unknown world.

Passenger Lists in General. Passenger lists exist in pairs—a list made at the point of departure and another one at the port of arrival. The records made at Canadian points of arrival are kept at the Library and Archives Canada (LAC) in Ottawa, and those made at U.S. ports are at the National Archives and Records Administration (NARA) in Washington, D.C.¹ The ones made at the point of departure are retained in the country of the departing port.

Most of the information on these companion lists is the same, but there are some differences. The departure list includes the name of the passenger's home town or village, while the arrival list does not. The information requested on the Canadian arrival lists/immigration records changed over time. Earlier records provide only the port of embarkation and the passenger's name, age, gender, occupation, country of birth, and destination. Later forms asked for the passenger's name, age, contract or ticket number, and marital status, the amount of cash he or she had, the names of his or her children, and his or her intention of being a permanent resident, ability to read and write, country of birth, race, destination, occupation, intended occupation, previous employment, and religion, and the name of the railway company transporting him or her inland. During the first wave of immigration to Canada, special trains awaited the new arrivals at the port to take them to Winnipeg and from there to locations where homesteads were available.

The arrival manifests also reveal the number of passengers on board, when the ship left port, and the time of day it arrived. Occasionally officials made marginal notes indicating the amount of money in the immigrant's possession. Both the departure and arrival lists provide the passengers' ages. It is worth noting the names that appear on the list before and after your ancestor's name. These people may have been friends, relatives, or acquaintances made while waiting for the ship's departure or on board.

Documents before 1914 show the nationality of immigrants from Western Ukraine as Austrian, Galician, or Ruthenian—Austrian because they were citizens of the Austro-Hungarian Empire; Galician because their place of origin was the crownland of Galicia; and Ruthenian because that was their ethnic identity. The term “Ruthenian” causes confusion because it is not used today. The name the inhabitants of Ukraine have called themselves as a people has changed over time. From the time of Kyivan Rus’ in the 900s and for most of the next millennium they called themselves “*rusyny*” (sing. “*rusyn*”). In the early nineteenth century the term “*ukrainets*” (Ukrainian) replaced “*rusyn*” in central and eastern Ukraine, and its use became widespread in Austrian-ruled Galicia and Bukovyna in the late nineteenth and early twentieth centuries.² This name change did not cross the Carpathian Mountains into Hungarian-ruled Transcarpathia, so many of that region's inhabitants continued calling themselves “*rusyny*.” Today many of descendants in Transcarpathia, the Prešov region of Slovakia, the Vojvodina region of Serbia, Hungary, North America, and

1 Their addresses are: Library and Archives Canada, 395 Wellington Street, Ottawa, ON K1A 0N3, <www.collectionscanada.ca>; and National Archives and Records Administration, 700 Pennsylvania Avenue NW, Washington, D.C. 20408, <www.archives.gov>.

2 Orest Subtelny, *Ukraine: A History* (Toronto: University of Toronto Press, 1988), 307.

elsewhere consider themselves a distinct ethnic group. The German and English equivalents of *rusyn*, "Ruthene" and "Ruthenian," derives from the name's Latin equivalent, "Ruthenus."

LAC has microfilmed the passenger lists for Quebec City/Montreal (1865–1935) and Halifax (1881–1935). Because Ukrainians first arrived in Canada in 1891, the lists before that time would not have relevance for Ukrainian researchers. LAC has microfilmed records for Saint John (1900–35) and North Sydney (1906–35). Passenger manifests have also been microfilmed for those arriving via New York (1906–31) and several other eastern U.S. ports (1905–28). These microfilms can be borrowed through interlibrary loan and are available at most provincial archives and some public libraries. Enquires about records after 1935 can be made to:

Citizenship and Immigration Canada
Public Rights Administration
360 Laurier Avenue West, 10th Floor
Ottawa, ON K1A 1L1

In the United States, NARA has immigration records in the form of passenger lists for the years 1820–1957. Records for some of the ports have been indexed. Passenger lists are accessible on microfilm copies at the National Archives Building in Washington, D.C., at some NARA regional branches, and at several large libraries. Information from passenger lists, or any other records, is obtained by making requests on standard forms available from NARA. Written enquiries should be sent to:

NARA
National Archives Building
700 Pennsylvania Avenue NW
Washington, D.C. 20408

Comprehensive descriptions and inventories of available passenger lists by port, corresponding microfilm numbers for particular years, and the locations where these films are preserved can be seen at <www.archives.gov>. A short, useful guide for passenger-list research is John P. Colletta's *They Came in Ships: A Guide to Finding Your Immigrant Ancestor's Arrival Record*, 3d ed. (Orem, Utah: Ancestry Publishing, 2002).

Researchers whose ancestors immigrated through the port of New York have had ready and simple access to passenger lists since the American Family History Center opened on Ellis Island in the spring of 2001. The center provides Internet access to data from passenger lists about more than 17 million immigrants who arrived in New York between 1892 and 1924, including the immigrants' and ships' names, ports of origin, arrival dates, age, marital status, nationality, and last residence. It is also possible to obtain a scanned image of the ship and its manifest from the center's Web site, <www.ellislandrecords.org>.

Hamburg's and Other Ports' Passenger Lists. Because there were several possible ports of arrival and because some passenger manifests have over one thousand names, finding a name on a passenger list can be challenging unless the port's name, the ship's name, or an approximate arrival date is known.

The search can be made easier by assuming that the primary port of departure was Hamburg, from where most Ukrainians left during the first wave of immigration to the New World.

The Hamburg passenger lists fall into two categories—direct and indirect lists. The direct lists are manifests of all sailings from Hamburg directly to North America. The indirect ones pertain to ships that stopped at some other European port before crossing the Atlantic. A minority of emigrants found it cheaper to sail from Hamburg to England, cross overland to the west coast, and sail from there across the Atlantic. The LDS has microfilmed the 1850–1934 direct lists, the 1854–1910 indirect lists, and the alphabetical indexes of both lists. A complete guide to these lists and their microfilm numbers, *The Hamburg Passenger Lists*, can be purchased from the LDS or viewed at a FHC.

The indexes are not one alphabetical list of all emigrants departing from Hamburg, but a series of alphabetical lists for specific short intervals. That is, they are a collection of indexes, each of which pertains to passengers who departed over a period of several months. It is therefore necessary to know quite precisely when your ancestors left Hamburg in order to use the index. If you do have that information, it may be just as effective to search the actual passenger lists of ships that sailed for the known port of arrival in a particular month.

A current project makes use of the Hamburg passenger lists much more simple and accessible. The Hamburg State Archives is indexing the several million names on its port's departure lists and is making them available on-line. All of the information on those lists is being computerized. The traveller's name, date of departure, and destination will be made available on the Internet. If other information from the list is required, it can be purchased from the Hamburg State Archives. The on-line database, information about the status of this project, and a pictorial description of the port of Hamburg at the end of the nineteenth century are available at <www.hamburg.de/LinkToYourRoots/welcome.htm>.

Seventy percent of Ukrainians departing for North America used the two German ports of Hamburg and Bremen. The LDS has not filmed any other port's records except Hamburg's. Some records, as in the case of Bremen, have survived only in fragments for the period 1920–39 and are preserved at the Handels Kammer Archiv in Bremen. These records have been entered into a database and may be accessed at <www.schiffslisten.de/index_en.html>. Other emigrants used the ports of Fiume, Trieste, Genoa, Le Havre, Rotterdam, and Antwerp.³ Passenger lists with personal data for Trieste exist only for the years 1912–14 and are stored in the Österreichisches Staatsarchiv in Vienna. A full authoritative account of the Trieste emigration records and a listing of all the ships and their departure dates are provided in two articles in the *EEG*.⁴ The records of Antwerp were destroyed by a flood in 1914, and those of Rotterdam were lost during World War II. Some emigrants used the ports of Gdańsk (Danzig) and Szczecin (Stettin) to connect with ships departing from other ports in western Europe.

Figure 2 is an example of a passenger manifest made for the SS *Hispania*, which sailed from Hamburg on 8 June 1897.⁵ The headings include these categories:

3 Martynowych, *Ukrainians in Canada*, 67.

4 Aleksej Kalc, "Passenger Lists for the Port of Trieste, Italy (Formerly Triest, Austria)," *EEG* 11, no. 1 (2002): 22–27; idem, "Ships Lists For The Port of Triest, Austria, 1912–1914," *EEG* 11, no. 2 (2002): 25–28.

5 LDS film 472946, Direct Hamburg Passenger Lists, SS *Hispania*, 8 June 1897.

Zuname (surname)

Vornamen (given names)

Geschlecht/männlich/weiblich (gender / male / female)

Alter (age)

Bisheriger Wohnort (former residence [village name])*Im Staate resp. in der Provinz* (state or province [Oest is an abbreviation for Österreich, the name of Austria in German])

Bisheriger Stand oder Beruf (former position or occupation)

Ziel der Auswanderung (Ort und Land ist anzugeben) (destination of emigration, give place and country)

Zahl der Personen (number of persons [on the list so far])

Davon sind (thereof are [continued with the following categories])

Erwachsene und Kinder über 10 Jahre (adults and children more than 10 years old)

Unter 10 Jahr (less than 10 years old)

Unter 1 Jahr (less than 1 year old)

The headings and information recorded are not the same throughout the available records.

Other Immigration Records. LAC has many types of records created during the immigration process and the early settlement of Western Canada. Between 1873 and 1936 the Canadian government's Department of the Interior surveyed, administered, and disposed of land in the West, and at times it was responsible for immigration, Indian affairs, forestry, and other functions. The department's records were dispersed among several provincial archives, LAC, and successor departments, and some were destroyed. Irene M. Spry and Bennett McCordle's *Records of the Department of the Interior and Research Concerning Canada's Western Frontier of Settlement* (Regina: Canadian Plains Research Center, 1993) is a comprehensive description of the various records created and where they may be found today. These records bring the past back to us in a vivid way.

Especially interesting are the accounts of officials who accompanied arrivals to their places of settlement or paid visits to newly established homesteads. One such microfilmed file, *Galician Emigration from Austria*, National Archives Record Group 76, file 34186 (film C-7300), is a treasure for anyone whose ancestors arrived in Canada in 1897 or 1898 on any of sixteen particular ships. For those arrivals, government officials met them at the port, journeyed with them to Winnipeg, and then accompanied them to their final destinations. Reports, scanty in some cases but very detailed in others, were prepared for the following ships that arrived at Halifax on the dates indicated. The SS *Labrador*, SS *Scotsman*, and the SS *Lake Winnipeg* originated at Liverpool. The SS *H. H. Meier* sailed directly to New York, from where seventy-three Galician passengers travelled overland to Canada.⁶

SS <i>Scotsman</i>	21 March 1897	SS <i>Ambria</i>	November 1897
SS <i>Labrador</i>	3 April 1897	SS <i>Lake Winnipeg</i>	9 December 1897
SS <i>Scotia</i>	30 April 1897	SS <i>Batavia</i>	April 1898

6 For further comments on this topic, see my article "Galician Immigration: Personally Conducted Groups," *EEG* 3, no. 4 (1994): 7.

Nr.	Name	Vorname	Geschlecht	Alter	Materieller Wohnort	Im Hause resp. in der Provinz	Bisheriger Stand oder Beruf	Ziel der Auswanderung (mit oder ohne Angehörige)	Zahl der Per- sonen in Jahr 1897	Datum und:		
										Heute oder in 10 Jahr	10.	11. 12.
1	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
2	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
3	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
4	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
5	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
6	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
7	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
8	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
9	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
10	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
11	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
12	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
13	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
14	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
15	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
16	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
17	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
18	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
19	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.
20	Wassermann	Paul	m.	30	Frankfurt	Frankfurt	L. F.	Frankfurt	1	10.	11.	12.

Figure 2: 1897 Hamburg passenger list

SS <i>Arcadia</i>	2 May 1897	SS <i>H. H. Meier</i>	—
SS <i>Arabia</i>	May 1897	SS <i>Bulgaria</i>	April 1898
SS <i>Prussia</i>	22 June 1897	SS <i>Palatia</i>	13 May 1898
SS <i>Armenia</i>	June 1897	SS <i>Italia</i>	3 June 1898
SS <i>Hispania</i>	22 June 1897	SS <i>Pisa</i>	June 1898

LAC has other collections that are relevant for Ukrainian researchers. Many of these resources are limited in scope because they deal with personal archives of noted individuals, institutional records, and so on. One significant record group is the *Li-Ra-Ma Collection*. Its records were created by the Russian consulate during the first two decades of the twentieth century and constitute over ten thousand files of immigrants from the Russian Empire. This collection could therefore benefit those whose ancestors emigrated from that empire before the Bolshevik revolution. Myron Momryk indicates that there are files for immigrants from Volhynia and Podillia, as well as some from the Kyiv and Dnipropetrovsk regions.⁷

American-Canadian border-crossing records can also be used to determine a birthplace. The American authorities began recording arrivals from Canada in 1895. These arrival lists are in the custody of NARA. Canadian records of arrivals from the United States began in 1908. Records dated 1908–35 are held by LAC. More recent lists are with Citizenship and Immigration Canada.

Postwar Refugee Records. Descendants of the thousands of Ukrainian refugees who came to the United States after World War II can find information about those immigrants in the voluminous files of the United Ukrainian American Relief Committee (UUARC), which organized aid to the refugees in Europe and later assisted in their resettlement in the United States. The records include Catholic Caritas displaced persons' (DP) camp questionnaires, personal data forms, newspaper search lists, assurance documents, resettlement records, nominal rolls of ships on which the refugees travelled, and many other types of records.

Three lists can be checked for personal information if a researcher knows the ancestors' assurance numbers or the names of the ships they travelled on:

1. UUARC's lists provide the roll number, name, age, destination, and remarks.
2. DP Commission records have reports on the disposition of individuals arriving, the ship, the port, and the date.
3. The International Refugee Organization's records of DP emigration to the United States include nominal rolls that provide the refugee's family name, nationality, religion, marital status, sex, age, country of birth, occupation, sponsors (individual or agency) and destination in the United States.⁸

⁷ A complete description of these records is found in Myron Momryk, "The Li-Ra-Ma Collection (Russian Consular Records) at the National Archives of Canada," *EEG* 4, no. 1 (1995): 9–15. Momryk has written about other materials at LAC of value to Ukrainian researchers in his *Guide to the Sources for the Study of Ukrainian Canadians* (Ottawa: Public Archives of Canada, 1984) and "Sources for the Study of Ukrainian Family History at the Public Archives of Canada," *Families* 23, no. 1 (1984): 13–22.

⁸ E-mail from Halyna Myroniuk, IHRC sr. assistant curator, to the author, 12 May 2000.

The UUARC's records are stored at the

Immigration History Research Center
University of Minnesota
Elmer L. Andersen Library, Suite 311
222 Twenty-first Avenue South
Minneapolis, MN 55455
www.umn.edu/ihr

An inventory of this collection has been published.⁹

Steamship Photos. Photographs of the ship on which your ancestors crossed the Atlantic are a great addition to a family history. Photos or negatives can be purchased from several maritime museums with large photo collections of those early steamships:

Mariner's Museum
100 Museum Drive
Newport News, VA 23606-3759
www.mariner.org

Steamship Historical Society of America
Langsdale Library
University of Baltimore
1420 Maryland Avenue
Baltimore, MD 21201
www.archives.ubalt.edu/steamship/collect.htm

Peabody Essex Museum
East Indian Square
Salem, Massachusetts 01970-3783
www.pem.org

Books with illustrations of many of the steamships that were used for the Atlantic crossings have been published.¹⁰

Naturalization and Citizenship Records

Canadian naturalization and citizenship records, in particular those after 1917, have specific answers to questions regarding place and date of birth and are therefore of major importance in determining the name of the ancestral community in Europe.

⁹ Astra Apsitis, comp., *Inventory to the Records of the United Ukrainian American Relief Committee, 1944-1966* (St. Paul: Immigration History Research Center, 1996).

¹⁰ Michael J. Anuta, *Ships of Our Ancestors* (Menominee, Mich.: Ships of Our Ancestors, 1983; reprint, Baltimore: Genealogical Publishing Co., 1993); and Carl C. Cutler, *Queens of the Western Ocean: The Story of America's Mail and Passenger Sailing Lines* (Annapolis: U.S. Naval Institute, 1961).

Citizenship and Immigration Canada holds records of naturalization and citizenship from 1854. The originals of records dated between 1854 and 1917 have been destroyed. However, a nominal card index has survived, which provides information compiled at the time of naturalization, such as present and former place of residence, former nationality, occupation, date of certification, name and location of the responsible court. The index rarely contains any other genealogical information. Records created after 1917 are more detailed, indicating the surname, given name, date and place of birth, entry into Canada, and in some cases, the names of spouses and children.¹¹

Copies of naturalization and citizenship documents can be obtained from

Citizenship and Immigration Canada
Public Rights Administration
360 Laurier Avenue West, 10th Floor
Ottawa, ON K1A 1L1

At the time of naturalization, the individual's name, address, and country of origin were published in the *Canada Gazette*, which is available at archives, university libraries, and some large public libraries. An index of names printed in the *Canada Gazette's* naturalization lists has been published.¹²

Naturalization documents in the United States can be divided into two groups—those before 1906, and those after that year. Prior to 1906 there was a lack of standardization, making the locating of records more difficult. After the establishment of the Bureau of Immigration and Naturalization in 1906, standard forms were used, and the same procedures were followed in all the states. The process of acquiring citizenship created several types of documents, the most useful ones being the *Declaration of Intention*, *Petition*, and *Certificate of Naturalization*. That declaration was often filed soon after an immigrant's arrival and has the following information: name, address, occupation, birthplace, nationality, age, physical description, marital status, previous residence, port of entry, name of ship, and date of entry into the United States.

A *Petition* is a formal application for citizenship that was submitted after all the requirements had been met, including the required years of residency in the United States. The information provided is similar to that found in the *Declaration of Intention*. The *Certificate of Naturalization* was issued when citizenship was awarded and is a document commonly found among the personal papers of an immigrant ancestor.

All these documents were filed together in the court where the final petition was made. Duplicate files of naturalization after 1906 are kept at the Immigration and Naturalization Service.¹³

11 LAC, <www.collectionscanada.ca>, Citizenship (Naturalization) Records, accessed 25 May 2004.

12 Dave Obee, comp., *Naturalization and Citizenship Indexes in the Canada Gazette 1915–1951: A Finding Aid* (Victoria: the author, 1999).

13 Loretto Dennis Szucs and Sandra Hargreaves Luebking, eds., *The Source: A Guide Book of American Genealogy. A Beginner's Guide to Family History and Genealogy*, rev. ed. (Salt Lake City: Ancestry Incorporated, 1997), 486.

Immigration and Naturalization Service
425 I Street NW, Second Floor
ULLICO Building
Washington, D.C. 20536
www.immigration.gov/graphics/index.htm

There is no simple answer to where U.S. naturalization records are located, because there is no single repository. They may be at county courts, state archives, or regional branches of NARA. Naturalization concluded in federal courts will be at the National Archives or its branches. NARA also has some records donated to it from local collections. Researchers should first try finding the records at the court nearest to where their ancestor lived when he or she was granted citizenship. The LDS has microfilmed many U.S. naturalization records. Available indexes and guides help pinpoint these records.¹⁴

If the naturalization took place in a Federal court, naturalization indexes, declarations of intent, and petitions will usually be in the NARA regional facility serving the State in which the Federal court is located. Some of these indexes and records have been microfilmed. The Microfilm Reading Room (Room 400) in the National Archives Building, 700 Pennsylvania Avenue, NW, Washington, DC, has some microfilmed Federal court naturalization indexes, declarations, and petitions, but they do not form a complete collection of these records.¹⁵

Additional details about U.S. naturalization records are available at <www.nara.gov/genealogy/natural.html>.

If naturalization records cannot be located, it may be because your ancestor did not apply for citizenship. Twenty-five percent of the foreign-born population surveyed in U.S. censuses from 1890 through 1930 were not naturalized.¹⁶

Church Records

North American church records were the subject of chapters 4 and 5. It was noted that the birth records of the children of immigrants often included the parents' place of origin overseas. This information was not consistently entered, so the records of all children should be searched.

Census Returns

Because the first recorded arrival of Ukrainians in Canada occurred in 1891, the first applicable census is that for 1901. The 1906 census was not a national census, but one limited to the three

14 The foremost guides to locating naturalization records are Christine Schaefer, *Guide to Naturalization Records of the United States* (Baltimore: Genealogical Publishing Co., 1997); and John J. Newman, *American Naturalization Records 1790-1990: What They Are and How to Use Them* (Bountiful, Utah: Heritage Quest, 1998).

15 NARA, www.archives.gov, Research Topics/Naturalization Records, accessed 5 May 2003.

16 Szucs and Luebking, *The Source*, 472.

Prairie Provinces. Delayed for many years by issues involving the Statistics Law and privacy concerns, the 1911 census was recently released. A portion of a 1901 census return (columns 3–14) is shown in figure 3.¹⁷ The form includes thirty-four columns with headings in English and French. The English headings, located above the French ones, are not shown in the example. The information provided, by column, includes:

1. Sequential listing of homes visited
2. Sequential listing of families or households
3. Name of each person in the family or household on 31 March 1901
4. Sex
5. Colour
6. Relationship to the head of the family or household
7. Marital status
8. Month and date of birth
9. Year of birth
10. Age at last birthday
11. Country or place of birth; if in Canada, province or territory, and "r" for rural or "u" for urban, accordingly
12. Year of immigration to Canada
13. Year of naturalization
14. Racial or tribal origin
15. Nationality
16. Religion

Columns 17–27 refer to occupation, employment, and earnings; columns 28–33, to literacy; and column 34, to infirmities.

Except for those who died before 1901, the census enumerated all Ukrainian immigrants to Canada to that date. As is evident, extremely important information can be found in census records. The birth year, immigration year, and naturalization year provide starting points for the search in church, immigration, and naturalization records.

In figure 3, the birthplace is given as Otthon, Assa. E. (Otthon, Assiniboia East) for the younger people and Austria for the older ones.¹⁸ These Ukrainians were listed as Russians in column 14. The given names show a mixture of English equivalents (Mary, Annie, John, Basil), Ukrainian names (Nicola), and diminutives of Ukrainian names (Kaska, Hanka, Tanka, Feska).

Census districts were organized according to electoral districts, cities, and counties. Districts were further subdivided by towns, city wards, and townships. Villages were generally enumerated with the township in which they were located.¹⁹ These census records are stored at LAC in Ottawa. Images of the 1901, 1906 and 1911 census returns have been put on-line, and searching the records has

17 LAC microfilm number T-6552, Canada Census Returns 1901., Province: North West Territories, District: # 203 Assiniboia East, School District: Otthon.

18 Assiniboia East was a region in what is now eastern Saskatchewan, before Saskatchewan became a province.

19 Thomas A. Hillman, *Catalogue of Census Returns on Microfilm, 1901* (Ottawa: National Archives of Canada, 1993), viii.

Nom de chaque personne dans la famille en le mariage, le 31 Mars, 1901.	Sexe	Coût	Relation de parenté au chef de famille ou de ménage.	Citoyenneté, marié, en veuvage ou divorcé.	Mois et date de naissance.	Année de naissance.	Âge au dernier recensement.	Pays ou lieu de naissance. (si c'est en Canada spécifier "r" pour rural et "u" pour urbain, selon le cas.)	Année d'immigration au Canada.	Année de naturalisation.	Origine, selon la race, ou la tribu.
3	4	5	6	7	8	9	10	11	12	13	14
Pace Mary	F	W	Daughter	X	Oct.	1898	2	Austria			Russian
" Anne	F	W	Daughter	X	Dec.	1897	1	Austria			Russian
" Kasper	M	W	Daughter	X	19 Jan.	1907		Austria			Russian
" Peter	M	W	Child	M	5. May	1910	30	Austria	1898		Russian
" " "	F	W	Wife	M		1894	27	Austria	1898		Russian
" Tanka	F	W	Daughter	X		1894	6	Austria	1898		Russian
" Geska	F	W	Daughter	X		1896	5	Austria	1898		Russian
" Peter	M	W	Son	X	August	1898	3	Austria	1898		Russian
" Hanna	F	W	Daughter	X	Feb.	1898	1	Austria			Russian
" Rose Nicola	M	W	Head	M		1869	32	Austria	1898		Russian
" Peter	F	W	Wife	M		1867	34	Austria	1898		Russian
" Gust Emma	F	W	Daughter	X	June	1865	15	Austria	1898		Russian
" John	M	W	Son	X		1867	14	Austria	1898		Russian
" Basil	M	W	Son	X		1869	12	Austria	1898		Russian
" Mary	F	W	Wife	X		1893	7	Austria	1898		Russian
" Peter	F	W	Daughter	X		1895	5	Austria	1898		Russian

Figure 3: 1901 Canadian census return

never been easier. To start, go to <www.collectionscanada.ca>, click on various headings to get to census records, and then follow the instructions. For those who do not have Internet access, microfilm copies are available through interlibrary loan. LAC will determine the required microfilm number if provided with a specific location. An index of census microfilms, *Catalogue of Census Returns on Microfilm, 1901*, is available in some libraries or can be purchased. The LDS has microfilmed census records, and these can be borrowed and viewed at FHCs. In addition, microfilm copies of census returns are available at most provincial archives and some larger public libraries.

In the United States, the available national censuses of relevance for Ukrainians are those for 1880, 1890, 1900, 1910, 1920, and 1930. NARA holds all census returns except those for 1880, which were sent back to state repositories. A significant portion of the 1890 census was destroyed in a fire.²⁰ In addition to the national census, some states conducted their own censuses, often in the years midway between federal ones. The 1930 census became available in 2002.

The 1900 U.S. census was the only one to inquire about the exact month and year of birth, whereas other surveys, before and after, only requested the age. It was also the first census to note how long an immigrant had been in the country and whether he or she was naturalized. Other questions refer to the person's colour or race, sex, marital status, number of children, birthplace, occupation, literacy, dwelling, and address. The 1920 and 1930 censuses are the most logical ones to start with, because they are closer to the present and some of the enumerated individuals may be known to you or your family. The 1920 records are also important, because the specific birthplace of individuals born in Austria-Hungary or the Russian Empire is mentioned in them along with the year of arrival in the United States and the year of naturalization.²¹

All census records have been microfilmed and can be viewed at NARA in Washington, D.C., or at its regional branches. Some public libraries have copies, and census records are available through LDS. It is expected that some census records will eventually be available on-line. The required microfilm number can be determined by consulting a census catalogue and locating the census year, state, county, or city ward where your ancestor was enumerated. Wards can sometimes be determined by consulting old telephone directories. Census catalogues are available at NARA and its branches, or they can be purchased for a small fee. For a limited number of states, the surnames have been indexed. The indexing was done, for the most part, using the soundex indexing system. Soundex is a method of coding a name numerically based on sounds rather than spelling. This facilitates finding a name that may have been spelled differently from the current spelling. Indexes of surnames are available wherever census records are kept. Finding the enumeration district of an ancestor listed in the 1930 census can be made easier by NARA's genealogy page, where the information found in many 1930 city directories is available.

Homestead and Land Records

Before the Canadian Prairies were settled, the region was surveyed and divided into square units called townships, which were six miles to a side. Each township was subdivided into thirty-six

20 An on-line partial substitute for the 1890 census has been compiled by Ancestry.com with the help of NARA and the Allen County Public Library. This database and others can be seen at <www.ancestry.com>.

21 Szucs and Luebking, *The Source*, 109, 116.

squares (sections). Each section (a square mile) was divided into quarters, each quarter having 160 acres. To entice settlers to the West, the federal government offered 160 acres of unsettled land to anyone who could meet certain conditions. The records associated with obtaining these 160 acres and fulfilling the obligations to obtain title to this property are the homestead records. Because many of the earliest Ukrainian immigrants were part of that pioneering endeavour, these records can be used to reconstruct their activities during their first years in the country.

When a settler chose a location, an application for Homestead Entry was completed. Three years later, if all the conditions were met, the homesteader filled out an application for Homestead Patent in order to obtain title to the property. In those three years the applicant was required to build a house, break a specified amount of land every year, and reside on the homestead for a part of every year. The homestead files contain more than the applications for Homestead Entry and Homestead Patent. Prior to the granting of a patent, two witnesses presented evidence to support the application. These documents, and in some cases a copy of the certificate of naturalization, are stored together as one file. The sworn testimonials provide similar information to that found in the application for Homestead Patent. Both are much more detailed than the application for a Homestead Entry.

Figure 4 is an example of an application for a Homestead Patent. In the second query, the questionnaire provides valuable information about your ancestor's date of naturalization. The answer to question 3 offers a clue about the arrival date in Canada. If this was the applicant's first homestead, a reasonable guess would have the arrival within a month or two of the date provided in line three. Question 15 asks if the applicant had a previous homestead. Sometimes, dissatisfied with the original choice of homestead, the homesteader abandoned it and applied for a different one. If he previously filed for a different homestead, it will be necessary to find out when that occurred before estimating a possible arrival date. Questions 9–13 describe the settler's accomplishments in his first years in Canada.

LAC has entered all the recipients of a patent on a database that can be examined at <www.collectionscanada.ca>. This database does not include applications for Homestead Entry for homesteads to which applicants failed to receive title.

In Manitoba, homestead registers, plans and fiats are in the custody of the Provincial Archives, 200 Vaughan Street, Winnipeg, Manitoba R3C 1T5. The homestead files are held by the Lands Branch, Department of Natural Resources, 1495 St. James Street, Winnipeg, Manitoba R3H 0W9. A computer-generated list of all homesteaders, by name and land description, is available at both locations. Subsequent transfers of title are recorded in the district Land Titles offices.

The Saskatchewan Archives Board, Murray Building, University of Saskatchewan, 3 Campus Drive, Saskatoon, Saskatchewan S7N 5A4, holds federal Department of the Interior homestead files prior to 1930, with an alphabetical index of homestead entrants, and provincial Department of Agriculture grant and homestead files after 1930. Copies of the patents for grants, and records of subsequent transactions, are located in the eight district Land Titles offices.

In Alberta, homestead records are deposited with the Provincial Archives of Alberta, 12845-102 Ave., Edmonton, Alberta T5N 0M6. Subsequent transactions are in the custody of the North Alberta Land Registration District, 10365-97 Street, Edmonton, Alberta T5J 3W7, or the South Alberta Land Registration District, 620-7th Ave. SW, Calgary, Alberta T2P 2R4.²²

Sworn Statement of Maxym Zukewyck
of Willowbrook in support
 of his application for Homestead Patent for N.E. 24
 of Section 28 Twp. 25 Rge. 7 of 2nd Meridian.

1. What is your name in full age, occupation and Post Office address?

Maxym Zukewyck 55 yrs
Willowbrook

2. Are you a British subject, by birth or naturalization? If naturalized, state when and where.

by naturalization ✓
21st August 1899

3. When did you obtain entry for this homestead?

from June 1899

4. When did you build your house thereon? And when did you begin actual residence thereon.

from June 1899

5. What portion of each year since that date have you resided thereon? State each month, or parts thereof.

Continuously since
June 1899

6. When absent from your homestead where have you resided and what has been your occupation?

never been absent

7. If you have lived on land owned by yourself in the vicinity, answer the following questions:-

(a.) Describe each land.

Section _____ Twp. _____ Rge. _____ M. _____

(b.) When did you become the owner of it?

(c.) How did you acquire it?

(d.) What buildings have you on it?

(e.) Do you own the soil land at the present time?

(f.) What real taxes have you performed on it?

8. Of whom do your family consist; when did they first commence residence upon this homestead; and for what portion of each year since that date have they resided upon it?

Wife and 5 children they have
been always living with me on the
same place

9. How much breaking have you done upon your homestead in each year since you obtained entry, and how many acres have you cultivated each year?

Year 1899	Breaks	7	acres cropped	7	acres
Year 1900	"	3	"	10	"
Year 1901	"	15	"	25	"
Year 1902	"	10	"	25	"
Year 1903	"	6	"	41	"
Year 1904	"	10	"	50	"
Year 1905	"		"		

10. How many hatted cattle, horses, sheep and pigs, of which you are owner, have you had on your homestead each year since date of perfecting entry? Give number in each year.

had cattle and horses and pigs
now have 5 horses, 23 head of
cattle and 14 pigs

11. What is the size of your house on your homestead, of what material, and what is its present cash value?

Log House 12 x 24 \$ 100 =

12. What extent of fencing have you made on your homestead, and what is the present cash value thereof?

160 wire fence \$ 35 =

13. What other buildings have you erected on your homestead? If any stable improvements have you made thereon, and what is the cash value of the same?

Stable 24 x 70 \$ 100 =

14. Are there any indications of minerals or quarries on your homestead? If so, their nature of same, and whether the land is more valuable for agricultural than any other purpose.

\$ 50 = drill hole \$ 30 = Chicken House \$ 100 =
Well \$ 20 =

15. Have you had any other homestead entry? If so, describe it and say what became of it.

no

16. Have you mortgaged, assigned or transferred, or agreed to mortgage, assign or transfer your several homestead or any part thereof? If so, when and in what manner?

yes the 50, 33, 24, 4, and 24 acres in Jan 1899
no

Figure 4: Application for Homestead Patent

In Alberta, homestead records before 1930 are on microfilm and indexed by land description at the Provincial Archives, but those after 1930 are not necessarily there.²³ The records for Saskatchewan have been microfilmed by the LDS and can be borrowed and viewed at a local FHC.

If your ancestor was not a homesteader but purchased land, checking at a Land Titles Office (there are several in most provinces) will reveal when the acquisition occurred and who the previous owners were. In the early decades of the twentieth century, Cummins maps showing the owner of every land quarter were produced. These snapshots reveal all the families that formed a community. The first series in Saskatchewan was produced in 1917, several series appeared in the 1920s, and the final one was in 1930. Cummins maps were produced for the Prairie Provinces and some areas of Ontario.

Department of the Interior immigration files, which include descriptions of visits to newly established homesteads, are stored in Record Group 76, file 34214 (film C-7301). The accounts are only for a very small number of locations, but they allow us to sense what life was like in those days. The department's records also include surveyors' field notebooks and diaries, which are stored at provincial archives. The few lines devoted to each date in the diaries provide terse accounts of the day's major activities. The notebooks, however, are quite detailed, with descriptions of the terrain and topographic sketches. Later surveys, which occurred when the land had been partly settled, often include comments about some of the homesteads.

In the United States, the disposal of land by homestead grants was very similar to that in Canada, and similar records were created. The Homestead Act of 1862 granted 160 acres to anyone who fulfilled certain conditions, among which were building a residence on the property, cultivating the land, and residing there for five years. When an application for title was filed, a record was made of the claimant's name, age, and address, the legal land description, the description of the house, crops, and cultivated acres, and the number of persons living on the property. The local land offices sent the final files to the General Land Office in Washington, D.C. Today the homestead records are in NARA's custody.

Few Ukrainians homesteaded in the United States. Unlike the immigrants who settled in western Canada, Ukrainians in the United States generally chose to live in urban areas in the Northeast. Those who decided on farming would probably have purchased their land. Many American land-title records have been put on-line, and more will follow. Name searches and viewing of scanned documents is possible at the Land Patent Records Web site, <www.glorerecords.blm.gov>.

Vital Records

If your ancestor was born overseas but married or died in North America, the civil records of marriage or death may include the place of birth. In Canada these records are stored in provincial vital statistics offices. British Columbia, Manitoba, Ontario, and New Brunswick have made some of their records available to the public, either on-line or through microfilm loan. The addresses of all vital statistics offices in Canada and the range of the available records is available at <www.collectionscanada.ca>.

The U.S. National Vital Statistics System Web site <www.cdc.gov/nchs/nvss.htm> provides information about vital records for all fifty American states. This site explains how to obtain birth,

23 E-mail from Dr. Sandra Thomson, director and provincial archivist, 20 April 1999.

death, marriage, and divorce certificates, supplies the addresses of state vital statistics offices, and indicates the span of available records. A link connects to every state's Department of Health, of which the Division of Vital Statistics is a part. Here more detail is presented about obtaining certificates, the years of available records, and the information that can be found in each type of certificate. The same information is available at <www.vitalcheck.com>. Addresses of state vital statistics offices are also available in many American genealogical reference books, such as Szucs and Luebking's *The Source*.

Vladimir Kaye's Dictionaries and Other Publications

Anyone whose ancestors emigrated from Ukraine to Manitoba or Alberta between 1891 and 1900 will probably find the most important facts about them in Vladimir J. Kaye's *Dictionary of Ukrainian Canadian Biography: Pioneer Settlers of Manitoba, 1891–1900* (Toronto: Ukrainian Canadian Research Foundation, 1975) and *Dictionary of Ukrainian Canadian Biography of Pioneer Settlers of Alberta, 1891–1900* (Edmonton: Ukrainian Pioneers Association of Alberta, 1984). After examining many sources, Kaye concisely recorded the most significant facts about those settlers. The information he provides includes the date and place of birth, spousal information, the names of the children and their ages, the date of arrival in Canada, the ship's name, the date of application for a homestead, the naturalization date, and, in some cases, other information. Kaye died before he could complete a similar dictionary for Saskatchewan, but his uncompleted manuscript is available to researchers at LAC in Ottawa. To see the manuscript, volume 32 of the V. J. Kaye (Kysilewsky) collection should be requested.

Another excellent resource for someone with roots on the Canadian Prairies are the rural municipality (RM) and other local history books. These are available in public and other libraries. The Prairie History Room in the Regina Public Library has over two thousand volumes, including some RM and community-history books for locations in Alberta and Manitoba. In Alberta the largest collection of RM and other community-history books is at the provincial archive in Edmonton. The Manitoba Legislative Library in Winnipeg has a very comprehensive local-history collection. Typically, RM history books describe the region's past and include family histories of its former and present residents. Many biographies mention the family's place of origin in Europe. Often the place name was submitted by an individual with only a vague recollection of it, and thus the recorded name may be distorted. In some cases, the name is of the larger district capital rather than the actual village.

The places of origin of some settlers in Alberta are mentioned in *Ukrainians in Alberta* (Edmonton: Ukrainian Pioneers' Association of Alberta, 1975). Anna Maria Baran's *Ukrainian Catholic Churches of Saskatchewan* (Saskatoon: The Ukrainian Catholic Council of Saskatchewan, 1977) and *Ukrainian Catholic Churches of Winnipeg Archeparchy* (Saskatoon: Archeparchy of Winnipeg, 1991) relate the history of Ukrainian Catholic parishes in those two areas. The names of the founding families of every parish and usually at least the counties from which most of them came, if not the village names, are mentioned. Several provincial archives and LAC have preserved the recollections of many Canadians on tape as a part of oral history projects. Some of the Ukrainian oral histories are described in Frances Swyripa's *Oral Sources for Researching Ukrainian Canadians: A Survey of Interviews, Lectures, and Programmes Recorded to December 1980* (Edmonton: Canadian Institute of Ukrainian Studies, 1985).

National Registration, 1940

If your immigrant ancestor was an adult in Canada in 1940, the two important questions of where and when he or she was born can be answered by consulting national registration records. In 1940 all adults were required to complete a form that provides a detailed profile of those individuals. Some of the questions asked were: name and address, age, birth date, marital status, number of dependent children, place of birth, nationality, year of immigration, year of naturalization, languages spoken, education, state of health, occupation, recent employment, and military service. These records are held by Statistics Canada and inquiries should be made to:

Stats Canada
Pension Search Canada
B-1E Jean Talon Bldg
Ottawa, ON K1A 0T6
www.statcan.ca

Military Records

Canadian World War I records can be examined on-line at the LAC Web site <www.collectionscanada.ca>. The site has a database about more than six hundred thousand men who enlisted in the Canadian Expeditionary Force by name, regiment number, and reference number. Each name has a scanned attachment that gives the front and back images of an "attestation" form the recruit and a medical examiner filled out. The information available includes the recruit's name, date of birth, the names and addresses of his next of kin, and his trade or occupation, marital status, height, chest width, complexion, colour of hair and eyes, distinguishing marks, and religious affiliation. Post-World War I record collections are also described at this Web site.

Researchers interested in American military records should consult James C. Neagles's *U.S. Military Records: A Guide to Federal and State Sources. Colonial America to the Present* (Salt Lake City: Ancestry, 1994). It provides a complete description of the many types of military records available, and the addresses of the federal and state archives where they are held. Unfortunately,

[a] 1973 fire destroyed U.S. Army personnel records created from 1912 to 1963, but it did not damage U.S. Navy and U.S. Marine Corps personnel files. While the fire left a tremendous gap in locating personnel information, the gap may be partially filled in through other extant records. The majority of the documents are found in the Records of the American Expeditionary Forces (World War I) (Record Group 120) and the Records of U.S. Army Mobile Units, 1821–1942 (Record Group 391). *Reports on Casualties*, or *Wound Chevron special orders*, can provide valuable military service information, including types of injuries and location of service.²⁴

24 NARA, Records of the U.S. Regular Army Mobile Units, 1821–1942, RG 391.

Burial files and troop ship manifests are also suggested as alternatives to the lost service records. The military records NARA holds are described at <www.archives.gov>. Information about World War I records may be obtained by writing to

Old Army and Civil Records Branch (NWCTB)
700 Pennsylvania Avenue NW
Washington, DC 20408-0001

Obituaries and Funeral-Home Records

An immigrant's birthplace might be found in an obituary or in records kept by a funeral home. Old newspapers are kept at newspapers' archives, and microfilm copies of some of them are available at libraries. Obituaries were not common in the pioneer era, however, and the information they provide regarding the overseas place of birth may not be accurate. Funeral records contain valuable genealogical information. The type of data recorded depends on the particular funeral home and has varied over time. Recently it has been common practice to include published obituaries in funeral-home files. As in the case of obituaries, funeral-home records may not be available for the pioneer era, when many burials in small communities were performed without the participation of undertakers or funeral homes. In the United States, a national obituary archive, which is constantly being expanded, has over fifty-nine million obituaries. They can be viewed at <www.NationalObituaryArchive.com>.

Chapter 7: Locating the Ancestral Home

- **Gazetteers**
- **Administrative Divisions**
 - The Russian Empire
 - The Austro-Hungarian Empire
 - Poland
 - Soviet Ukraine
 - Hungary and Romania
- **Maps**
 - Ukraine's Oblasts
 - Detailed Topographical Maps
 - Josephinische Landesaufnahme* and *Franzische Landesaufnahme* Maps
 - Cadastral Maps
 - The Cadastral Community Boundary Definition
 - Feldskizzen*
 - Texts
 - Indikationsskizzen*
 - Katasterkarten*
 - Updates
- **Austrian Map Terms**
- **Aerial Photographs**

Resources that might provide the name of the ancestral community in Europe were listed in the previous chapter. Once the name is determined, gazetteers and maps can be used to locate it. Commonly available atlases and maps will not show most small villages. But fortunately there are several types of maps with sufficient detail to display even the smallest communities. These detailed topographical maps typically have a scale of 1:75,000, 1:100,000 and 1:200,000. Two Austrian military surveys—the *Josephinische Landesaufnahme* and *Franzische Landesaufnahme* (Josephinian and Franciscan land surveys)—are much more detailed, at a scale of 1:28,800. Cadastral maps, with a scale of 1:2,880, take you to the doorstep of your ancestral home, so to speak.¹

Gazetteers

Once the name of your ancestral community in Europe has been determined, it may still take some work before you locate it on a map. There are thousands of villages in Ukraine, many with the

¹ The cadastres and mappings Emperors Joseph II and Francis I initiated and were named after them could be confused. They were separate, unrelated operations with different purposes. The *Josephinische Kataster* (1785–88) and *Franzische Kataster* (1819–1820) collected information on property ownership for taxation purposes (later, cadastral maps were produced when the properties were surveyed). The *Josephinische Landesaufnahme* (1764–87) and *Franzische Landesaufnahme* (1808–69) were land surveys conducted for the purpose of producing useful military maps.

same name, and it could be a futile exercise to search among so many possibilities unless you first have a way to zero in on the approximate location first. Gazetteers are the tools for this purpose.

Before a gazetteer can be used or a map searched, it is necessary to know the spelling of the place name in the language used on the map or in the gazetteer. Typically, German, Polish, Russian, and Ukrainian versions of place names will be encountered. There are several sources that provide spellings and name equivalents of Galician villages. A comprehensive index derived from the Josephinian and Franciscan cadastral surveys can be found in *Йосифінська (1785–1788) і Францисканська (1819–1820) метрики: Перші поземельні кадастри Галичини. Показчик населених пунктів* (The Josephinian [1785–88] and Franciscan [1819–20] Registers: The First Land Cadasters of Galicia. Index of Populated Places).² This compilation is in Ukrainian Cyrillic alphabetical order. Next to each place name is its Polish version and the name of the district and circle to which it belonged. A similar listing of corresponding names can be found in Volodymyr Kubijovych's *Ethnic Groups of the South-Western Ukraine (Halyčyna-Galicia)*, 1.1.1939 (Wiesbaden: Otto Harrassowitz, 1983). The sequence here is the Ukrainian place name in transcription, the Ukrainian name in Cyrillic, and the Polish name.³ The Ukrainian-Polish name list in Brian J. Lenius's *Genealogical Gazetteer of Galicia*, 3d ed. (Anola, Man.: the author, 1999) also has the Ukrainian name in transcription, the Ukrainian name in Cyrillic, and the Polish name. The gazetteer also has a listing of German communities with both their German and Polish names. John-Paul Himka's *Galicia and Bukovina: A Research Handbook about Western Ukraine* gives the Ukrainian name in transcription and Polish, Romanian, and German versions for some of the major centres in Galicia and Bukovyna.

Gazetteers list all the cities, towns, and villages in a particular country or region and provide a means for locating them on a map. In many cases, this is accomplished by providing the latitude and longitude of the location; in other instances, naming a larger centre near the community facilitates finding it on a map. In addition, some publications include alongside an assortment of data pertaining to each location; the compiler decides what information is made available. For example, a gazetteer may name the nearest post office, railway station, or district court. Some of the titles in the following paragraphs are not strict gazetteers but publications of statistical data by government agencies. By specifying the territorial/administrative jurisdictions of each community, they provide the means to localize the search for those places.

Apart from locating a town or village, some gazetteers provide clues for determining where various records were generated or kept. This is especially important when using church records. Even though you may know the name of the ancestral village, that community may not have had a church. It will be necessary to find out to which parish the village belonged before the appropriate church records can be found. Also, some villages had a church building, but not a parish. These filial, or daughter, churches were ministered to by a priest from the closest parish, and their records would be in the books of that parish.

Two recently published gazetteers are useful for Ukrainian researchers because the area they cover is that from which the majority of Ukrainians emigrated and because they can be readily

2 *Yosifins'ka (1785–1788) i Frantsyskans'ka (1819–1820) metryky: Pershi pozemel'ni kadastry Halychyny. Pokazhchyk naselennykh punktiv*, ed. P. Zakharchyshyna from materials compiled by P. Pyrozhenko and V. Sivers'ka (Kyiv and Lviv: Arkhivne upravlinnia pry Radi Ministriv Ukrain's'koi RSR and Tsentralnyi derzhavnyi istorichnyi arkhiv URSR u L'vovi, 1965). Copies can be found at the University of Toronto Library and in the EEGS collection at the University of Winnipeg Library.

3 The text is in English, German, and Ukrainian. Copies can be found at the Elizabeth Dafoe Library at the University of Manitoba and in the EEGS collection at the University of Winnipeg Library. The book is accompanied by a giant map displaying the ethnic composition of all Eastern Galician towns and villages.

purchased. Lenius's *Genealogical Gazetteer of Galicia* is especially valuable because the categories of data he provides are specifically intended for genealogists. Most importantly, it identifies to which parish a community belonged.⁴ Felix Gundacker's *Historisches Ortsverzeichnis des Königreiches Galizien und des Herzogtums Bukowina* (Historical Gazetteer of the Kingdom of Galicia and the Duchy of Bukovyna) (Vienna: IHFF Genealogie Gesellschaft, 1998, 2000) does not indicate where a parish church might be if it is not in the village. A compact disc with part of a 1:75,000 Austrian map series that includes Galicia and Bukovyna accompanies this gazetteer.⁵

In figure 5, a sample page from Lenius's gazetteer demonstrates a gazetteer's contents and use. For the purpose of illustration, consider that Wietlin is your ancestral village and that you have no idea where it is or where your ancestors may have attended church. After locating Wietlin (Ukrainian: Vetlyn) in the community / estate column, you see that it was in the administrative district of Jarosław. This telescopes the search from all of Galicia to an area near Jarosław (Ukrainian: Yaroslav). The next category reveals that judicial/tax matters for Wietlin were transacted in Radymno. In the following column, "P" indicates Wietlin is currently located in Poland (vs. "U" for Ukraine). G-545 pinpoints a reference place near the village on a particular map section located in another part of the gazetteer. The map sections are correlated to two Austrian topographical map series—*Generalkarte von Mitteleuropa* (1:200,000) and *Spezialkarte der Österreichisch-Ungarischen Monarchie* (1:75,000). Locating the reference place on one of these sections will provide the co-ordinates that will facilitate locating it on the actual maps. Next, "P" shows that Wietlin was located in the Roman Catholic diocese of Przemyśl and that Roman Catholics attended church in Laszki (Ukrainian: Liashky); that is, there was no Roman Catholic church in the village. The following column states that Wietlin was within the Greek Catholic eparchy of Przemyśl (Ukrainian: Peremyshl). Under the heading of Greek Catholic parish we see that the parish church was in Wietlin. No entry in the final column means that the cadastral community had the same name as the village (Wietlin), the Jewish registration district was the same as the judicial/tax district (Radymno), and there were no other religious groups in the village.

Gazetteers are not utilized enough by beginning researchers. Yet they are essential aids in genealogical work. In a matter of one minute, it was possible to learn that legal documents were generated in the court in Radymno, Roman Catholic records for the residents of Wietlin would be in the parish books for Laszki, Greek Catholic records would be located in the Wietlin parish books, cadastral records and maps for Wietlin would bear the title *Wietlin*, the Jewish registration office was in Radymno, and a quick way to find Wietlin on a map is to search near the city of Jarosław.

In Szymon Chanderys's *Kompletny skorowidz miejscowości w Galicyi i Bukowinie* (Complete Gazetteer for Galicia and Bukovyna), published in Lviv in 1909, some of the categories included are the nearest post office and telegraph station and the local landlord. More detail is to be found in the compilation issued by the Austrian Central Commission of 1907. Referred to as the *Gemeindelexikon*, this work specifies jurisdictions and includes data about a village's population and land use. The spellings of the place names are those that were the official ones during the Austrian period.⁶

4 The book is available from the author at Box 58 Grp. 328, RR #3, Selkirk, MB R1A 2A8; e-mail: <brian@lenius.ca>.

5 The book is available from the publisher: IHFF Genealogie Gesellschaft mBH, A-1190 Wien, Pantzergasse 30/8, Austria; tel (43 1) 369 97 29; <www.ihff.at>.

6 K.K. statistischen Zentralkommission, *Gemeindelexikon der im Reichsrate vertretenen Dezembar 1900*, vol. 12, *Galizien* (Vienna, 1907), available as LDS microfilm 1187928. There may be editions for other years.

PRIMARY COMMUNITY / ESTATE LIST

COMMUNITY / ESTATE (City/Town/Village/Estate)	ADMIN. DISTRICT	JUDICIAL/TAX DISTRICT	C Y	MAP REF.	R D	ROMAN CATHOLIC PARISH	G D	GREEK CATHOLIC PARISH	OTHER JURISDICTIONS (Evangelical, Jewish, Cadastre)
Wierchniakowce	Borszczów	Borszczów	U	S-52	L	Borszczów	S	Wyszczka	
Wierzchosławice	Tamów	Tamów	P	F-43	T	Wierzchosławice			
Wierzchowce	Husiatyn	Kopczyńce	U	S-85	L	Choroszków	S	Peremiów	Choroszków (I)
Wiesenberg ²⁴	Zolkiew	Zolkiew	U	I-285	L	Wiesenberg ⁵	P	Mierzwica	Kulików (I); Mierzwica (C)
Wielin	Jasław	Radymno	P	G-545	P	Laszki	P	Wielin	
Wierzano	Krasno	Dukla	P	F-469	P	Wierzano ^{3,8,9}			
Wierzychowice	Dąbrowa	Żabno	P	E-615	T	Wierzychowice			
Wiewiórka	Pilzno	Pilzno	P	F-638	T	Zasów			
Wiktorów	Stanisławów	Halicz ⁴	U	Q-163	L	Bednary ^{3,8,9}	S	Wiktorów	
Wilamowice	Brzeżany	Kozowa	U	R-286	L	Kozowa	L	Kozowa	
Wilcza	Biała	Kęty	P	D-616	K	Wilamowice ⁸			Biała (E) ¹ ; Kęty (I) ²⁷
Wilcza Góra ²	Przemysł	Przemysł	P	G-443	P	Przemysł ¹	P	Przemysł	
Wilczy Wola	Jaworów	Krakowice	U	H-614	P	Krakowice ¹⁴	P	Przemysł	Wielkie Oczy (I)
	Kubuszowa	Sokolów	P	G-461	P	Sołe ⁵	P	Raniszów (I) ²⁸	

Figure 5: Gazetteer entry

Several sources for locating places in Ukraine outside Galicia and Bukovyna are available. *Українська РСР: Адміністративно-територіальний поділ на 1 січня 1972 року* (The Ukrainian SSR: Administrative-Territorial Divisions as of 1 January 1972) can be consulted for a listing of all place names in the Ukrainian SSR in 1972.⁷ This publication provides an alphabetical listing of all cities, towns, and rural communities in Ukraine. The information is organized according to the raions in every oblast. An alphabetical index of place names makes it easy to determine the raion and oblast of any place. Also included are a list of name changes, a list of amalgamated or incorporated places, and a list of changes in administrative-territorial divisions up to 01 January 1973.

Another source for the administrative divisions of the Ukrainian SSR (and all the former Soviet republics) is the official publication *СССР: Административно-территориальное деление союзных республик на январь 1987 года* (The USSR: Administrative-Territorial Divisions of the Union Republics as of 1 January 1987).⁸ This publication has a section for each republic, which, in turn, is divided into sections according to oblast. The date an oblast was created and some statistical and historical data are provided. Listed are the raions, the raion centre, the nearest railroad station to it, and the latter's distance to the oblast capital.

Seven volumes of the U.S. Board on Geographic Names gazetteer are devoted to the former USSR. There the four hundred thousand place names are listed alphabetically without regard to the former republics. The precise latitude and longitude of each place is given. This information is also available on-line at <<http://164.214.2.59/gns/html/index.html>>. From the home page, click on "GEOnet" and then enter the place name. Differences in transliteration and spelling can make the on-line gazetteer unreliable unless the entered spelling matches the spelling adopted by the U.S. Board on Geographic Names. Variant spellings or wild cards should be tried if no match is found.⁹

Not a gazetteer, but still a useful source for finding places in Ukraine, is the encyclopedic *Історія міст і сіл Української РСР* (History of Cities and Villages of the Ukrainian SSR). This twenty-six-volume work devotes a volume to each oblast and one to the city of Kyiv. Each volume is divided into chapters about every raion. Brief histories of all the communities are provided, and the raion maps and index can be used to locate villages. All of the volumes were published in Ukrainian. Later fourteen of the volumes were published in Russian translation.¹⁰

Russisches geographisches Namenbuch is another guide source locating places in Ukraine. Its ten volumes list in Russian alphabetical order the names of places in the European part of the Russian Empire and also in Galicia and Bukovyna. Places outside the former USSR are given in the script of the country they are currently in. The administrative region of each community is provided.¹¹ Part 1 of *Ortsnamenverzeichnis der Ukraine auf Grund der administrativen Karten der SSR der Ukraine* (Berlin: O. Stollberg, 1943) lists all of Ukraine's oblasts and the raions within each oblast as of 1943. The communities in each raion are matched with their coordinates. Part 2 is an alphabetical listing of the

7 D. O. Sheliain, comp., *Україна'ка RSR: Адміністративно-територіальний поділ на 1 січня 1972 року*. (Kyiv: Ordена трудовоho червоного прапора Vydavnytstvo politychnoi literatury Ukraïny, 1973).

8 *СССР: Административно-территориальное деление союзных республик на 1 января 1987 года* (Moscow: Spavochnik, 1987).

9 Gazetteer No. 42: USSR. Official Standard Names Approved by the United States Board on Geographic Names, 2d ed. (Washington, D.C., 1970). See appendix one for the board's transliteration system.

10 P. T. Tron'ko, et al, eds., *Istoriia mist i sil Ukraïns'koi RSR*, 26 vols. (Kyiv: Instytut istorii Akademii nauk URSR and Holovna redaktsiia Ukraïns'koi radiatsiï koi entsyklopedii, 1967–74). Russian version: *Istoriia gorodov i sel Ukraïnskoï SSR*, 14 vols. (1974–83).

11 Max Vasmer and Herbert Bräuer, eds., *Russisches geographisches Namenbuch*, 10 vols. (Wiesbaden: Otto Harrassowitz, 1964–84).

place names with their co-ordinates, raion, and oblast. That gazetteer was compiled from an assortment of maps ranging from a scale of 1:1,000,000 to 1:350,000. The names in regions compiled from the smaller-scale maps list far fewer communities than those whose names were extracted from the larger-scale maps. The result is a non-uniform compilation in which some oblasts have most communities listed, while others have only a small number. The place names are in German transliteration.¹²

For locations in Poland, consult the *Gazetteer of Poland* of the U.S. Board on Geographic Names or *Nazwy geograficzne Rzeczypospolitej Polskiej* (Geographic Names of the Polish Republic). The latter provides the geographic co-ordinates of every Polish place and the names of the voivodeship and county (*gmina*) they are located in.¹³ Paul R. Magocsi's *Our People: Carpatho-Rusyns and Their Descendants in North America* (Toronto: Multicultural History Society of Ontario, 1984) contains a detailed list of the names of towns and villages in Transcarpathia oblast and the adjoining regions of Slovakia, Poland, and Hungary inhabited by Rusyns. Based on the 1910 Hungarian census, the list provides the name of the pre-World War I Hungarian county (*megye*) or Austrian district (*Bezirk*), the country where the community is today, and its present administrative region. A useful guide to places of Ukrainian habitation in Slovakia is *Краєзнавчий словник русинів-українців: Пряшівщина* (A Regional-Studies Dictionary of Rusyn-Ukrainians: The Prešov Region). Names are given in Ukrainian and in their official Slovak form.¹⁴ Researchers with roots in Belarus can refer to *Краткий топонимический словарь Белоруссии* (A Short Toponymic Dictionary of Belarus), where place names are listed in Russian and Belarusian.¹⁵ Communities in Russia are listed in the afore-mentioned *Russisches geographisches Namenbuch* and *Gazetteer No. 42: USSR*. The U.S. Board on Geographic Names has also published gazetteers for Hungary and Romania.

When using gazetteers, keep in mind that the information presented is of a particular time. Though administrative districts usually stay the same for long periods, over the course of centuries changes have occurred and must be considered when determining jurisdictions. In particular, records of villages near district boundaries may not be in the expected repositories because at some point the community may have been located in an adjacent administrative territory.

Administrative Divisions

Countries are organized according to a hierarchy of territorial administration with corresponding institutions and officials at each level. For example, in North America we have provinces or states, counties or rural municipalities, and individual communities. For the period for which the bulk of genealogical records are available, that is, the late eighteenth and the nineteenth centuries, the entire territory of present-day Ukraine was included in the Austro-Hungarian and Russian empires. In the interwar period (1918–39), Western Ukraine was organized according to the Polish administrative units of that time, Bukovyna was incorporated in the Romanian system, and the

12 A copy of this fairly rare book is available in the EEGS collection at the University of Winnipeg Library.

13 *Gazetteer of Poland: Names Approved by the United States Board on Geographic Names*, 2d ed., 2 vols. (Washington, D.C.: Defence Mapping Agency, 1988); Janusz Sitek, ed., *Nazwy geograficzne Rzeczypospolitej Polskiej* (Warsaw: Państwowe Przedsiębiorstwo Wydawnictw Kartograficznych im. Eugeniusza Romera, 1991).

14 Fedir Kovach, ed., *Kraieznavchyi slovnyk rusyniv-ukraintiv: Priashivshchyna* (Prešov: Soiuz rusyniv-ukraintiv Slovats'koi Respubliky, 1999).

15 V. A. Zhuchkevich, *Kratkii toponimicheskii slovar' Belorussii* (Minsk: Izdatel'stvo BGU im. V. I. Lenina, 1974).

Ukrainian SSR introduced a new administrative-territorial system after 1925. Over the centuries, administrative regions and borders were subject to revisions and complete changes. The following paragraphs describe the administrative systems of the regimes in question.

The Russian Empire. At the beginning of the nineteenth century, the Russian units of territorial administration were the губерния (gubernia, or province), уездъ (uezd, or county), and сельское общество (*selskoe obshchestvo*, or rural community). “Gubernia” and “уезд” or “uezd” are the spellings commonly found in genealogical literature. Cities and towns, which earlier were self-governing, were subordinated to county or provincial administrations in the 1830s.¹⁶ In the outer limits of the empire, in areas outside the administration of the gubernias, were territories (области [oblasts]) under military rule. In 1861, after the abolition of serfdom, a rural administrative district, the волость (*volost*), was also created. These rural units were normally comprised of many village communities and were subordinated to the next higher level of administration, the *uezd*. *Volost* boundaries were intended to coincide with Orthodox parish borders, but exceptions occurred and, in some cases, one large community could form a *volost*.¹⁷ Gubernia boundaries are illustrated in pre-Soviet and some historical atlases (see map 1).¹⁸ *Uezd* boundaries can be seen in the prerevolutionary Russian *Энциклопедический словарь* (Encyclopedic Dictionary).¹⁹

Before its final loss of autonomy to Imperial Russia in the latter part of the eighteenth century, the Ukrainian Cossack state (the Hetmanate) used the military terms “полк” (*polk*, “regiment”) and сотня (*solnia*, “company”) to designate the territories administered by every Cossack regiment and company. Under the Hetmanate the initial administrative areas were the regiments of Chyhyryn, Cherkasy, Korsun, Kaniv, Bila Tserkva, Uman/Human, Bratslav, Vinnytsia, Kyiv, Pereiaslav, Kropyvni(i)a, Myrhorod, Poltava, Pryluky/Pryluka, Nizhyn/Nizhen, and Chernihiv. After Polish authority was restored in Right-Bank Ukraine, the remaining Cossack-ruled territory was organized into the regiments of Starodub, Chernihiv, Kyiv, Nizhyn/Nizhen, Pryluky/Pryluka, Pereiaslav, Lubny/Lubni, Hadiach, Myrhorod, and Poltava.²⁰ Orthodox church records from the time of the Hetmanate use these units in their description of parish locations. For example, the church register for Revbyntsi (from which a birth record is shown in figure 11 in chapter 10) states that the village was in Kaniv Company, Pereiaslav Regiment.

The Austro-Hungarian Empire. Galicia (German: Galizien) was referred to as a *Provinz*, *Kronländ*, and *Königreich* (province, crownland, and kingdom). In Polish and Ukrainian, *Königreich* is *królestwo* and *korolivstvo* respectively. Ukrainians commonly use the name *Halychyna* for the eastern half of

16 Magocsi, *History of Ukraine*, 305–13. Magocsi provides a more detailed description of the territorial units, the corresponding administrative officials, and their changes over time.

17 Anatole Leroy-Beaulieu, *The Empire of the Tsars and the Russians*, part II, *The Institutions* (1902-1905; New York: AMS Press, 1969), 5. Some authors mention the term *станъ* (*stan*) as a territorial-administrative unit that was smaller than an *uezd*. *Stan* also meant an estate, that is, one of the various strata or social groups in society.

18 Map 16 in *Ukraine: A Historical Atlas* is reproduced as map 1 in this book.

19 *Entsiklopedicheskii slovar'*, 41 vols. (Leipzig and St. Petersburg: F. A. Brockhaus and I. A. Efron, 1890–1904). Two supplementary volumes were published in 1905–1907. In addition to maps of the gubernias and their administrative subdivisions, maps of the largest cities and the boundaries of each city's wards are included. The lineages of some Russian noble families can also be found in this encyclopedia.

20 *Encyclopedia of Ukraine*, s.v. “Administrative-Territorial Division.”



Reproduced, by permission, from Magosci, *Ukraine: A Historical Atlas*, map 16

Map 1: Gubernias of the Russian Empire, 1880

Galicia. The name *Halychyna* is derived from the town of Halych, the capital of the Rus' principality in Galicia. *Galicia* was originally the Latin term for *Halychyna*. When Austria annexed that region in 1772, it organized its new crownland into large units called *Kreise* (circles; sing. *Kreis*) and smaller subdivisions called *Kreisdistrikten* (circle districts). Ukrainians used the terms *okruhy* or *tsyrkuly* when referring to *Kreise*, the meaning in both languages being "circles". Poles called the same unit *okręgi* or *cyrkuly*. A district (county) was called *povit* in Ukrainian and *powiat* in Polish.

Initially, Galicia was divided into six circles and fifty-nine districts. In the early 1780s the number of circles was increased to eighteen and the number of districts was decreased. In 1787 Bukovyna, which had been under Austrian military rule, was made the nineteenth circle of Galicia, and in 1847 it became a separate crownland. From 1859 to 1861 it was briefly again a circle of Galicia, but in 1861 its crownland status was restored.²¹

Except for some minor changes, the Austrian administrative divisions remained the same until 1867, when a new system that lasted until the end of the empire in 1918 was devised. The circles were abolished and replaced by the smaller *Bezirkshauptmannschaft* (*Bezirk*, for short), or district. The *Ortsgemeinde* (a community that could be a town, a village, a village and neighbouring groups of houses, or even a single homestead) and *Gutsgebiet* (estate) represented communities at the local level. The term *Gemeinde* also referred to a community.

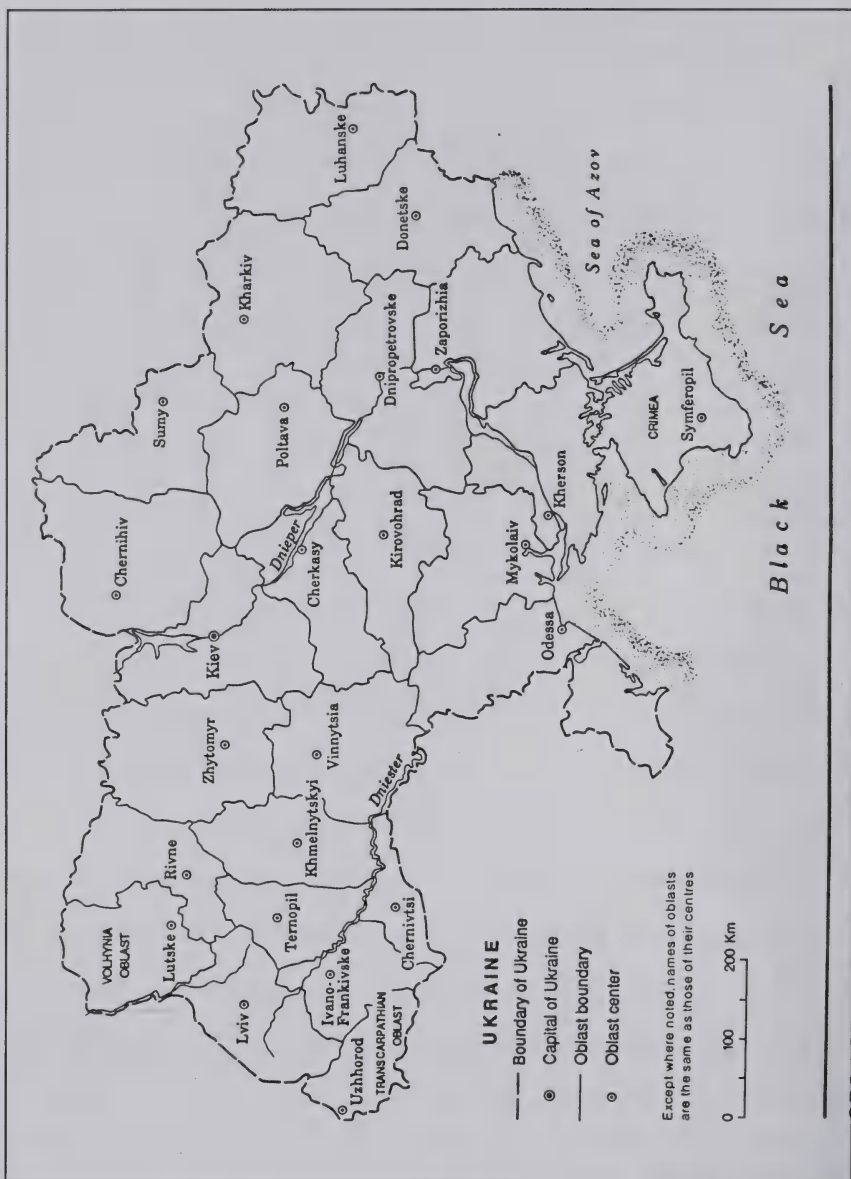
Besides political-administrative divisions, there are other jurisdictions with their own boundaries. For genealogical purposes, the most important jurisdictions are the political/administrative, ecclesiastical, judicial, tax, and cadastral. Judicial districts in Galicia, with few exceptions, coincided with the political districts. A *Katastralgemeinde* is a cadastral community, a *Steuerbezirk* is a tax district, and a *Gerichtsbezirk*, a judicial district. The Latin *palatinatus/districtus* (palatinate/district) is encountered in some records. Ecclesiastical systems are described in chapter 9.

Maps 3 and 4 show the administrative units of Eastern Galicia and Bukovyna for the years before and after the major changes in 1867 (few Ukrainians lived in the western half of Galicia). A full description of the Austrian territorial terms, their changes over time, the different administrative levels of government, and maps of the districts of Eastern Galicia can be found in Himka's *Galicia and Bukovina*. Judicial and Greek Catholic ecclesiastical jurisdictions are also described.

Poland. When Austria-Hungary came to an end in 1918, Poland re-emerged an independent country. *Województwo*, *powiat*, and *gmina* are the political/administrative terms that were used in post-World War I Poland. *Województwo* corresponds to a province or state, and *powiat* to a county, while a *gmina* is a rural subdivision of a *powiat*. *Województwo* has been translated as voivodeship and, in some instances, palatinate. It is common to see the abbreviation *woj.* in place of *województwo*. The three ethnic Ukrainian voivodeships of Lwów (Lviv), Tarnopol (Ternopil), and Stanisławów (Stanyslaviv, now Ivano-Frankivsk) were called "Małopolska Wschodnia" (Eastern Little Poland). Outside Galicia, Ukrainians also inhabited the voivodeships of Wołyń (western Volhynia) and Lublin. This administrative system ended with the Nazi occupation in 1939.²² In 1946 and 1947 most indigenous Ukrainians in postwar southeastern Poland were forcibly resettled in Soviet Ukraine or in the northern and western voivodeships of Olsztyn, Gdańsk, Koszalin, Szczecin, Zielona Góra,

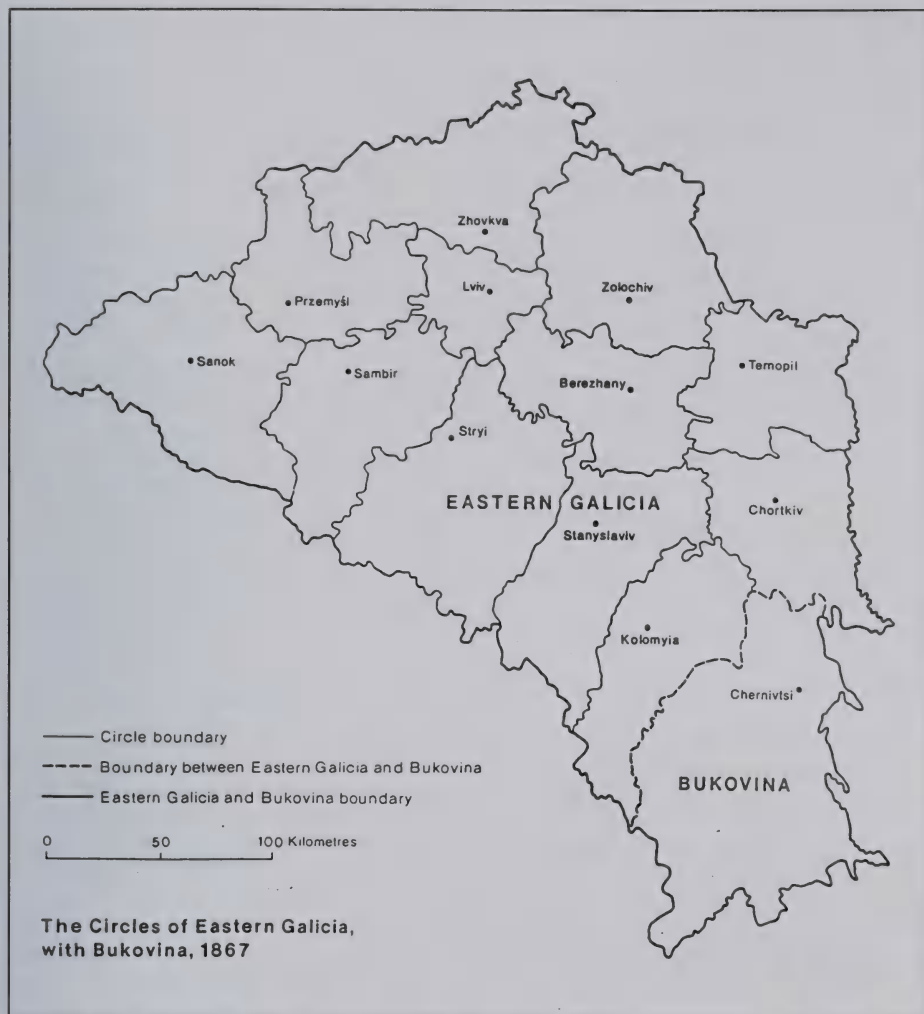
21 Himka, *Galicia and Bukovina*, 1–5.

22 Magocsi, *History of Ukraine*, 584.



Reproduced, by permission, from *Encyclopedia of Ukraine*, s.v. "Oblast."

Map 2: The Oblasts of Ukraine



Reproduced, by permission, from Himka, *Galicia and Bukovina*, 4

Map 3: Administrative map of Eastern Galicia, with Bukovyna, 1867



Reproduced, by permission, from Himka, *Galicia and Bukovina*, 12

Map 4: Administrative map of Eastern Galicia and Bukovina, 1910

Wrocław, and Opole. The greatest numbers were deported to Olsztyn voivodeship, and the fewest to Zielona Góra and Opole voivodeships.²³

After World War II Poland was divided into seventeen voivodeships until 1975. The five largest cities were given the same status. The voivodeships were divided into 392 counties, which, in turn, were divided into 2,365 *gminas*. In 1975, the counties were eliminated, and the country was divided into forty-nine voivodeships, which were partitioned into *gminas*.²⁴ In 1999 Poland's administrative map was redrawn once more. Now there are sixteen voivodeships, which are again subdivided into counties as well as *gminas*. In the post-World War II administrative system, Ukrainian villages were located in the voivodeships of Rzeszów and Lublin. After 1975 they were in the voivodeships of Przemyśl, Krosno, Nowy Sącz, Tarnów, Rzeszów, Zamość, Chełm, and Lublin. In the present system, the three voivodeships of Małopolska (Little Poland), Podkarpacie (Subcarpathia), and Lublin are the administrative regions of southeastern Poland.

Soviet Ukraine. When Soviet Ukraine was established, the Imperial Russian territorial division into gubernias was initially maintained. After some earlier changes, in 1920 the territory of the Ukrainian SSR was reorganized into the twelve gubernias of Volyn, Donetsk, Oleksandrivsk (renamed Zaporizhzhia in 1921), Katerynoslav, Kyiv, Kremenchuk, Mykolaiv, Odesa, Podillia, Poltava, Kharkiv, and Chernihiv. The earlier subdivisions remained: *povit* (Russian: *uezd*, i.e., county), *volost* (rural district), and *selo* (village). In 1923 Soviet Ukraine's 102 *povity* were replaced by 53 larger *okruhy* (sing. *okruha*), and its 1,989 *volosti* by 706 raions. Further changes were made during the 1920s, and in 1932 the territorial-administrative system underwent a major change. The units of the new, three-tiered system that were introduced—the oblast (province), raion (county), and the *silska rada* or *silrada*—the name not only of a rural district, but also of the elected council that administers it and of its administration building. These three units are still in use today.²⁵

After Khrushchev's reforms, the *silrada*, which does not have a specific size or population, usually embraced several adjacent villages within the same raion. Usually all of these villages were part of one collective farm, but some collective farms covered the area of four or more *silrady*. The administration was primarily concerned with local social welfare, road and public-building repairs, and schools. It had no real political powers and no authority over collective-farm managers or factory directors.²⁶

The first oblasts to be organized were Kharkiv, Kyiv, Vinnytsia, Dnipropetrovsk, and Odesa. In 1932 Donetsk and Chernihiv oblasts were formed, and in 1937 Zhytomyr, Mykolaiv, Poltava, and Kamianets-Podilskiy (renamed Khmelnytskyi in 1954) oblasts were added. In 1938 Donetsk oblast was divided into two oblasts, Staline (renamed Donetsk again in 1961) and Voroshylovhrad (renamed Luhansk in 1961). Zaporizhzhia, Kirovohrad, and Sumy oblasts were added in 1939.²⁷ Thus, on the eve of World War II Soviet Ukraine consisted of fifteen oblasts and one autonomous region. The gazetteer *Ortsnamen Verzeichnis der Ukraine*, described earlier in this chapter, tabulates the raions of every oblast in 1943.

23 Kubijovyč, *Ukraine: A Concise Encyclopaedia*, 2:1235.

24 Hanna Cierlińska, ed., *A Panorama of Polish History* (Warsaw: Interpress Publishers, 1982), 158.

25 M. P. Bazhan et al, eds., *Soviet Ukraine* (Kiev: Editorial Office of the Ukrainian Soviet Encyclopedia, and the Academy of Sciences of the Ukrainian SSR, 1969), 15–16.

26 Information provided by Roman Senkus, director, CIUS Publications Program.

27 Bazhan et al, *Soviet Ukraine*, 16.

Significant changes occurred after the Soviet occupation of Western Ukraine in 1939. These changes were disrupted in the following war years, but were reintroduced after war ended. In Western Ukraine, the oblasts of Volyn, Drohobych, Lviv, Rivne, Stanislav (renamed Ivano-Frankivsk in 1962), and Ternopil were created in 1939. In 1940 Chernivtsi and Izmail oblasts were formed and the Moldavian SSR was created out of the Moldavian Autonomous Region and part of Bessarabia. Kherson oblast was established in 1944, Zakarpattia (Transcarpathia) oblast in 1946, and Cherkasy oblast in 1954. In 1954 the Crimea was transferred to the Ukrainian SSR, and the territory of Izmail oblast was incorporated into an enlarged Odesa oblast. The territory of Drohobych oblast became part of Lviv oblast in 1959. The number of raions was reduced between 1959 and 1963.²⁸ The twenty-five oblasts shown on map 2 are the administrative divisions of present-day independent Ukraine. A listing of current raions in each oblast is provided in the EEG.²⁹

Hungary and Romania. In Transcarpathia and part of Bukovyna, Hungarian and Romanian units had been used. The units within the Hungarian part of the Habsburg Empire were *vármege* (or *megye*, i.e., counties), *járás*, and *község*. The Latin (*comitates*) or German (*Komitates*) equivalents of *vármege* (*megye*) were commonly used. The units in the two-tiered Romanian system were the *ținut* and *plasa*.

Maps

The Europe of today is not the Europe of previous centuries. Map 1 shows that in 1880 three large empires—the Russian, the Austro-Hungarian, and the Prussian—incorporated most of central and eastern Europe. The map also shows the gubernias of the Russian Empire for that year. A solid black line superimposes the borders of present-day Ukraine. All of Ukraine's current oblasts is shown in map 2.

Ukraine's Oblasts. Researchers will come across variant spellings for the oblast names. In some cases this is the result of different transliteration schemes, but, at other times, grammatical factors have influenced the change in spelling. For example, when written in Ukrainian, "Lviv oblast" requires changing the noun *Lviv* to the modifying adjectival form *Lvivska*. The names of Ukraine's oblasts are presented in the following table in their nominal and adjectival forms. In most cases, as indicated on map 2, the nominal form is the name of the oblast centre. In most names, the ending *-ska* is added to the noun stem to create the adjectival form; in the others, the stem is modified as well.

Закарпаття	Zakarpattia/Zakarpatska*
Лвів	Lviv/Lvivska
Волинь	Volyn/Volynska
Рівне	Rivne/Rivenska
Тернопіль	Ternopil/Ternopilska
Івано-Франківськ	Ivano-Frankivsk/Ivano-Frankivska
Житомир	Zhytomyr/Zhytomyrska

28 Ibid.

29 Sonia van Heerden, "Archive Addresses, Oblasts and Raions in Ukraine," EEG 7, no. 4 (1999): 15–26.

Чернівці	Chernivtsi/Chernivetska
Хмельницький	Khmelnyskyi/Khmelnyska
Вінниця	Vinnytsia/Vinnytska
Одеса	Odesa/Odeska
Миколаїв	Mykolaiv/Mykolaivska
Кіровоград	Kirovohrad/Kirovohradska
Черкаси	Cherkasy/Cherkaska
Київ	Kyiv/Kyivska
Чернігів	Chernihiv/Chernihivska
Суми	Sumy/Sumska
Полтава	Poltava/Poltavska
Дніпропетровськ	Dnipropetrovsk/Dnipropetrovska
Запоріжжя	Zaporizhzhia/Zaporizka
Херсон	Kherson/Khersonska
Крим	Krym/Krymska†
Донецьк	Donetsk/Donetska
Луганськ	Luhansk/Luhanska
Харків	Kharkiv/Kharkivska

* It is common to see Zakarpattia replaced by its translated name, Transcarpathia

† More commonly seen as Crimea; now an autonomous republic within Ukraine

Under Austrian imperial rule, the territories of present-day Lviv, Ternopil, Ivano-Frankivsk, and Chernivtsi oblasts made up Eastern Galicia and Bukovyna, and Zakarpattia was part of the empire's Hungarian Kingdom. Meanwhile the territories of Ukraine's other oblasts constituted the Russian imperial gubernias of Volyn (a.k.a. Volhynia), Kiev (Kyiv), Podolia (Podillia), Kherson, Taurida (Tavriia), Ekaterinoslav (Katerynoslav), Kharkov (Kharkiv), Poltava, and Chernigov (Chernihiv).

After the collapse of the European empires in 1917 and 1918, Zakarpattia became part of newly created Czechoslovakia, and Bukovyna (Bukovina, Bucovina) became part of Romania. The Polish voivodeships of Lwów, Tarnopol, Stanisławów and Wołyń incorporated what would become the oblasts of Lviv, Ternopil, Stanislav (now Ivano-Frankivsk), and Rivne. The present international boundary of Ukraine was determined at the conclusion of World War II.³⁰

Maps 3 and 4 show the districts of Eastern Galicia and Bukovyna, where most of the early Ukrainian emigration to Canada originated, in 1867 and 1910. The district boundaries remained unchanged, for the most part, during the period 1868–1914. Ukrainian emigration from these districts to Canada was not uniform. The majority of emigrants came from three separate regions. In the west, the districts of Jaroslaw, Cieszanów, Yavoriv (Iavoriv), Mostyska, and Przemyśl had the highest rates of emigration. In the northeast, the districts with the highest rates were Sokal, Radekhiv, and Brody. The third region of high emigration was from the southeast districts of Terebovlia, Husiatyn, Buchach, Chortkiv, Borschiv, Zalishchyky, Horodenka, Zastavna, Kolomyia, Sniatyn, Kitsman, Vashkivtsi, and Chernivtsi.³¹

30 An illustrated and more detailed look at these border fluctuations is presented in Magocsi's *Ukraine: A Historical Atlas*.

31 Martynowych, *Ukrainians in Canada*, 21–23.

It is important not to mistake the district name for the ancestral community. In personal accounts, a larger centre, the district capital, or the district name may have been mentioned as the hometown. Once the search for the ancestral home has reached the district level, it is possible to locate the actual village by consulting a detailed map of that region.

Detailed Topographical Maps. A good indication of the range of detailed topographical maps produced for the territory of Ukraine is provided in Paul T. Friessen's *"Ukrainian Lands" in the University of Alberta Map Collection: A Cartobibliography* (Edmonton: Canadian Institute of Ukrainian Studies Press, 1988). Each series, atlas, or town plan is identified by date, author, place of publication, scale, and map size and has a brief description. In addition to Austrian, Russian, Polish, and American series, the University of Alberta has maps drawn by British and German military map makers. The many topographical maps produced worldwide are described in *Foreign Maps: Department of the Army Technical Manual TM 5-248* (Washington, D.C.: Department of the Army, 1963). *The World Directory of Map Collections*, 3d ed. (New York: International Federation of Library Associations and Institutions, 1993), edited by Lorraine Dubreuil, provides information about the map holdings of the world's principal libraries and archives and gives a brief description of the map types, number, and time range in each institution. The maps and repositories named in this chapter are those the author has seen. Some of the map series will certainly be available at other university libraries, most are available at the Library of Congress, and the LDS has acquired microfilms of many maps, which can be borrowed from a local FHC. Detailed topographic maps are also available on-line. Because of Ukraine's submergence in the USSR and earlier empires, most maps of the territory of Ukraine have been filed under Austria-Hungary, Poland, or USSR rather than Ukraine. It is under those categories or the more general category of Eastern/Central Europe that researchers should seek detailed maps.

When consulting topographical maps, note which reference system was used for longitude. In the past, many Austrian maps were not based on the prime meridian at Greenwich. Instead, Ferro (now Hierro), one of the Canary Islands and 17°40' west of Greenwich, was used as a zero reference. If you know the longitude of your ancestral home, the longitude in the Ferro system is obtained by adding 17°40' to the Greenwich reading. Conversely, if the Ferro co-ordinate is known, the Greenwich coordinate is determined by subtracting that amount. Latitude readings, of course, are the same in both systems.

The first number in a map scale, 1, simply means one of whichever unit is used to measure distance on the map; the second number is the actual physical distance represented by that unit. For example, a scale of 1:100,000 means that if one measures a distance of one inch (or one cm) on the map, the actual physical distance represented will be 100,000 inches (or 100,000 cm). The distance can be visualized more easily if converted to a larger unit. Again, if a distance of one cm is measured between two places on the map, the actual distance would be 100,000 cm, and this is equivalent to 1,000 metres, or one kilometre. Another way of looking at it is to see the scale for what it is—a fraction that indicates the reduction factor. For example, a map scaled at 1:200,000 is one where distances on a map are 1/200,000 of the actual physical distance. In this view, it is clear that the larger the denominator, the smaller an object will appear on the map and the larger an area can be represented on a map sheet. By comparison, in a 1:20,000 map, distances are reduced only to 1/20,000 and are therefore ten times larger than on the previous map. Because the objects are larger, the map is a "larger scale" map.

Detailed maps of eastern Europe were produced by several states. The most commonly available are those created by the Austrian authorities. Four military surveys were conducted in the Austro-Hungarian Empire when Galicia was a part of it. The first, the *Josephinische Landesaufnahme*, was carried out in the years 1764–87 on a scale of 1:28,800, the standard scale of the Austrian army. The second, the *Franziszeische Landesaufnahme* of 1808–69, was also on that scale. During the Franz Joseph survey of 1869–87, the survey scale was changed to 1:25,000. Several different scale maps were issued from this survey, including the 1:75,000 *Spezialkarte*. The fourth military survey, during the years 1895–1915, resulted in several series, including another 1:75,000 *Spezialkarte*.³²

Detailed maps were also produced by Russian, Polish, and American military cartographers. Most maps that we see are not the actual survey maps, but maps created from them or, more frequently, from the data provided in any number of other maps. Furthermore, series have been revised and reissued so that a particular series may be available in several editions. One may therefore see different dates for a particular map sheet for a specific series, depending on the edition being viewed. Eight examples of detailed topographical maps are presented here. For purposes of comparison, all display the village of Chotyniec (Ukrainian: Хотиньць /Khotynets), which is situated just a few kilometres from the Ukrainian border inside present-day Poland.³³

Map 5 is an example of the *Generalkarte von Mitteleuropa* map series produced in Vienna in the latter part of the nineteenth century and the first decades of the twentieth. Like other Austrian empire maps, it uses the Ferro co-ordinate system. This series has a scale of 1:200,000. All villages are shown, and even isolated peasant homes (usually arranged in groups in Ukraine) can be identified, represented by square black symbols. The location of the village church is pinpointed by a barely discernable “cross above circle” symbol just to the left of the “C” in Chotyniec. In the upper right is the village of Mlyn, the burial place of Mykhailo Verbytsky, the composer of the Ukrainian national anthem. This map series can be found in many university libraries, some large city libraries, and the EECs collection at the University of Winnipeg Library. The series can also be purchased and is available on LDS microfilm number 1181580, item 1.³⁴

Map 6 is from another Austrian series, *Spezialkarte der Österreichisch-Ungarischen Monarchie*, with a significantly larger scale of 1:75,000. This series, not as commonly available as the previous one, is rich in detail. The key to the map (not shown) reveals the wide range of information it provides; the key includes even a set of symbols for categories of drinking water. Here, more clearly than in the previous map, the locations of the village church and the cemetery behind it are identified by the “cross above circle” and “cross” symbols, respectively. A wayside cross can be seen on the northwest edge of the village. The roads and buildings provide a good view of the village layout. The Map Library at the University of British Columbia has microfiche copies of all the *Spezialkarte* editions that are at the Library of Congress. The series is also available on LDS microfilm number 1045395. The University of Alberta has many sheets of the series; and it may also be available at other university libraries.

32 Mary Lynette Larsgaard, *Topographic Mapping of Africa, Antarctica, and Eurasia* (Provo, Utah: Western Association of Map Libraries, 1993), 119.

33 Chotyniec has a wooden Greek Catholic church built no later than 1613. Today the church is a designated architectural-historical monument. Restoration work was carried out in 1991, and since then the church has been the centre of an active Greek Catholic parish.

34 These maps can be purchased from Interlink Bookshop and Genealogical Services, 4687 Falaise Drive, Victoria, BC V8Y 1B4; tel. 1-800-747-4877; <www.interlinkbookshop.com>



Map 5: Generalkarte von Mittleuropa, 1:200,000

An example of another series available at the University of Alberta, *Mapa Polski*, produced by the Wojskowy Instytut Geograficzny (Military Geographic Institute) in Warsaw between 1924 and 1943, is map 7. The scale is 1:100,000. Cramped in appearance though it is, it has more features than map 8, which has the same scale. The latter was produced by the U.S. Army Map Service in 1944 and is based, in part, on the Polish military series. Copies are held by the Universities of Alberta and British Columbia. This U.S. Army series, AMS M651, covers only a portion of Western Ukraine.

Not as common in North America are the detailed maps produced by the Russian Imperial Army and later the Red Army. Map 9 is an example of a series at the University of Alberta issued by Военно-топографическое управление штаба РККА (the Military-Topographical Administration of the RKKA Staff).³⁵ The scale is 1:200,000, the same as that of map 5. This edition was issued in the 1930s. Chotyniec (in Russian Cyrillic, Хотынец) is shown with less detail, but the church and graveyard are still identifiable.

Map 10 was prepared by the U.S. Army Map Service in 1956. It is based on several Polish and Soviet army series. It is an example of a map where a large scale (1:50,000) does not assure more detail. The restricted detail, however, makes it easy to read, and it still has considerable village and topographical information. Sheets of this series, M751, can be found at the Universities of Alberta and British Columbia.

Maps 11 and 12 bring us to the present day. They are important because they were prepared after World War II and reflect the changes resulting from that catastrophic time. These maps show the researcher what can now be expected in the ancestral area. Map 11 was produced in 1987 by the Państwowe Przedsiębiorstwo Geodezyjno-Kartograficzne (Poland's State Office for Geodesy and Cartography) from an earlier map that was based on data from the 1960s. The 1:25,000 scale provides superb detail. It is easy to see the many changes to the village. The series is restricted to Poland and therefore does not include Ukraine. However, Ukrainians with roots in southeastern Poland will find this series an excellent guide to their ancestral region.³⁶

Detailed maps of all the oblasts of Ukraine were published in Russian in the early 1990s. Their scale, 1:200,000, is sufficient to show all the communities in Ukraine. Map 12 displays the western end of Lviv oblast and the border with Poland (the broad grey line). Chotyniec (Хотынец) is at the top left corner. These maps are sold in bookstores in Ukraine, a complete set is available in the EEGS collection at the University of Winnipeg Library in Winnipeg, and they can be purchased in North America.³⁷ In 1999 the same scale oblast maps were issued in Ukrainian.

You can determine if the university nearest you has detailed maps by checking its on-line map collection descriptions. In summary, to find a map with sufficient detail to show the smallest communities, enquire at university or genealogical society libraries, borrow LDS microfilms, explore the Internet for on-line maps, or purchase copies at the addresses provided.

Josephinische and Franziszeische Landesaufnahme Maps. The *Josephinische Landesaufnahme* and *Franziszeische Landesaufnahme* (Josephinian and Franciscan land surveys) have only recently begun to be utilized by genealogists and a complete description of them in English is not available.³⁸ *Beiträge*

35 RKKA is the acronym of "Raboche-krestianskaia Krasnaia Armia" (Workers' and Peasants' Red Army).

36 I have seen these maps only in Poland.

37 Copies may be ordered from East View Publications, 3020 Harbour Lane North, Minneapolis, MN 5547; tel. (612) 550-0961 (USA and Canada 1-800-477-1005); <<http://www.eastview.com>>.

38 Information in English about these maps can be found in Brian J. Lenius, "Josephinian Land Survey Maps: 'Josephinischen [sic] Landesaufnahme' at the War Archive 'Kriegsarchiv' in Vienna," *EEG* 5, no. 3 (1997): 11-24; Roger J. P. Kain and Elizabeth Baigent, *The Cadastral Map in the Service of the State: A History of Property Mapping* (Chicago: University of Chicago Press, 1992); John D. Pihach, "Ukrainian Research in Poland," *EEG* 2, no. 2 (1993): 14-16; and idem "Obtaining Galician Maps from Vienna's *Kriegsarchiv*," *EEG* 3, no. 3 (1995): 11.



Map 6: Spezialkarte, 1:75,000



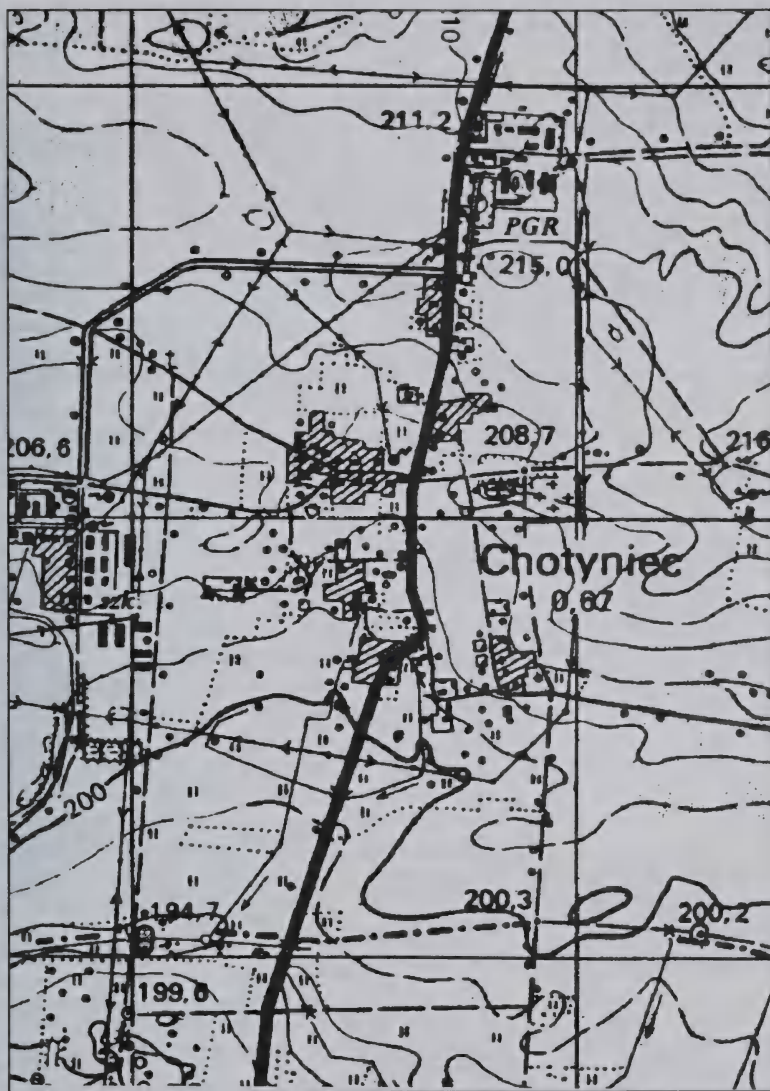
Map 7: Wojskowy Instytut Geograficzny map, 1:100,000



Map 9: Russian Army map, 1:200,000



Map 10: U.S. Army map, 1:50,000



Map 11: Current detailed Polish map, 1:25,000



Map 12: Current detailed Ukrainian map, 1:200,000

zur *Geschichte der Österreichischen Landesaufnahme* is a definitive German work on these surveys.³⁹ Both series were products of surveys by the Austro-Hungarian army. A scale of 1:28,800 and topographical colouring was used in drawing these maps. Their large scale and the time when they were created make them significantly different from the topographical maps described earlier. These two mappings should not be confused with the two cadastres that were also named after the Emperors Joseph II and Francis I, the *Josephinische Kataster* (Josephinian Cadastre) and *Franziszische Kataster* (Franciscan Cadastre). The Franciscan Cadastre, also known as the *Stabile Kataster*, gave us the detailed cadastral maps that are discussed in the next section. Cadastral records are examined in chapter 11.

The *Josephinische Landesaufnahme* maps recreate in detail the communities of more than two centuries ago. The empirewide mapping began in 1764 and was completed in 1787. Galicia was surveyed in 1779–83; Bukovyna, in 1773–75; and Hungary (including Zakarpattia), in 1782–84.⁴⁰ The maps' pictorial quality is apparent in map 13. There the region is shown to be more forested (trees represented by strokes) in the late eighteenth century than in more recent times. The roadways are meandering and less developed. Chotyniec is spelled Hotyniec. Apparently three copies of these survey maps were made—one each for the emperor, the military, and the archives.⁴¹

The *Franziszische Landesaufnahme*, also empirewide, was accomplished between 1808 and 1869. The Galician maps were produced in 1861–63; part of Bukovyna was mapped in 1828–31 and the rest in 1863; and Hungary's survey was started in 1810 but was not finalized until 1866.⁴² In the Máramaros region, the Banat region, and Transylvania, the military survey also produced cadastral maps.⁴³ The Franciscan Land Survey (map 14) shows more precision than its predecessor. Each map section, in its margin, has a list of all the communities in the represented area. Beside each community is the number of available billets for men and horses.

These two map collections can be seen only at the Kriegsarchiv (War Archive) in Vienna. Negatives, photos, and reproductions can be obtained by writing to the archives. The best way to express what map or portion of one you would like reproduced is to mark the village or area on a detailed map and submit it with your request. In addition, indicate where that place is in relation to some larger centre. The *Josephinische Landesaufnahme* has the archival inventory assignment BIXa390; and the *Franziszische Landesaufnahme*, BIXa387. Include these designations when writing to the archive or requesting the maps in person.⁴⁴

Another group of large-scale maps produced by the Austrian authorities are the *Kulturkarten* (map 15). These do not represent a separate survey, but were probably drawn to serve as references for the cadastral mappings that were occurring at that time. Like the two preceding series, these maps are likely to be found only at the Kriegsarchiv in Vienna. The inventory at the archive showed

39 Ernst von Hofstätter, *Beiträge zur Geschichte der Österreichischen Landesaufnahme* (Vienna: Bundesamt für Eich- und Vermessungswesen, 1989).

40 For a key to the *Josephinischen Landesaufnahme* sections for the entire Habsburg Empire, see Lenius, "Josephinian Land Survey Maps."

41 Larsgaard, *Topographic Mapping of Africa, Antarctica, and Eurasia*, 119. I am aware of only one extant copy, in the Kriegsarchiv in Vienna.

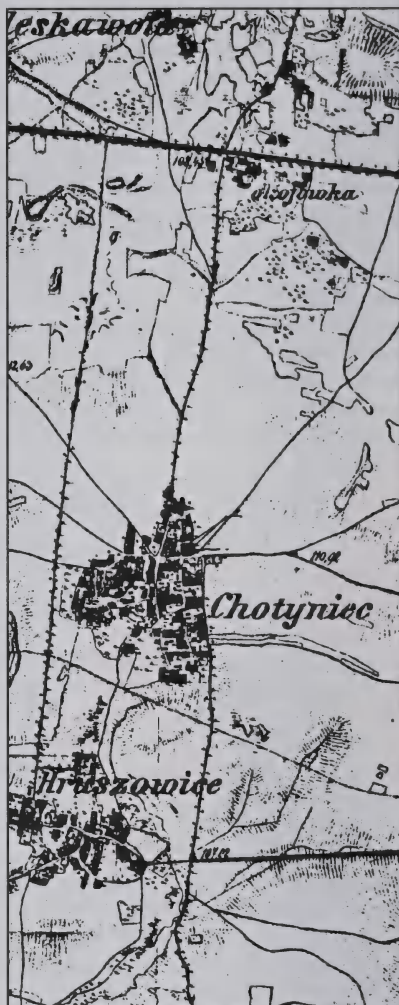
42 Hofstätter, *Beiträge zur Geschichte Der Österreichischen Landesaufnahme*, 76.

43 Kain and Baigent, *The Cadastral Map in the Service of the State*, 195.

44 The address of the Kriegsarchiv is: Nottendorfergasse 2, A-1030 Wien, Austria. The Kriegsarchiv's Web site can be reached by a link from <<http://www.oesta.gv.at>>, the Web site of the Austrian State Archives. Some restrictions to accessing these maps may have been put in place to aid in their preservation.



Map 13: *Josephinische Landesaufnahme*, 1:28,800



Map 14: *Franziszeische Landesaufnahme*, 1:28,800

only a small number of extant maps; thus their coverage of Galicia is very limited. The archival inventory assignment is BIXc561, and the scale is 1:37,500. The map heading, *Kulturen Skelette für das Operations Jahre 1849*, suggests that it was an operations plan for survey work to be done in 1849. Perhaps not coincidentally, cadastral maps were made in the region of Chotyniec in 1849. One sheet of the *Kulturkarten* covered the territory of several cadastral communities. Alternately, this may be a map scaled down from the cadastral maps.⁴⁵ Map 15 shows the emphasis on land parcels in the village. The name of the church, Maria Geburt (Nativity of the Virgin Mary), is noted, and a tree-lined road leads away from the village.

Cadastral Maps. After church registers of births, marriages, and deaths, the cadastral maps are probably the most valuable resource for reconstructing the ancestral community. Though the subject has been examined in several European publications, literature about cadastral surveys and maps in English is scarce.⁴⁶

Several articles in the 1998 issue of the annual publication of the State Archive in Przemyśl (APPrz), Poland, give some indication of the number and location of Galician cadastral maps.⁴⁷ The bulk of the Galician cadastral maps are stored in the Central State Historical Archive in Lviv (TsDIAL) and the APPrz. Reportedly, some maps can also be found at the archives in Ternopil, Ivano-Frankivsk, Cracow, and some branches of the state archive in Katowice

Cadastral maps had their origin in an edict promulgated by Emperor Francis I in 1817. Their purpose was to provide an exact basis for land taxation. This survey of the entire empire, the *Stabile Cadastre* (also referred to as the *Franciscan cadastre*), began in 1817 and was completed in 1861. The exact period of the cadastral mapping in Galicia has not been determined, but the survey may have occurred in two steps—the first between 1819 and 1830, and the second between 1841

45 In the first mapped cadastre in the Habsburg lands, in the region of Milan, cadastral maps (1:2,000) were used to create cadastral community maps (1:8,000), which in turn were scaled down to create a topographical map (1:72,000). Kain and Baigent, *The Cadastral Map*, 183.

46 See, for example, Milan Coupek, "Old Cadastral Maps," *Naše rodina* (published by the Czechoslovak Genealogical Society in St. Paul, Minn.) 4, no. 1 (1992): 1, 6; Tom Hrushka, "Cadastral Maps Can Find Your Home," *Naše rodina* 11, no. 2 (1999): 59–62; Kain and Baigent, *The Cadastral Map*, which describes the historical background and processes that created these maps; Jan Páez and Tom Zahn, "Genealogical Sources in Bohemia: Part 5—Czech Cadastres," *Naše rodina* 9, no. 4 (1997): 134–36; and John D. Pihach, "Galician Cadastre Maps: Land Surveys of 1849 and 1874," *EEG* 2, no. 4 (1994): 16–24. Two non-English sources are: Janina Stoksikówna, "Galicyjski kataster gruntowy: Jego geneza, dzieje i spuścizna aktowa" (The Galician Land Cadastre: Its Genesis, History, and Documentary Heritage), *Archeion* 63 (1975): 165–87, which focuses on the Josephinian and Franciscan property and income assessments but gives some attention to the cadastral maps; and Karl Stich, *Heimat in Böhmen* (Regensburg: K. Stich, 1988). See also the articles listed in the next footnote.

47 The following articles appeared in *Rocznik Historyczno-Archivalny* 13 (1998): Roland Banduch, "Informacja o materiałach Katastru Galicyjskiego przechowywanych w Archiwum Państwowym w Katowicach i jego oddziałach w Cieszynie i Żywcu" (Information about Galician Cadastral Materials Preserved at the State Archive in Katowice and Its Branches in Cieszyn and Żywiec), 113–19; Bogusław Bobusia, "Zbiory map i operatów Katastru Galicyjskiego w archiwach Polski i Ukrainy" (Collections of Maps and Operational Materials of the Galician Cadastre in Poland's and Ukraine's Archives), 97–99; Orest Maciuk, "Zbiory map i operatów Katastru Galicyjskiego przechowywane w Centralnym Państwowym Archiwum Historycznym we Lwowie (CPAHL): Komisja Krajowa Podatku Gruntowego, 1813–1939" (The Collections of Maps and Operational Materials of the Galician Cadastre Preserved at the Central State Historical Archive in Lviv (TsDIAL): The National Land-Tax Commission, 1813–1939), 101–107; Zbigniew Dyrdoń, "Informacja na temat Katastru Galicyjskiego w Archiwum Państwowym w Krakowie" (Information about the Galician Cadastre at the State Archive in Cracow), 121; and Maria Osiadacz, "Zbiory kartograficzne i opisowe Katastru Galicyjskiego w Archiwum Państwowym w Przemyślu" (Cartographic and Descriptive Materials of the Galician Cadastre at the State Archive in Przemyśl), 123–24.



Map 15: Kulturkarten, 1:37,500

and 1851.⁴⁸ Some work may have continued until 1858, though this portion of the survey was not focused on land-parcel measurements.

The process of producing a map began with a survey of the boundaries of a cadastral community (*Katastralgemeinde*). Next, the land parcels in the district were surveyed, and sketches (*Feldskizzen*) of them were made in the field. At the same time, written notes (texts) correlated the land parcels with their respective owners. More precise sketches (*Indikationsskizzen*) were drawn from the *Feldskizzen* (sing. *Feldskizze*), and these were used to check the accuracy of the original work. When the checks were completed, the cadastral map (*Katasterkarte*) was drawn. The major products of the cadastral surveys were the cadastral community boundary definition, *Feldskizzen*, texts, *Indikationsskizzen*, *Katasterkarten*, and updates.

The Cadastral Community Boundary Definition. Written reports and maps show that considerable effort was made to define and survey accurately the boundaries of the cadastral community. When the process was completed, land and building parcels within the area were measured and sketches made. The sketches and maps were drawn on several pages or sheets, the number depending on the size and configuration of the community. An outline of the boundary of the *Katastralgemeinde* for Chotyniec is shown in map 16.⁴⁹ The same map shows that the cadastral map was drawn on sixteen separate sheets. When requesting maps at an archive, you will be presented with all the sections. By referring to the accompanying texts, you can determine on which map section your ancestor's properties were located (see fig. 6).

Feldskizzen. These field sketches were the first stage in making the cadastral map. They were drawn to a scale of 1:2,880. Inside a town or a village, where a lot of detail had to be shown, the scale was 1:1,440 and occasionally 1:720. Map 17 shows a part of Chotyniec at 1:1,440 even though most of the village was sketched at 1:2,880. This *Feldskizze* is dated 1849.⁵⁰ Cadastral maps do not display the names of property owners or house numbers, but both can be seen on the sketches. If accompanying texts are not available, the *Feldskizzen* are more valuable than the cadastral map because they do include either the owner's name or his house number on the parcels. Names do not appear on parcels too small for their inclusion. In such situations, the owner's name can be determined by finding a larger parcel with that house number and on which the name was recorded. If only the house number is marked on the sketch and no texts are available, it may be possible to determine your ancestors's house number by checking church or other records. Church records are not entirely reliable for this purpose, because entries would have to be found for the time of the cadastral survey. Furthermore, there may have been more than one family using a particular house number.⁵¹

On map 17, it is possible to follow the surveyors in their work, because every corner, turn, or other significant point on the parcel perimeter was numbered sequentially. For example, in the

48 Stoksykówna, "Galicyski kataster gruntowy," 178. In 1818 an institute was established in Vienna to make lithographic copies of the cadastral maps. I am not aware whether copies of Galician maps were made or, if so, whether they are extant.

49 TsDIAL, fond 186, *opys* 9, *sprava* 466. For explanations of these Ukrainian archival terms, see chapter 9.

50 TsDIAL, fond 186, *opys* 9, *sprava* 4229.

51 House numbers are discussed in chapter 10.

lower left we see steps 103, 104, 105, 106, 107, 108, 109 and so on. Buildings can be recognized by their rectangular shapes, often with an X over them (☒), and by figures stating their dimensions. The owners of the plots are identified by name, house number, or both. On the left, starting from the bottom and going up, we see parcels belonging to Mikola Zastawny, Fedko Kozak, Jacko Lutak, and so on. On the lower right, above the first two parcels, ownership is indicated by house numbers. The strips belong, in turn, to the owners of house numbers 16, 20, 167, 15, and so on. In many instances, ownership is revealed by a parcel being joined with a hook to a parcel whose owner is already identified. This hook resembles the symbol *f* on its side. It can be seen in the upper part of the sketch where the parcel with three buildings is joined to the wide strip on its right, which belongs to Kosc Pona. The same method is used three parcels lower (144 Woytko Dalmata) and in other parts of the sketch. The names recorded are the ones used in everyday life rather than the formal ones in parish registers.

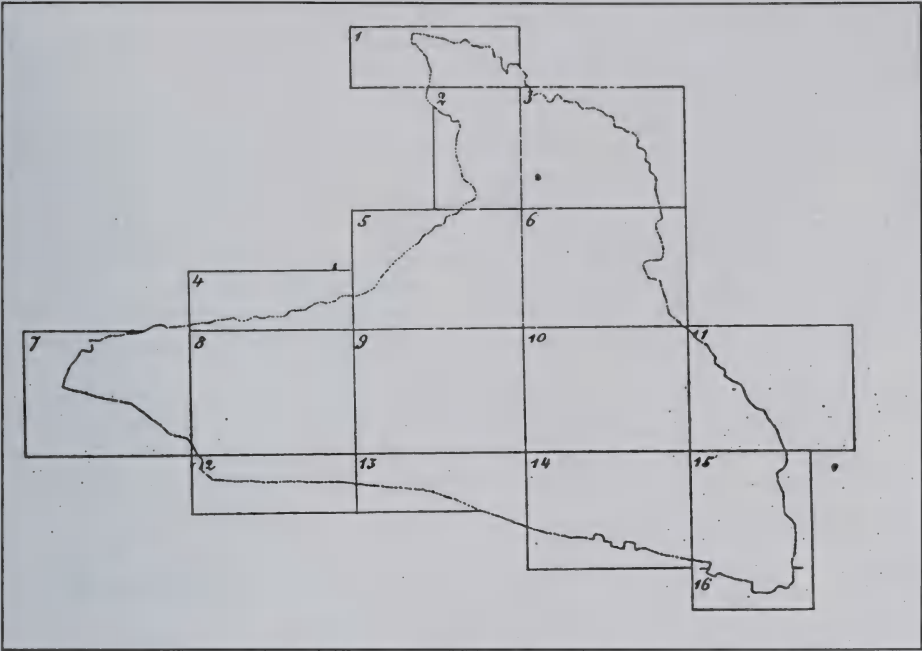
Texts. During the mapping process, numerous texts were created to record information that could not be included on the map. Among the texts were a summary for the village (*Ausweis über Benützung des Bodens für die Gemeinde*); a description of the border of the cadastral community and the names of the property owners along the border (*Definitive Grenzbeschreibung der Gemeinde*); a register of house numbers and their owners (*Häuser = Verzeichnis*); a list of property owners, their parcel numbers, and the map sections on which the parcels were located (*Alphabetisches Verzeichnis der Gemeinde*); and a list of parcels and their respective areas (*Berechnungs-Protokoll der Gemeinde*). Without some of these texts, it may be impossible to learn exactly where your ancestor lived or where the family properties were.

Figure 6 is a page from one of the cadastral texts, *Alphabetisches Verzeichnis der Gemeinde Chotyniec*.⁵² This page ties everything together. It gives the person's house number (*Haus Nro.* 127), his name (Olexa Pichacz), all his land parcel numbers, the map sections where they are located, and at the bottom, the building parcel numbers (*Bauparzelle* 188, 189, 190). In the text the *Bauparzelle* entries are in red, while on the map they are in black. House numbers (127) should not be confused with the *Bauparzelle* numbers (188, 189, 190), which are the plot numbers on which there were buildings. A specific land parcel on a cadastral map, say parcel 2460, can be located by checking this register and seeing that it is on map section VIII.

Indikationsskizze. The next step in the process was to make neater copies of the field sketches, and these copies would then be the basis for drawing the final cadastre map. Before that occurred, this reworked *Feldskizze*, called an *Indikationsskizze* (indication sketch), was drawn to make a final check of the initial field work.⁵³ Though it resembles the cadastral map, it still has more in common with the field sketches than with the cadastral map. Significantly, as on the field sketches, ownership was indicated by name or house number written on the land parcel. Map 18 is an example of such an indication sketch, but it is not the companion to the 1849 *Feldskizze*. Instead, a copy of an

52 APPrz, Archiwum Geodezyjne, Chotyniec, *operat, sygnatura* 2.

53 Coupek, "Old Cadastral Maps," 6.



Map 16: *Katastergemeinde* outline map

Indikationsskizze made in a later survey is used to illustrate what the 1849 one would have been like.⁵⁴ The sketch is of the northern half of the village, but it does not include the area shown in the *Feldskizze*. The sequential numbering of the survey steps has been removed, and the sketch is less cluttered. It is a preparation for the cadastral map shown in map 20.

Katasterkarten. Map 19 is an 1849 *Katasterkarte* (cadastral map) of the northern half of Chotyniec.⁵⁵ Names and house numbers are absent. Instead, every land parcel is given a “registration” number that is recorded in accompanying texts. Similarly, all building lots are assigned a number (*Bauparzelle Nr.*). On the original map, colours and symbols differentiate various types of land and its use. Stone buildings are red, wooden ones are yellow. Land parcel numbers are marked in red ink, and the building numbers are in black. The building parcel numbers do not specify on which *Bauparzelle* the house was located, so researchers will only find their ancestral home yard rather than the actual spot where the house was. In some cases, it is possible to guess with some accuracy on which parcel the house was located.

Updates. The cadastral maps of Galicia were made in the middle of the nineteenth century. Several decades later it was apparent that many changes had occurred and the maps were no longer sufficiently accurate. An 1869 edict initiated an update of the maps that took into account all boundary and ownership changes. If many changes had occurred, new maps were drawn. Where there were few changes, the original maps were altered.⁵⁶ Map 20 is the updated or revised cadastral map that was prepared circa 1870.⁵⁷ Comparison with the 1849 map shows that new buildings have been erected and land parcels divided. Some parcel numbers have been changed, and building lot numbers reassigned. The method of designating parcel divisions can be seen by comparing land parcel 5242 on the 1849 map and the same parcel on the later map. The two fields created from parcel 5242 were assigned the numbers 5242/1 and 5242/2. Unlike the first cadastral map, the second such map, at least in the case of Chotyniec, did not use colour.⁵⁸

Cadastral maps carry information, not apparent at first glance, that can be useful genealogically. Occasionally some “paired” parcels are noticed, that is, the owners of these pairs are the same as the owners of other contiguous parcels. In such cases, it is possible that at one time some of these pairs may have been single fields. The division may have come about when children married and received portions of the family holdings. If several ancestral parcels are paired in this way, one can speculate that the owners of the two adjacent parcels may have been related.

Thus, if one’s visit to an ancestral community and relatives or present residents does not result in being able to identify exactly where one’s ancestors lived, cadastral maps can be a guide to the that location even if the buildings no longer exist.

54 From the cadastral collection at the TsDIAL. The *Indikationsskizzen* made in 1849 were not located at the TsDIAL or the APPrz. Unfortunately, the archival storage details were not noted.

55 APPrz, Archiwum Geodezyjne, Chotyniec, *mapa 1849 r.*

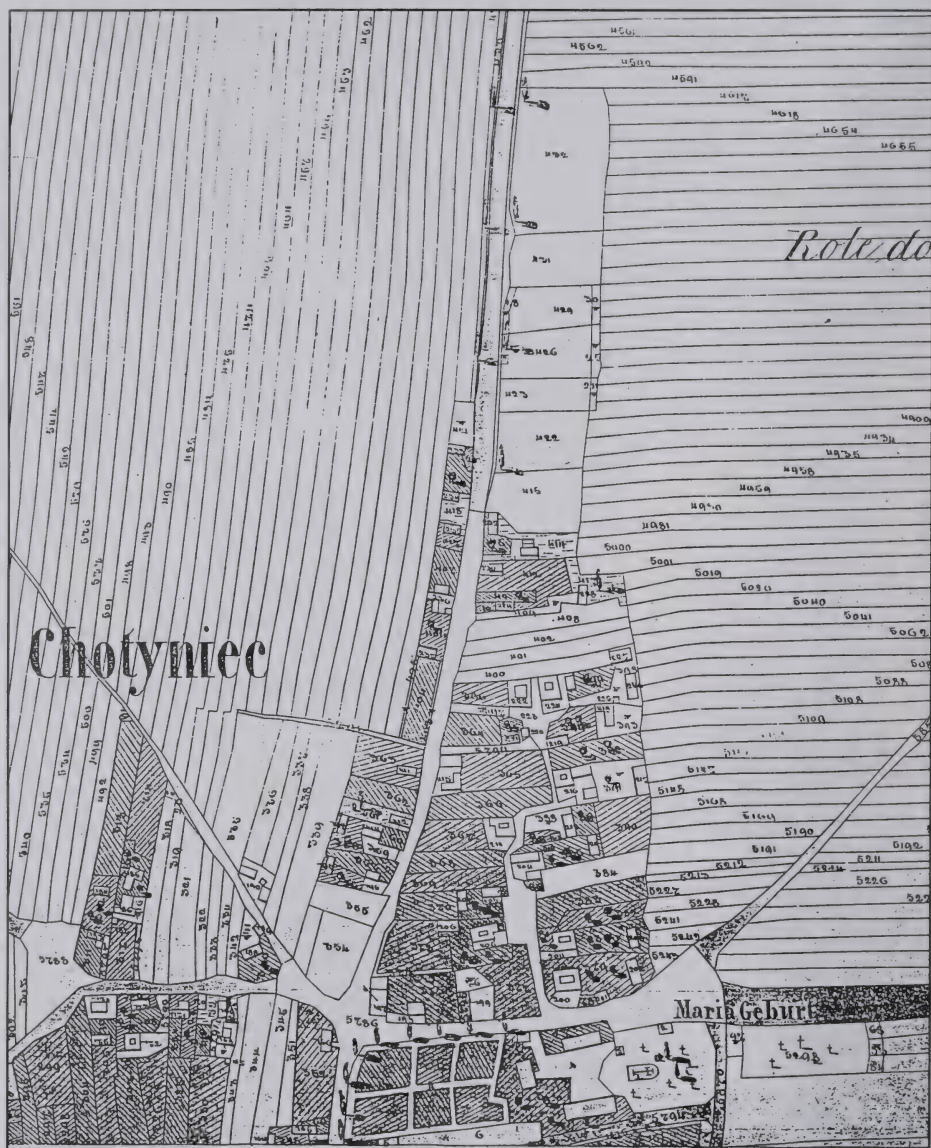
56 Kain and Baigent, *The Cadastral Map*, 199, 202.

57 APPrz, Archiwum Geodezyjne, Chotyniec, *mapa 1874 r.*

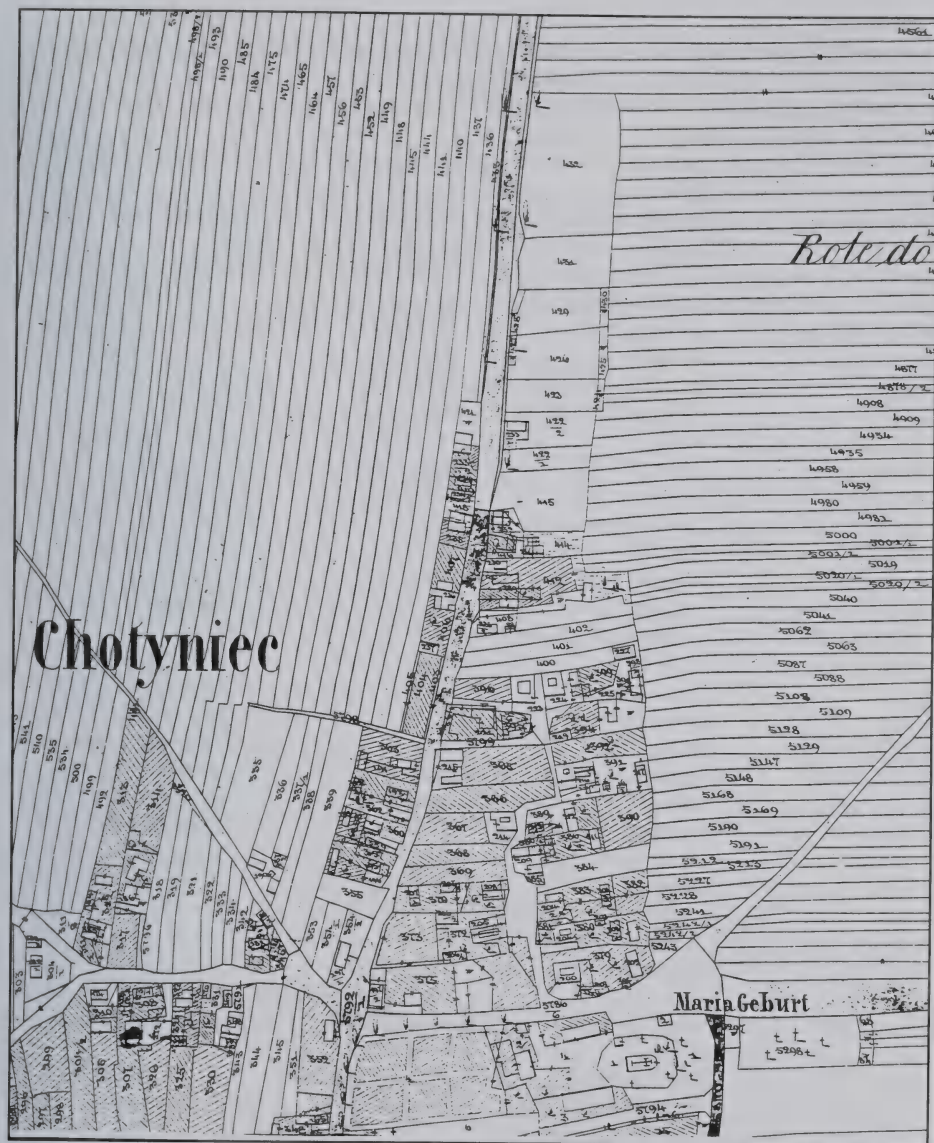
58 Detailed surveying and mapping instructions with illustrations can be seen in K. K. Finanzministerium, *Instruktion zur Ausführung der Vermessungen mit Anwendung des Mesztisches behufs Herstellung neuer Pläne für die Zwecke des Grundsteuerkatasters* (Vienna, 1907).

Portlaende Nummer	Benennung der Section	Des Eigenthümers		Anmerkung
		Haus N ^o .	Name, Stand und Wohnort.	
964			129 Tichacz Alona Gims	
			in: Khotynica	
			39.	
			337. 340. 341. 620. 621. 622.	
			623.	
			649. 1820. 1821. 1822. 1823.	
			1824. 1828. 2028. 2011. 2111.	
			2112. 2460.	
			3880	
			4099.	
			4400. 4401. 4402. 4403. 4404.	
			4405.	
			4406. 4407. 4408. 4409.	
			Bauhanen 188. 189. 190	

Figure 6: Cadastral property listing



Map 19: Cadastral map, 1:2,880



Map 20: Updated Cadastral map, 1:2,880

Austrian Map Terms

Austrian maps employ symbols and words to convey information. More often, abbreviations are used rather than the full word. The following list consists of words and abbreviations found in the keys to the *Generalkarte* series and of the cadastral maps.

Äcker	field, acre	Friedhof	cemetery
Bach (B.)	brook	Fußweg	footpath
Bahnhof	railway station	Garten (Gt.)	garden
Bäume	trees	Gebäude	building
Berg (B.)	mountain	Graben (Gr.)	ditch
Bildstock	wayside shrine	Grenz (Grz.)	boundary
Brauhaus (Brhs.)	brewery	Grenzhügel	boundary mound
Brücke (Bk)	bridge	Grenzsäule	boundary pillar
Brunnen (Br.)	spring	Groß (G.)	large
Denkmal	monument	Hammerwerk (H.W.)	foundry
Dorf	village	Haus (H.)	house, dwelling
Eisenbahn	railway	Herrenhaus (H.H.)	manor house
Fabrik (Fb.)	factory	Höhle (H.)	Cave, cavern
Fluß (Fl.)	river, stream	Holz	wood
Hübel (Hbl.)	hillock	Punkt	survey point
Hügel (Hg.)	mound	Ruine (R.)	ruins
Hütte (Htt.)	cottage, hut	Sägewerk (S.W.)	sawmill
Jägerhaus (J.H.)	gamekeeper's house	Sankt (St.)	Saint
Kapelle (Kpl.)	chapel	Schloß (Schl.)	castle, palace
Kaserne (Ksr.)	barracks	See (S.)	lake
Kirche	church	Stadt	city
Klein (K., Kl.)	small	Steg	footpath, footbridge
Kloster (Kls.)	monastery	Steinbruch	quarry
Kolonie (Kol., Col.)	colony	Stein (Stn.)	stone
Kreuz	cross	Strom	river, stream
Landstraße	main road	Sumpf	swamp
Markt (Mkt.)	market	Teich (T.)	pond, lake
Mauer	wall	Unter (U., Unt.)	under
Meierhof	farmhouse, dairy	Wasser	water
	farmhouse	Wiese (Ws.)	meadow
Mühle (M.)	mill	Wirtshaus (W.H.)	inn
Ober (O., Ob.)	over	Wohngebäude	dwelling place
Obst	fruit	Weg	way
Ort	place, locality	Zeichenerklärung	symbols key
Ortschaft	inhabited place, village	Ziegelei (Zgl.)	brickworks

Aerial Photographs

A complement to the many maps that have been made is a unique collection of aerial photos of eastern Europe that were taken by German reconnaissance during World War II. These photos came into the possession of the U.S. military and are now housed at NARA in Washington, D.C. Negatives, photos, or photocopies can be purchased. Photos give the opportunity to see the region in “real life” at a particular moment. For some areas, photos that were taken at different times and different altitudes are available. Scales I have seen range from 1:16,700 to 1:39,000; several were 1:28,000, nearly identical to the scale in the *Landesaufnahme* maps. With the maps that are at hand, it is easy to identify most features in the prints. The month and year of the reconnaissance is provided. When requesting photos of a particular area, include in your submission a map showing the area. Specify the country, the nearest city, the local town or village, and, if possible, the location’s latitude and longitude co-ordinates.⁵⁹

59 Requests can be made to the National Archives, Special Media Archives Service Division (NWCS), 8601 Adelphi Road, College Park, Maryland 20740-6001, Attn: Aerial Team, Room 3320.

Chapter 8: Regional History

- **Regional History Books**
- **Statistical Publications and Church Schematisms**
- **Travel Guides and Travelogues**
- **Maps**
- **Metrical Records**
- **Archival Records**

Material for the study of local history is plentiful, but unfortunately most of the resources are not in English. Furthermore, many of the books were published a long time ago and now are difficult to find. The locations where I have seen some rare books are given in the footnotes but copies certainly would be available in other places as well.

Regional History Books

The most comprehensive work on local history for all of Ukraine is the twenty-six-volume *Історія міст і сіл Української РСР* (History of Cities and Villages of the Ukrainian SSR). A volume is devoted to each oblast, and one to the city of Kyiv. Every volume is divided into chapters about each raion in the oblast. Raion maps and brief histories of the communities are presented. But this Soviet-era encyclopedia pays scant attention to history before the Bolshevik revolution. It is available in the history section of some university libraries. In North American cities with large Ukrainian populations, public libraries may have the volumes on Ukraine's western oblasts.

What has not been widely used are the many western Ukrainian regional-history and memorial books written and compiled mostly by postwar Ukrainian refugees in North America. Most of these are large volumes compiled by committees of volunteers, and all of them are in Ukrainian. Typically they combine local history with the reminiscences of former residents of the region a volume is about. Most of these books were published by the Shevchenko Scientific Society in New York.¹ Books are available for the following towns and regions: Belz, Berezhany, Brody, Buchach, Chortkiv, Drohobych, Horodenka, Yaroslav (Polish: Jarosław), Kholm (Polish: Chełm), Kolomyia, Komarno and Rudky, Pidhaitsi, Peremyshl (Polish: Przemyśl), Rohatyn, Sokal, Stanyslaviv (now Ivano-Frankivsk), Terebovlia, Univ, Vynnyky, Yavoriv, Zbarazh, Zboriv, Zolochiv, Zvenyhorod, the Boiko region, the Buh River region, and the villages of Lazy, Koniukhy, and Tseniv. These books can also be found in the history section of some university libraries. The libraries of the universities of Toronto, Manitoba, and Alberta have most of those listed here. The Ukrainian Cultural and Educational Centre (Oseredok) in Winnipeg also has a large collection of regional- history and memorial books.

1 The Shevchenko Scientific Society in the U.S., 63 Fourth Avenue, New York, NY 10003; tel. (212) 254-5130, fax (212) 254-5239; <www.shevchenko.org>.

In independent Ukraine local histories have been written to compensate for the decades when the Soviet regime discouraged and even disallowed such works. Some earlier publications have also been reprinted. In Canada, The Ukrainian Book Store in Edmonton is the place most likely to have copies of recent publications from Ukraine. Regional histories have also been written at the local level. These can only be obtained by visiting the community.

Another encyclopedic work, Filip Sulimierski, Bronisław Chlebowski, and Władysław Walewski, eds., *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich* (A Geographical Dictionary of the Kingdom of Poland and of Other Slavic Countries), 16 vols. (Warsaw, 1880–1902), provides information on the location of a community, the location of its parish, the number of homes in the community, the population according to religious denomination, the name of the local noble, and, in many cases, some historical comments.²

E. A. Kuropatnicki's *Geografia albo dokładne opisanie Królestwa Galicji i Lodomerji* (The Geography or Detailed Description of the Kingdom of Galicia and Lodomeria) (Lwów, 1858) and Aleksander Jabłonowski's *Pisma* (Writings), vols. 1–4 (Warsaw: E. Wende, 1910–11) are two other important publications written in the nineteenth century. The first lists the circles of Galicia and their towns and villages. Some locations are described at length, but others only briefly. Not all villages are included. The second book is organized according to palatinates and is in the nature of a census conducted in the 1500s. Specifically, it lists the number of people in a particular occupation in a town or village; occasionally, a name is mentioned.³

There are many resources for researchers whose roots are within the borders of present-day Poland. Andrzej Saładiak's *Pamiętki i zabytki kultury Ukrainkiej w Polsce* (Relics and Monuments of Ukrainian Culture in Poland) (Warsaw: Burchard, 1993), considers every region, *gmina* by *gmina*, where Ukrainians once lived and where they now live in Poland. The author provides the 1938 village populations, the year the village church was built, describes any remaining relics of the Ukrainian past, and indicates if any Ukrainians presently reside in those places.⁴ Oleh Wolodymyr Iwanusiw's *Church in Ruins* (St. Catharines: St. Sophia Religious Association of Ukrainian Catholics in Canada, 1987) is a photo album of former Ukrainian churches in southeastern Poland. Juliusz Marszałek's *Katalog grodzisk i zamczysk w Karpatach* (Catalogue of Fortified Towns and Castles in the Carpathians) (Warsaw: Stanisław Kryciński, 1993) provides the histories of 287 communities in the Carpathian region of Poland, has superb illustrations, and includes a useful bibliography.⁵ Stanisław Kryciński's *Cerkwie w Bieszczadach* ([Ukrainian] Churches in the Bieszczady) (Warsaw: Stanisław Kryciński, 1991) provides an account of the former Ukrainian churches in the same region. The book is organized according to deaneries and provides the parish names in both Polish and Ukrainian Cyrillic, the parish populations for various years, the dates when

2 In Canada, the rare-book section of the University of British Columbia Library has a full set. Certain volumes are also at the Robarts Library of the University of Toronto. It can also be viewed on LDS microfilm 0920957–72 and 1064749–10647756. Wydawnictwo Artystyczne i Filmowe republished the entire set in Warsaw in 1986–87.

3 Both titles are available at the Jagiellonian University Library in Cracow; in Canada, the latter title is also at the Robarts Library of the University of Toronto.

4 A copy is available at the Robarts Library of the University of Toronto and in the EEGS collection at the University of Winnipeg Library.

5 The publisher has reprinted and published many books about the Carpathian region, including several about Ukrainian wooden churches.

churches were built, historical comments, and information about the fate of individual churches after 1947. Kryciński's *Pogórze Przemyskie: Słownik krajoznawczo-historyczny* (The Mountains near Przemyśl: A Regional-History Dictionary) (Warsaw: Rewasz, 1992) describes the towns and villages of southeastern Poland and has many church illustrations. A 1:75,000 scale map of the region is included with the book. Kryciński has published other books about this area, and his firm has also reprinted works published in an earlier era about the western Ukrainian Lemko, Boiko, and Hutsul ethnographic groups.

In Przemyśl, the local regional museum's serials *Materiały i studia muzealne* (Museum Materials and Studies) and the city's State Archive's *Rocznik Historyczno-Archiwalny* (Historical and Archival Annual) have published articles about the region's past. The Przemyśl branch of the Polish Historical Society has published a series of books, *Przemyskie zapiski historyczne* (Przemyśl Historical Notes), focussed on the history of the area. Leopold Hauser's *Monografia miasta Przemyśla* (Monograph about the City of Przemyśl) (1882; reprint, Przemyśl: Południowo-Wschodni Instytut Naukowy w Przemyślu, 1991) provides a detailed look at that city in the 1880s. A brief history of Przemyśl is available on the city's Web site, <www.um.przemysl.pl>.

Former Jewish residents of Eastern Europe have written *Yizkor* (memorial) books of their home towns in Hebrew or Yiddish. Some have been translated into English. A list of books, where they might be found, and the ones that have been translated can be seen at <www.jewishgen.org/yizkor>. Miriam Weiner's *Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Institutions* (Secaucus, N.J., and New York: The Miriam Weiner Routes to Roots Foundation and YIVO Institute for Jewish Research, 1999) has over nine hundred photographs and many maps. The large number of early twentieth-century postcards reproduced in the book provide a glimpse of many towns and cities of Ukraine as they were then.

Bibliographies of local-history literature present an overview of the range of materials that are available. Paul Robert Magocsi's *Galicia: A Historical Survey and Bibliographic Guide* (Toronto: University of Toronto Press, 1985) lists many titles and has a condensed history of Galicia. Erich Beck has compiled two major bibliographies for Bukovina, *Bibliographie zur Landeskunde der Bukowina: Literatur bis zum Jahre 1965* (München: Verlag des Südostdeutschen Kulturwerkes, 1966) and *Bibliographie zur Landeskunde der Bukowina: Literatur aus den Jahren 1965–1975* (Dortmund: Forschungsstelle Ostmitteleuropa, 1985). William F. Hoffman, trans., *A Historical Bibliography of Polish Towns, Villages, and Regions* (Chicago: Polish Genealogical Society, 1990) lists 993 book titles, many of which refer to places in western Ukraine (Brest, Brody, Buchach, Drohobych, Dobromyl, Kyiv, Kolomyia, Lutsk, Lviv, Rivne, Sambir, Sokal, Stanyslaviv [Ivano-Frankivsk], Stryi, Terebovlia, Ternopil, Turka, and Zbarazh) or to towns that once had a significant number of Ukrainian inhabitants and today still have small Ukrainian minorities (Jarosław, Jasło, Krosno, Lesko, Przemyśl and Sanok).⁶ Janina W. Hoskins's *Polish Genealogy and Heraldry: An Introduction to Research* (New York: Hippocrene Books, 1990) has a short list of regional history titles. A list of publications about settlements in the Lviv oblast, *Історія міст і сіл Львівської області: Бібліографічний покажчик* (The History of Cities and Villages of Lviv Oblast: A Bibliographic Guide) was published in Lviv in 1977.⁷

6 This book is a translation of a price catalog compiled in Poland for sellers of used books: Wiktor Kaźmierczak, comp., *Katalog antykwaryczny: Cennik 15* (Warsaw: Centrala Księgarstwa "Dom Książki", 1971).

7 This bibliography should not be confused with the encyclopedia that has a similar volume title (see chapter 7, n. 10). Presumably similar bibliographies exist for the other oblasts.

Bibliographies of local histories published in Ukraine are listed in Patricia Kennedy Grimsted's *Archives and Manuscript Repositories in the USSR: Ukraine and Moldavia*, book 1, *General Bibliography and Institutional Directory* (Princeton: Princeton University Press, 1988).

Statistical Publications and Church Schematisms

Information about a city, town, or village can be obtained from publications that provide summarized data for a region. The K. und K. statistischen Zentralkommission's *Gemeindelexikon der im Reichsrath vertretenen Königreiche und Länder bearbeitet auf Grund der Ergebnisse der Volkszählung vom 31. Dezember 1900*, vol. 12, *Galizien* (Vienna, 1907), provides the names of the administrative, cadastral, and judicial jurisdictions for each community in the Austro-Hungarian Empire. Parish information, population figures, ethnic composition, and other data are also included.⁸ Another handbook, *Hof- und Staats-Handbuch der Österreichisch-Ungarischen Monarchie für 1901* (Vienna: Verlag der K. K. Hof- und Staatsdruckerei, 1901), is a who's who of the Habsburg Empire. All civil officials, postmen, notaries, military officers, church dignitaries of all denominations, and other categories of professional workers are listed by geographic region.⁹

Volodymyr Kubijovyč's *Ethnic Groups of the South-Western Ukraine (Halyčyna-Galicia) 1.1.1939: National Statistics of Halyčyna-Galicia* (Wiesbaden: Otto Harrassowitz, 1983), with parallel texts in English, German, and Ukrainian, provides prodigious notes about many villages, which were collected by interviewing their residents. All communities in a district are listed, and the following demographic data for each town and village is given: the total population and the number of Ukrainians, ethnic Ukrainians whose principal language is Polish, indigenous Poles, Polish colonists, Roman Catholic Ukrainians (*latynnyky*), Jews, Germans, and others.¹⁰

Regional compendiums published in Polish at the turn of the twentieth century are rich sources for Galician local history, but they are not likely to be found in North America. However, they are available in regional libraries and archives in Ukraine, Poland, and elsewhere in eastern Europe. These compendiums provide historical comments about a village, occasionally list available metrical books, provide population figures, and name some of the principal officials in the community. They typically have the word *Skorowidz* (index), the region's name, and a year in their title. For example, the one for the Jarosław region is called *Skorowidz powiatu Jarosławskiego na rok 1902* (Index to Jarosław County for the Year 1902).

The Catholic Church published annual handbooks called schematisms, which listed all the parishes and priests in a diocese or eparchy and provided some details about each parish. The Greek Catholic schematisms were published in two languages, Ukrainian and Latin. A typical title in Latin was *Schematismus universi venerabilis cleri dioeceseos graeco-catholicae Premisliensis pro anno Domini ____* (the blank is for the year of the schematism). This above title is of a schematism for Peremyshl Eparchy (*Dioeceseos Premisliensis*), but it would be similar for Stanyslaviv Eparchy (*Dioeceseos Stanislaopoliensis*) or Lviv Archeparchy (*Archidioeceseos Leopoliensis*). СХИМАТИСМЪ

8 The book is available on LDS microfilm 1187928.

9 In Canada, the libraries of the universities of Toronto and British Columbia have a copy.

10 In Canada, copies are at the libraries of the universities of Manitoba, Toronto, Alberta, and British Columbia; in the EEGS collection at the University of Winnipeg Library; and at the FHL in Salt Lake City. The book is accompanied by a giant fold-out map displaying the ethnic composition of all the towns and villages in Eastern Galicia.

ВСЕГО КЛИРА РУССКОГО-КАТОЛИЧЕСКОГО ЕПАРХИИ ПЕРЕМИШЛЬСКОЙ на год от рожд. Хр. 1879 (Schematism of All the Clergy of the Ruthenian Catholic Eparchy of Peremyshl for the Year 1879 AD) is the title of a schematism published in Church Slavonic. The titles varied somewhat from year to year. Similar Roman Catholic schematisms exist. In Poland, the Latin titles were similar to the Greek Catholic ones, with *Ritus Latini* replacing *graeco-catholicae*. *Rocznik Diecezji Przemyskiej* Ob. Łac. is the Polish title of a 1938 schematism for the Roman Catholic diocese of Przemyśl.

The Rev. Dmytro Blažejowskyj's *Historical Šematism of the Eparchy of Peremyšl, Including the Apostolic Administration of Lemkivčyna (1828–1939)* (Lviv: Kameniar, 1995) is a monumental work that combines the information in all the schematisms from 1829 to 1939 and presents it in English. The volume records all the deanery and parish boundary changes during that period, lists all the former pastors in every parish, and provides population information, including the number of Greek Catholics, Roman Catholics, and Jews in a village. Parish populations are given for various years from the early and mid-1800s to the 1930s. Blažejowskyj consulted more sources than just the schematisms, and therefore village data is occasionally given for a time earlier than 1829. The year a village church was built is also mentioned. The use of the Slavic Institute of Paris transliteration scheme gives some place names a spelling that is not commonly seen.¹¹

Travel Guides and Travelogues

Travel guides can be searched for notes on local history. Mieczysław Orłowicz's *Ilustrowany przewodnik po Galicyi, Bukowinie, Spiżu, Orawie i Skasku Cieszyńskim* (Illustrated Guide to Galicia, Bukovyna, the Spiš region, the Orava region, and Cieszyn Silesia) (1914; reprint, Krosno: Muzeum Okręgowe, 1998) and *Ilustrowany przewodnik po Przemyślu i okolicy* (Illustrated Guide to Przemyśl and Its Environs (Lwów [Lviv]: Zjednoczenie Towarzystw Polskich i Towarzystwo Przyjaciół Nauk w Przemyślu, 1917)—perhaps the best guides for that purpose—were written at the beginning of the twentieth century. The latter, covering a smaller area, includes notes about many small villages. In both books, the histories and attractions of the towns and cities are described in detail, and some city maps are included. The names of hotels, restaurants, coffee houses, and other businesses show how much Galicia was part of central Europe. The total population of every community is given followed by the number of Poles, Ruthenians (Ukrainians), Jews, and others. Published just before the fall of the Habsburg Empire, it brings to life the world as our ancestors would have seen it.¹² The Baedeker guides of that time are also full of interesting descriptions. One volume follows the rail routes in the Habsburg Empire, while another includes Ukraine in its Russian Empire itineraries.¹³

A rare early account in English by a group of Scottish travellers to Galicia, *The Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839* (Edinburgh: W. Whyte, 1843) portrays

11 In Canada, a copy is located at the libraries of the universities of Toronto, Winnipeg, and Alberta.

12 Both guidebooks are at the Robarts Library of the University of Toronto. The second can also be found at the University of British Columbia Library.

13 *Österreich-Ungarn nebst Cetinje, Belgrad, Bukarest: Handbuch für Reisende von Karl Baedeker* (Leipzig: Karl Baedeker, 1913). In Canada, a copy is at the University of British Columbia Library. Copies of *Russia with Teheran, Port Arthur, and Peking: Handbook for Travellers* (Leipzig: Karl Baedeker, 1914), in English, are at the libraries of the universities of Toronto, Alberta, and British Columbia.

in diary form and fascinating detail the travel experiences of some clergymen. Their journey through Galicia (to the Galician villages of Zalisky and Sasiv and the towns of Zolochiv, Lviv, Horodok, Mostyska, Jarosław, Przeworsk, Łancut, and Rzeszów) are only a small part of the book.¹⁴

Romantyczne wędrówki po Galicji (Romantic Wanderings in Galicia) (Wrocław: Ossolineum, 1987), edited by Andrzej Zieliński, reprints thirty-six accounts by travellers to Galicia between 1813 and 1861. None of these essays are very comprehensive in their coverage, but together they describe many localities along different routes. A recent guidebook, Tadeusz Budziński's *Ziemia Przemyska* (The Przemyśl Land) (Warsaw: Sport i Turystyka, 1988), provides historical information and many photos of the towns and villages in southeastern Poland.

Bieszczady: Przewodnik (The Bieszczady: A Guide) (Pruszków: Rewasz, 1992) by Wojciech Krukar et al. is a current tourist guide to the southeasternmost corner of Poland. The Bieszczady (Ukrainian: Beskydy) are part of the Carpathian Mountains, and this book describes the towns and villages of the region. Photos and illustrations of former Lemko wooden churches are included.

English-language guides to Poland have been published recently, including one in the Lonely Planet series that covers southeastern Poland. During the Soviet era, tourist guides were produced for the major cities in Ukraine, many in English. These can usually be found in the history section of university libraries. *L'vivshchyna turysty'ka: Putivnyk* (The Lviv Region for Tourists: A Guide) (Lviv: Kameniar, 1986) by M. V. Honchar et al describes the towns and villages along seven different routes in Lviv oblast. Since Ukraine's independence, several general travel guides to Ukraine have been published in English. Osyp Zinkewych and Volodymyr Hula's *Ukraine: A Tourist Guide* (Baltimore: Smoloskyp, 1993) comments on the more interesting attractions and provides brief historical remarks about locations in all of Ukraine's oblasts.

Maps

Detailed maps made over the course of two centuries are available. They graphically display a region's development over that long period. Roads and pathways show the links between towns and villages and the routes used by our ancestors. The appearance of railroads, power lines, and other enterprises demonstrate the introduction of technologies. Topographical maps reveal the features of the landscape. They show forests, rivers, streams, bridges, fords, roads, and paths. The location of mills, wayside crosses, churches and cemeteries tells us where the places that were important to our ancestors were. By comparing maps of different eras, one can spot changes in the name of a town or village, a detail of considerable importance if records for such a place are required.

The oldest map described in chapter 7 was the Josephinian land survey (map 13). What is apparent there is that the region was more forested in the past and that the road network does not have the surveyed quality shown on more recent maps. Produced just after the acquisition of Galicia by Austria, the map represents the region at the demise of the Polish Commonwealth. Austrian involvement in its recent acquisition is demonstrated in map 5, where the newly established German colony of Fehlbach can be seen in the upper right.

The detail of the cadastral maps (maps 17–20) not only permits a close-up view of the arrangement of buildings, garden plots, and other features, but also speaks of the nature of society at that time.

14 Copies are at the libraries of the universities of Winnipeg and Alberta.

The first cadastral map of Chotyńiec, produced in 1849 just after the abolition of serfdom, serves as a testament to feudal society. In the community were 233 houses and over five thousand land parcels. Figure 6 shows one individual having thirty-two small fields in numerous locations. This division of land into long, narrow strips, so that owners had possessions in many locations, was typical of the time. The maps also expose the staggering amount of property held by local manors. Not shown in the small map segments reproduced in chapter 7 are their *folwarki* (large estate farms) and manor houses. Comparing the cadastral map with its updated version reveals the changes in fields, buildings, land ownership, and roadways that occurred in the space of a quarter century.

Map 11 shows how the region was transformed in the twentieth century. At the conclusion of World War II the Ukrainian population in southeastern Poland was forcibly transferred to northern and western Poland and to Soviet Ukraine, exiled and many settlements were destroyed in 1946 and 1947. These drastic changes can be seen in a disjointed Chotyńiec, missing settlements and with woods (not shown in Map 11) where there once was farmland. Shading is used to indicate forested regions, and the names of the tree types are printed on the map. Postwar Communist Poland did not introduce collectivized agriculture, but the region's depleted population gave the socialist government the opportunity to introduce state farms, an example of which is indicated on the map by the acronym PGR. For the first time we see a network of power lines.

These brief remarks show how evidence of different social systems and technological changes in a specific region is embedded in the detailed maps of that locale.

Metrical Records

Researchers normally scan church records of births, marriages, and deaths for names and dates, but overlook the subsidiary information that can be gleaned from them. Local history discerned from church records is especially appealing because of its immediacy; that is, the events happened in the ancestral village to named persons.

When metrical records are examined in chapter 10, it will be seen that the cause of death is given in a death record. In many cases, rather than giving a specific cause, the priest simply wrote "natural." But cases of epidemics were always noted. Typhus and cholera, before the days of penicillin, claimed many lives and it is chilling to read the records for those times. Cholera epidemics occurred in Galicia in 1831, 1847, 1854, and 1873, but the exact time they struck your ancestral parish will be apparent from the records.¹⁵

Church records provide the occupations of some of the recorded people. From the different categories of farmers, weavers, coopers, village officials, and other occupations that are mentioned, one can imagine what activities went on in the community. Marriage records reveal a large number of second marriages, the result of high mortality rates. Parish records I examined show that the distribution of marriages was not uniform throughout the year. Instead, by far the greatest numbers occurred in February and November. This undoubtedly was related to the patterns of the religious calendar and the predominantly agrarian nature of the society. For example, marriages may have been bunched up in February to precede Lent, and the busy summer and harvest seasons saw marriages put off until November. Because the place of origin is noted for individuals who were

15 Gerald A. Ortell, *Polish Parish Records of the Roman Catholic Church* (Buffalo Grove, Ill: Genun, 1983), 2.

not locals, the movement of people between villages can be traced. Attention to such details makes it possible to see more clearly a past world much different from our own.

Archival Records

Regional history can be illuminated further by the study of numerous types of records in which one's ancestral community may have been mentioned. Most available records for the study of local history were created by the various churches and the state, and are found only in overseas archives. Among the many church records, visitation documents are among the most useful.¹⁶

Visitation records were created by ecclesiastical officials who made periodic visits to the parishes in a deanery. The contents of the early records were organized parish by parish, under five headings: *Visitatio ecclesiae parochialis* (visit to the parish church), *Supellex ecclesiastica* (church household furnishings), *Libri* (books), *Apparatus* (equipment), and *Dos ecclesiastica* (church endowments).

It is under the first heading, "visit to the parish church," that the most useful information can be found. The entries begin with the date of the visit and names of the church, the village patron, and the local clergy. In some instances, lists of parishioners are provided. These names are interesting because, in some cases, the earliest of these records antedate the extant metrical ones. Unfortunately, because they are just names without association to families, one can only speculate about connections with known ancestors. Occasionally references were made to events preceding the visit. The type and amount of information recorded was not consistent. The languages used were Latin, Polish, and Ukrainian.

Church offices generated other types of records, some of which have been stored together with the visitation records. Many of these appear to be associated with the parish visits. Interesting details can be found in inventory questionnaires of more recent times. Questions asked included:

- When was the church built, restored, or altered?
- How many cupolas does the church have?
- What construction materials were used?
- Is there an iconostasis?
- If there is one, who were the painters and sculptors, and when was it made?

16 I have examined visitation records of the Greek Catholic eparchy of Przemyśl at State Archive in Przemyśl (APPrz). I have been told, but have not confirmed, that these types of records are also available at Central State Historical Archive in Lviv and presumably at other archives in Ukraine. The earliest visitation records examined were dated 1777. The inventory at the APPrz shows some records from 1738. A listing of the visitation and related files that are held at the APPrz is presented in Anna Krochmal, *Akta wyznaniowe w zasobie Archiwum Państwowego w Przemyślu* (Records of Faith at the State Archive in Przemyśl) (Przemyśl: Archiwum Państwowe w Przemyślu, 1993), 44–50.

Information about a particular village can be found in various state records. The Josephinian and Franciscan cadastres, examined in chapter 11, reveal the economic status of the inhabitants of a community. They describe what types of crops were grown and the taxes that were paid. Other types of land records with similar data are also described in chapter 11.

The TsDIAL has a card-catalogue room where an inventory of holdings according to geographic themes is available. If these cards are searched for a village name, usually several resources will be listed. Some of the records are easy to decipher because they have a standard columnar format where data was entered. Others, in particular the visitation records, are very difficult to use without specific language skills. If the search for village history yields no results, one should consider the histories of neighbouring towns and cities whose past has been more fully described. The events and political currents that influenced the larger centres would have affected the surrounding region and one's ancestral home. Discovering regional history in this way can be very time-consuming and difficult, but also very satisfying. Examining aged manuscripts written in an era contemporary with distant ancestors has the compelling effect of transporting one back to that time.

Finally, one of the best ways to learn about a region's past is to visit it. Talking to the residents, visiting museums and local libraries, and browsing in bookstores will certainly add to one's knowledge. Archives and museums have libraries with collections that may include material not found at a public library. The tools, clothing, crafts, and other artifacts in a museum speak of a vanished past and supplement the records in recreating it.

Chapter 9: Metrical Records

- **Church Jurisdictions**
- **Record Keeping**
- **The Availability and Location of Records**
 - Greek Catholic Records
 - Lviv Archeparchy
 - Peremyshl (Przemyśl) Eparchy
 - Stanyslaviv Eparchy
 - Mukacheve (Mukachiv) Eparchy
 - Prešov Eparchy
 - Hajdúdorog Eparchy
 - Kholm (Chełm) Eparchy
 - Roman Catholic Records
 - Orthodox Records
- **Accessing Records**
 - Conducting Research in Person
 - LDS Microfilms
 - Working in the Archives
 - Archival Terminology
 - Writing to Archives
 - Sample Letters to Archives and Others
 - Addresses of Archives
 - Ukraine
 - Poland
 - Slovakia
 - Romania
 - Hungary
 - Russia

Metrical records are the core of genealogical research. They make it possible to trace one's ancestors as far back as there are extant records. Metrical books are birth, marriage, and death registers kept by the Church. The term *metrical* derives from the word метрика (*metryka*) which means 'register' but is applied more commonly to a church or parish register. It also refers to an individual certificate of baptism, marriage, or death. Before these records are examined in the next chapter, it will be useful to look at the framework in which they were created, their availability, and the means by which they can be accessed.

Church Jurisdictions

The principal denominations whose records will be of use to Ukrainians are the Greek Catholic, the Orthodox, and, to a lesser degree, the Roman Catholic. The Greek Catholic Church was established in 1596. In its earliest history it was referred to as the Uniate Church. Today "Ukrainian Catholic Church" is the name used in North America, but "Ukrainian Greek Catholic Church" is still the official name in Ukraine. Most Ukrainians in Galicia and Transcarpathia have been Greek Catholics since the seventeenth century; the ones in Bukovyna, Orthodox; and the majority in the rest of Ukraine, also Orthodox. Between the two world wars, many parishes in the Lemko region and Transcarpathia switched to Orthodoxy. In 1921 the Ukrainian Autocephalous Orthodox Church was established. Its largest membership was in the Kyiv, Podillia, Chernihiv, and Poltava regions.¹ This church was persecuted and, in 1930, liquidated by the Stalinist regime, but it survived in the United States and was revived in post-Soviet western Ukraine.

In chapter 7, the terms used for different levels of political administration were described. Religious jurisdictions also have a hierarchy of administration. In the Roman Catholic organizational framework, individual parishes are grouped to form a deanery. Deaneries are combined to form a diocese. A diocese where the most senior ecclesiastical official has his seat is an archdiocese. The term does not represent a grouping of dioceses. The Orthodox and Eastern-rite Catholic Churches use the terms "eparchy" and "archeparchy" instead of "diocese" and "archdiocese." In the Orthodox world, parishes are grouped into protopriestdoms, and protopriestdoms are grouped into eparchies. "Deanery" is used interchangeably with "protopriestdom." Eparchies can be organized into a larger unit called a *метрополія* (metropoliia). This term is translated as "metropolitanate" or "metropoly." For example, in Canada the Ukrainian Catholic eparchies of Saskatoon, Edmonton, New Westminster and the archeparchy of Winnipeg together form a *metropoliia* or metropolitanate. Similarly, the Ukrainian Catholic eparchies in the United States are united in the Metropolitanate of Philadelphia. It is also possible for a single eparchy to be a metropolitanate. The principal hierarchy has the title "metropolitan."

The following table summarizes the terms as they appear in the languages used in various records.

Catholic

English	parish	deanery	diocese
Latin	<i>paroeia/parochia</i>	<i>decanatus</i>	<i>dioecesis</i>
Ukrainian (western)*	<i>paroxiia (parokhiia)</i>	<i>деканат (dekanat)</i>	<i>єпархія (eparkhiia)</i>
Polish	<i>parafia</i>	<i>dekanat</i>	<i>diecezja</i>
Slovak	<i>farnost</i>	<i>dekanát</i>	<i>diecéza</i>

* In central and eastern Ukraine: *парафія* (parafiia), *деканат* (dekanat) and *єпархія* (eparkhiia).

Orthodox

English	parish	protopriestdom	eparchy
Ukrainian*	парафія (<i>parafia</i>)	деканат (<i>dekanat</i>)	єпархія (<i>eparckhiia</i>)
Russian	приходъ (<i>prikhod</i>)	благочинство [†]	єпархія (<i>eparckhiia</i>)
Church Slavonic	приходъ [‡]	благочинство	єпархія
Romanian	parohie	protopropie [§]	eparhia

* In western Ukraine: *парохія* (*parokhiia*), *деканат* (*dekanat*), and *єпархія* (*eparckhiia*).

[†] *благочинство* = *blagochinstvo*; *деканство* (*dekanstvo*) / *деканат* (*dekanat*), *церковный округ* (*tserkovnyi okrug*), and *протополия* (*protopoliia*) have also been used. Russian spellings are those prior to the 1917 reforms.

[‡] In some sources, *парафія*.

[§] Sometimes *decanat* and *protopop*; *protopop* more properly refers to the dean rather than the deanery.

A description of the eparchies that existed throughout the churches' histories can be found in *Encyclopedia of Ukraine*. During the last two centuries,

after the partition of Ukraine between Russia and Austria there were 11 Orthodox eparchies on Ukrainian territory. The following were within the Russian Empire: Kiev [Kyiv], Chernihiv, Poltava, Kharkiv, Katerynoslav, Tavriia ([with its] see in Symferopil [Simferopol]), Kherson ([with its] see in Odessa), Podilia ([with its] see in Kamianets[-Podilskyi]), Volhynia ([with its] see in Zhytomyr), and Kholm (from 1907). In Austria-Hungary there was one Ukrainian-Rumanian Orthodox eparchy, with its seat in Chernivtsi (in Rădăuți until 1783). In 1873 this eparchy was elevated to the Metropolitanate of Bukovyna and Dalmatia.... In the 1920s, besides the traditional eparchies there were also eparchies of the Ukrainian Autocephalous Orthodox church.... In the 1920s–1930s the Autocephalous Orthodox church in Poland had the following eparchies that covered Ukrainian territory: Volhynia, Warsaw-Kholm, and, in part, Polisia [Polissia]. In 1940–4 the Ukrainians in the German Generalgouvernement [occupied Poland] belonged to three eparchies: Kholm-Podlachia, Warsaw, and Lemko-Cracow....

After World War II the Russian Orthodox Church in Ukraine was organized into the eighteen eparchies of Kyiv, Vinnytsia–Bratslav, Volhynia–Rivne, Zhytomyr–Ovruch, Lviv–Ternopil, Mukachiv–Uzhhorod, Odessa–Kherson, Poltava–Kremenchuk, Simferopol–Crimea, Ivano-Frankivsk–Kolomyia, Kharkiv–Bohodukhiv, Chernihiv–Nizhyn, Chernivtsi–Bukovyna, Kirovohrad–Mykolaiv, Dnipropetrovsk–Zaporizhzhia, Voroshylovhrad (now Luhansk)–Donetsk, Sumy–Okhtyrka, and Khmelnytskyi–Kamianets-Podilskyi.²

As for the Ukrainian Greek Catholic eparchies, they

existed only within the Austro-Hungarian Empire, because the Uniate church was persecuted and eventually abolished in the Russian Empire. The Ukrainian Catholic eparchies in Galicia were the metropolitan archeparchy of Lviv and the eparchies in Peremyshl and Stanyslaviv (from 1885); in Transcarpathia they were Mukachiv ([with its] see in Uzhhorod), Prešov

(from 1818), and Hajdúdorog (from 1912, [with its] see in Nyiregyháza). Until 1875 the only Ukrainian Catholic eparchy within the Russian Empire was Kholm.... After the First World War the Ukrainian Catholic eparchies in Western Ukraine did not change, but a separate Lemko administrative unit was carved-out of the Peremyshl eparchy. All these eparchies were abolished by the Soviet authorities after the Second World War.³

A complete description of the eparchies of Galicia and Bukovyna during the Austrian period can be found in Himka's *Galicia and Bukovina: A Research Handbook*. Included there are tables for 1900 which give the names of the deaneries in each eparchy, the number of parishes in a deanery, the number of faithful in each deanery, and the administrative-territorial district in which the deanery was located. In 1900 Lviv Archeparchy had 751 parishes; Stanyslaviv Eparchy, 433 parishes; and Peremyshl Eparchy, 710. In 1895 the Orthodox Metropolitanate of Chernivsti had 242 parishes.⁴ Today, since the collapse of the USSR, the revived religious structures are considerably different from the former ones.

Record Keeping

In 1642, the Orthodox metropolitan of Kyiv, Petro Mohyla, instructed his priests to start keeping parish registers. The Council of Trent of 1563, thirty-three years before the founding of the Greek Catholic Church, is credited with being the source of record keeping in the Roman Catholic world. Some Polish Roman Catholic registers of the late sixteenth and early seventeenth centuries have survived.⁵ At the Synod of Zamość (Ukrainian: Zamostia) of 1720, the Uniate (Greek Catholic) Church made decisions that would eventually make its record keeping a consistent, regulated activity. One of the measures adopted was the requirement to keep separate registers for baptisms, marriages, and deaths. To ensure conformity to this requirement, the bishop or his authorized visitor made periodic inspections of individual parishes. But proper implementation of the prescribed procedures took a long time to establish. Unfortunately, few of the registers of that period are extant.⁶

Most Ukrainians with roots in western Ukraine will be able to find parish registers going back to 1784, shortly after the incorporation of Galicia and Bukovyna into the Austro-Hungarian Empire. The Habsburg authorities had the Roman and Greek Catholic clergy keep vital records for them instead of establishing a separate bureaucracy for that purpose. Accordingly, Emperor Joseph II issued decrees establishing the procedures to be followed and the nature of the records to be kept.⁷ The parish priests were provided with preprinted registry books, one each for births, marriages, and deaths. These books had a columnar format, where the relevant information was entered (see the examples in chapter 10). This arrangement makes interpretation easy even for someone who is not adept in the languages that were used.

3 Ibid.

4 John-Paul Himka, *Galicia and Bukovina*, 17–23.

5 Ortell, *Polish Parish Records*, 4.

6 Ihor Skochylas, "Metrical Books in the Ukrainian Parishes of Halychyna in the First Half of the 18th century," *EEG* 7, no. 4 (1999): 6–14. The author is a resident of Lviv, and his article is an expanded version of a paper first published by the Ukrainian Heraldry Society as "Метричні книги в Галичині першої половини XVIII ст." (Metrical Books in Galicia of the First Half of the Eighteenth Century)," *Знак*, no. 14 (1997): 4–5.

7 Jonathan D. Shea mentions some of these decrees and discusses the resulting records in his article "The Keeping of Vital Records in the Austrian Partition," *EEG* 2, no. 1 (1993): 7–8.

Parish priests were instructed to produce copies annually of all the birth, marriage, and death records in their parish and to deposit these copies at the bishop's office, where they were available to the civil authorities. These bishops' transcripts and the parish's original registers constituted two sets of identical records. Researchers should therefore keep in mind that if one set has been lost, there should still be a second one. The duplicates were made on sheets with the same format as the registry books and should be exact copies. But the copying of data often resulted in errors being entered. If an anomaly is discovered, it may therefore be the result of an error in transcription. Words might have been omitted, or names could have been copied incorrectly. In my research, for example, I discovered that the name Gregorius was once mistakenly entered in the duplicate as Georgius.

Duplicate records were also made in the Russian Empire. In Russian Orthodox parish registers, a chronological listing of parish events was entered along with records for neighbouring communities where the parish priest ministered. At year's end, a separate register was made and sent to the consistory. This extracted copy was often a shorter version of the original.⁸

The Availability and Location of Records

The devastation wrought by the two world wars, militant Soviet atheism, and new political boundaries that cut across former jurisdictions have all made locating church records not a simple matter. Nonetheless, significant numbers of church records have survived. Some may have gaps, however, and the records of one parish will, in most cases, be dispersed among several different repositories rather than being held in just one.

In Soviet Ukraine, duplicate metrical records were deposited in state archives, while original registers that dated back seventy-five years or so were placed in Ministry of Justice vital-statistics or civil-registry offices called *PAFC* (RAHS [Russian: ZAGS]), the acronym of *Reiestratsiia aktiv hromadskoho stanu* [Registration of Civilian Records]), where births, marriages, divorces, deaths, adoptions, and name changes are recorded.

In Poland, the archive of the Greek Catholic eparchy of Peremyshl (including its bishops' transcripts) was transferred to the APPrz. Recent registers of the vacated parishes were placed in local *Urząd Stanu Cywilnego* (USC, i.e., civil-registry administration) offices. Also, after World War II numerous registers from various places in Ukraine "beyond the Bug [Buh] River" (*zabużański*) ended up in two locations in Warsaw—in a special civil registry office in Warsaw (USC-Warsaw) and in the Central Archive of Old Documents in Warsaw (AGAD).

Similar transfers to state archives and regional state agencies occurred in neighbouring Slovakia, Hungary, and Romania. Generally, after a register reaches a certain age (seventy-five years in Ukraine), it is transferred from the local registry office to the appropriate state archive. Published inventories will, therefore, not always be accurate because of these ongoing transfers. It should not be assumed that if an ancestor was born, say, seventy-nine years ago the appropriate register will be in an archive. Parish books of small communities span many years, and it is only when all the entries in the register are the designated age that the transfer occurs.

8 Vlad Soshnikov, Moscow archivist and historian, in conversation with the author, 16 December 1999.

Greek Catholic Records. Some of the eparchies listed here are in neighbouring countries, but they are mentioned because Ukrainian communities have existed beyond the borders of present-day Ukraine. Earlier it was noted that the former Greek Catholic eparchies within the Austro-Hungarian Empire were the archeparchy of Lviv and the eparchies of Peremyshl, Stanyslaviv, Mukacheve, Prešov, and Hajdúdorog. In the Russian Empire, only the Greek Catholic eparchy of Kholm was still in existence in 1875. Today the metrical records of these eparchies can be found in various locations.

Lviv Archeparchy. Most of the archeparchy's registers are stored at the TsDIAL in fond 201, *opys* 4a. An inventory of all the Greek Catholic registers at the TsDIAL can be seen on LDS microfilm 19216225, item 1. The inventory lists the parishes, the types of available records, their time period, and their *sprava* (file) numbers. The microfilming of 7,417 parish registers on 909 rolls of microfilm was completed in 2004.⁹ A transcribed index of the inventory is available from a link at <www.infoukes.com>. Some registers of the archeparchy are also in Warsaw at the AGAD and the USC-Warsaw. The following pages provide some information about church records in Polish archives. However, readers can easily determine the availability of records for a particular parish by checking the Polish State Archives Web site <www.archiwa.gov.pl>. This site has an easy-to-use search capability that rapidly determines if records for any particular location are stored at a state archive in Poland. An inventory of parish registers held in Polish state archives, their type, and their span was published in Anna Laszuk, comp., *Księgi metrykalne i stanu cywilnego w archiwach państwowych w Polsce* (Metrical and Civil-Registry Books in Poland's State Archives) (Warsaw: Naczelna Dyrekcja Archiwów Państwowych, 1998).¹⁰ Some records of Lviv archeparchy are also found in RAHS offices and the Ternopil Oblast Archive.

Peremyshl (Przemysł) Eparchy. This eparchy had the misfortune of being divided between two countries. The bishops' transcripts are at the APPrz in *zespół* (record group) 142 of the Greek Catholic Bishops' Archive (ABGK). The APPrz also has a small partial collection of original registers in *zespół* 147, *Parafie grekokatolickie województwa Rzeszowskiego* (Greek Catholic Parishes of Rzeszów Voivodeship). *Zespół* 147 has between one hundred and two hundred metrical books. Their number has increased as books are transferred from civil-registry offices once the registers reach a certain age. Anna Krochmal and Michał Proksa's *Akta metrykalne w zasobie Archiwum Państwowego w Przemyślu* (Metrical Records at the State Archive in Przemyśl) (Przemyśl: APPrz, 1998) provides a comprehensive listing of the records of all denominations that are stored at the APPrz. The data provided includes the parish name, denomination, years for which there are birth, marriage, or death records, and the archival inventory number.¹¹ A partial inventory of *zespół* 142, for the parishes of twenty-one out of the eparchy's fifty-four deaneries, was published earlier in *EEG*.¹²

9 LDS on-line catalogue. The entire collection has 7,421 vols. The LDS has filmed vols. 1–6081, 6083, 6085–89, 6091–6126, and 6128–7421. For some reason or another, vols. 6082, 6084, 6090, and 7127 were not filmed.

10 A less up-to-date listing of Greek Catholic registers, their type, and span in AGAD is presented in Brian J. Lenius, "Accessible Vital Records for Jews, Germans, Ukrainians, and Poles in Galicia, Volhynia, Lithuania, and Latvia: A Second 'Zabużanski Collection' (AGAD)." *EEG* 3, no. 4 (1995): 9–31.

11 This book can be purchased by writing to the APPrz. In Canada, a copy is available in the EEGS collection at the University of Winnipeg Library and at the LAC in Ottawa.

12 Brian J. Lenius and John D. Pihach, "The Bishops' Collection of Greek Catholic Transcriptions for Peremyshl': A Partial Inventory of Vital Records for Ukrainians/Lemkos," *EEG* 6, no. 2 (1997): 13–23.

An inventory of *zespół* 147 can be found in several publications.¹³ This collection has been microfilmed by the LDS, and films can be borrowed at an FHC. Unfortunately, this may have created the impression that all metrical records at the APPrz had been filmed, when, in fact, the much larger and complete bishops' transcripts have not been filmed. Some registers of Peremyshl Eparchy are at AGAD and the USC-Warsaw. A small number of books are at the Greek Catholic diocese library in Przemyśl.¹⁴

Registers less than one hundred years old or so can be found at local USC offices nearest to where the parish was located. A very small number of books can be found in three Roman Catholic diocese archives in Poland. Twenty-six books are at the Diocese Archive in Tarnów, a few in the Archive and Library of the Archdiocesan Curia in Lubaczów, and one or two at the Diocese Archive in Przemyśl.¹⁵ Some Greek Catholic registers are also at the Roman Catholic Diocese Archive in Zamość and have been filmed by the LDS. It is not clear whether those registers were for parishes in Peremyshl Eparchy or in Lviv Archeparchy.¹⁶ In Ukraine, registers of Peremyshl Eparchy can be found at the TsDIAL and at the various RAHS offices in Lviv Oblast. The TsDIAL has several registers of parishes within the borders of present-day Poland.

Stanyslaviv eparchy. The eparchy was organized in 1885. Prior to that date its parishes belonged to Lviv Archeparchy. The eparchy's records are located at the Ivano-Frankivsk Oblast Archive. A very small number of eparchial registers are at the AGAD and the USC-Warsaw.¹⁷ The more recent records are at the RAHS offices in Ivano-Frankivsk and Ternopil Oblasts. Because the Greek Catholic parishes in Bukovyna were part of Stanyslaviv Eparchy, the Ivano-Frankivsk Oblast archive may have some bishops' transcripts for those parishes. Their original registers, and possibly transcripts, should be at the RAHS in Chernivtsi Oblast and at the Chernivtsi Oblast Archive. The LDS is presently microfilming records in the latter archive.

Mukacheve (Mukachiv) Eparchy. The first Ukrainian Catholic bishop for the eparchy was appointed in 1664. The see of the eparchy was moved from Mukacheve to Uzhhorod in 1780. The eparchy was under the jurisdiction of the Hungarian Catholic metropolitan of Esztergom for a long period of its history.

Parish registers have been placed in RAHS offices. Civil registry in the area was initiated in 1904, and some of these civil records should be available at the RAHS.¹⁸

Prešov Eparchy. The eparchy was established in 1818. Its 194 parishes included both Slovak and Ukrainian believers. Today the eparchy is called a Byzantine rather than Greek Catholic eparchy. Its registers can be found in three regional state archives in Slovakia: in Banská Bystrica (Štátny oblastný archív v Banskej Bystrici), Košice (Štátny oblastný archív v Košiciach), and Prešov

13 Zdzisław Konieczny, *Informator o zasobie archiwalnym* (A Guide to Archival Resources) (Przemyśl: APPrz, 1979), 82–85; Krochmal, *Akta wyznaniowe*, 133–40 (a copy is available in the EEGS collection at the University of Winnipeg Library and at the Saskatchewan Genealogical Society Library in Regina); Krochmal and Proksa, *Akta metrykalne*; John Pihach, "Ukrainian Research in Poland," *EEG* 2, no. 2 (1993): 11–16; "Greek Catholic Parishes in Poland," *Pathways and Passages* 9, no. 2 (1993): 20–22.

14 Biblioteka Diecezjalna im. B-pa Konstantyna Czechowicza w Przemyślu, ul. Basztowa 13, 37–700 Przemyśl, Poland.

15 Brian J. Lenius, "Accessing Galician Genealogical Records (Part 2): Locating Vital Records," *EEG* 4, no. 4 (1996): 9.

16 Thomas K. Edlund, "CSU East European Microfilm Summary: 1994–1998," *FEEFHS Quarterly* 6, nos. 1–4 (1998): 78.

17 Lenius, "Accessing Galician Genealogical Records," 9.

18 Patricia Kennedy Grimsted, "Ukraine," in *A Guide to East-Central European Archives*, vol. 29 of *Austrian History Yearbook* (Minneapolis: Center for Austrian Studies, 1998), 194.

(Štátny oblastný archív v Prešove).¹⁹ The LDS on-line catalogue can be checked to determine which records have been filmed. Information about the Slovak archives is available at <www.civil.gov.sk/snarchiv/uk.htm>.

Hajdúdorog Eparchy. The eparchy was established only in 1912 out of eight parishes of Prešov Eparchy, seventy parishes Mukacheve Eparchy, and eighty-three parishes in Transylvania. Most of the faithful were Hungarian Greek Catholics, many of whom were Magyarized Ukrainians.²⁰ The parish records were deposited in county archives. The Greek Catholic diocese's archives (Hajdúdorogi Püspöki Levéltár) are in Nyiregyháza, but metrical records are not likely to be found there.²¹ An inventory search for parish registers in Hungarian state archives can be done at <www.natarch.hu>.

Kholm (Chełm) Eparchy. This was the last surviving Greek Catholic eparchy in the Russian Empire. In 1875 its parishes were placed under the jurisdiction of the ROC. In 1905, when the imperial Toleration Act did not include the Greek Catholic Church, a significant number of adherents who had previously converted to Russian Orthodoxy joined the Roman Catholic Church.²² The records of the eparchy's Greek Catholic consistory and parishes for the years 1596–1875 are located at the State Archive in Lublin, Poland (Archiwum Państwowe w Lublinie).²³

Roman Catholic Records. Most Ukrainian Roman Catholics (*"latynnyky"*) lived in mixed, Ukrainian-Polish ethnic border areas, where intermarriages were more common. The Roman Catholic jurisdictions of relevance are Tarnów Diocese, Przemyśl Diocese, and Lwów (Lviv) Archdiocese.²⁴

[A]n almost complete set of bishops' transcripts from 1826 to 1914 for all 350 parishes [of Tarnów Diocese] are located in the Roman Catholic archive in Tarnów (ADTar)... Many original registers are still located in the parishes and in local Civil Registry Offices (USC). Some registers are in the state archives for the area.... [The] LDS microfilmed some of the registers in the state archives system in the early 1970s. The registers in the Roman Catholic archive in Tarnów (ADTar) have recently been microfilmed by [the] LDS and include 2,640 parish register books on 264 rolls of microfilm.

... The major collections of [Przemyśl Diocese's] bishop's transcripts (over 350 parishes) are reasonably complete from 1826 and are located in the Roman Catholic Archive in Przemyśl (AMP) [Pol. Archiwum Metropolitalne w Przemyślu]. This collection includes registers from the parishes in Poland and the former parishes in Ukraine. This archive also holds a large collection of original parish registers. The Central State Historical Archive of Ukraine in L'viv (TsDIAL) has registers of seven parishes of the Przemyśl Diocese in its Roman Catholic Collection (fond 618) which spans 1786–1944.... Registers from nine Roman Catholic parishes (now in Ukraine) for this diocese are located in the Archive of Old Documents (AGAD) in Warsaw. Registers for this diocese are also in the Zabużański

19 Zuzana Kollárová, "Slovakia," *A Guide to East-Central European Archives*, 131, 135, 139.

20 *Encyclopedia of Ukraine*, s.v. "Hajdúdorog eparchy."

21 Imre Röss and James P. Niessen, "Hungary," in *A Guide to East-Central European Archives*, 73–74, 78.

22 *Ukraine: A Concise Encyclopedia*, 2: 184–85.

23 Hanna Krajewska and Isabel Röskau-Rydel, "Poland," in *A Guide to East-Central European Archives*, 93.

24 A full description of these diocesan archives' holdings may be found in Lenius, "Accessing Galician Genealogical Records, 7–18.

Collection at the Civil Registry Office in Warsaw (USC-Warsaw). Some Roman Catholic registers are also located in the Przemyśl State Archive (APPrz). The registers at APPrz are from fifteen parishes in Poland and one in Ukraine. In Poland, many parish registers are still being held by the parishes and local USC offices. Some Roman Catholic registers are still located in the Registry of Vital Statistics (ZAHŚ) office in L'viv [and other (ZAHŚ)/RAHS in Lviv Olasť] for the parishes of the Przemyśl Diocese now located in Ukraine.²⁵

Most of the parishes of Lwów Archdiocese in Ukraine were closed down at the end of World War II, and the archdiocese was transferred to Lubaczów, Poland, where twenty-two parishes of the archdiocese still existed. In the late 1990s, the archdiocese archive in Lubaczów, which was a repository for most of the holdings of the Lwów Archdiocese, was transferred to Cracow.²⁶ Its collection of metrical records from 273 parishes has been filmed by the LDS, and duplicate microfilm copies reportedly are retained at Lubaczów. The TsDIAL holds a large collection of parish registers and bishops' transcripts. Many registers from parishes in Ukraine are stored at the AGAD and the USC-Warsaw. Registers from ten parishes in Poland are in the APPrz, and records from the Kołomyja (Kolomyia) Deanery are located in the Ivano-Frankivsk Oblast Archive (these may not be vital registers). The majority of the more recent parish registers are located in the RAHS offices of Lviv, Ivano-Frankivsk, and Ternopil Oblasts. Recent registers for parishes in Poland are at the parish or in local USC offices.²⁷

Some Roman Catholic records in Ukraine filmed in regions outside Galicia are listed further in this chapter under the heading "LDS Microfilms."

Orthodox Records. Orthodox records in Ukraine, like the records of other denominations, were placed in Soviet archives and local RAHS. Recently many registers from central and eastern Ukraine have been microfilmed by the LDS. The next section presents the status of LDS filming in Ukraine and the number of Orthodox Church books that have been filmed. Other types of records have been filmed as well. It is important to note that archives store materials obtained from diverse sources. Thus it is possible to find records in one location that would be expected elsewhere. For example, 226 volumes from the Orthodox Consistory of Kharkiv were filmed at the Central State Historical Archive in Kyiv (TsDIAK).²⁸

In Poland, Orthodox records have been filmed at the Roman Catholic Diocese of Zamość (now the Diocese of Zamość and Lubaczów),²⁹ and some Orthodox records (1832–1947) are kept at the State Archive in Lublin.³⁰ Some Ukrainian records may also be in the county archive in Suceava, Romania. The LDS is presently filming Orthodox records at the Chernivtsi State Oblast Archive.

25 Ibid, 10.

26 Archiwum Archidiecezji Lwowskiej w Krakowie, ul. Kanoniczna 13, 31-002 Kraków, Poland.

27 Lenius, "Accessing Galician Genealogical Records, 10–11.

28 E-mail from Thomas K. Edlund, senior librarian of Slavic bibliography at the FHL in Salt Lake City, to the author, 06 November 2000.

29 Thomas K. Edlund, "GSU East European Microfilm Summary, 1994–1998," *FEEFHS Quarterly* 6, nos. 1–4 (1998): 76–78.

30 Krajewska and Röskau-Rydel, "Poland," 93.

Accessing Records

One can obtain data from metrical records in three ways: by conducting the research in person; by writing to the appropriate archive to request that its staff extract the information; or by hiring a professional researcher or agency to do the work for you. The first and second approaches are currently the prevalent ones, and they are discussed below. Hiring a researcher is not always an option because no existing agency has done family-history research in western Ukraine for any length of time. There were some in the past, but none of them still exist. On occasion, individuals have done work for others, but only sporadically. As a rule, archives permit personal research, but not for third parties. Agencies normally have an arrangement whereby the archive does the research. The availability of such services is sometimes advertised in genealogical journals or is known to genealogical societies. To obtain information from metrical records at the present time, the surest ways are to check if the LDS has the required parish microfilms, visit the archives in person, or write to the archives.

Conducting Research in Person.

LDS Microfilms. Currently the LDS is filming archives at the Central State Historical Archives in Kyiv and Lviv and at the oblast archives in Cherkasy, Chernihiv, Chernivtsi, Ivano-Frankivsk, Sumy, Ternopil, and Zaporizhzhia. The filming at the Crimean Oblast Archive in Simferopol has been completed. A list of the types of records and the volumes filmed at each location follows. These figures represent the number of films made, but not the amount catalogued and ready for borrowing.³¹

Cherkasy

10,839 volumes on 1,694 rolls

Orthodox registers: 6,737 volumes

Jewish vital records: 319 volumes

Civil registration: 285 volumes

Family lists: 76 volumes

Revision lists: 127 volumes

Conscription lists: 110 volumes

Confession lists: 3,185 volumes

Chernihiv

6,099 volumes on 1,232 rolls

Orthodox registers: 5,112 volumes

Chernivtsi

193 volumes on 65 rolls

(all Orthodox registers)

Ivano-Frankivsk

Filming in progress, but no data available

31 E-mail from Kahlile Mehr, LDS Collection Development Specialist, Salt Lake City, to the author, 27 March 2003.

Simferopol

6,296 volumes on 399 rolls

Church books and vital records: 6,132 volumes

(6,119 Orthodox and 13 Armenian Catholic)

Revision lists: 84 volumes

Lineage books: 80 volumes

Kyiv

4,664 volumes on 1,257 rolls

Orthodox registers: 4,495 volumes

Roman Catholic registers: 169 volumes

Lviv

7,417 volumes on 909 rolls

(according to the LDS on-line catalogue in July 2004)

Greek Catholic registers: 6,732 volumes

Sumy

6,404 volumes on 2,095 rolls

(all Orthodox registers)

Ternopil

1,051 volumes on 200 rolls

Jewish vital records: 65 volumes

Orthodox and Roman Catholic: 630 volumes

Greek Catholic registers: 314 volumes

Revision lists: 42 volumes

Zaporizhzhia

1,893 volumes on 381 rolls

(all Orthodox registers)

These LDS films have made it possible to examine birth, marriage, and death records at a local FHC in North America without having to travel to the archives in Ukraine. To determine if the required records have been filmed, consult the Family History catalogue at an FHC, purchase a CD catalogue, or access it at <www.familysearch.org/search/searchcatalog.asp>.

The on-line catalogue can be used in several ways to determine what microfilmed records are available. Most frequently information is found by means of a locality or author search. In a locality search, if entering the place name produces no result, it may be useful to start from a general place and work to a specific one. Usually, that means specifying the country, region, and village. For example, to check whether the LDS has microfilmed the parish records of a particular village in Ukraine:

- From the main page, click on "Place Search."
- A place box appears. Type the required village name. Click on "Search."
- The results of the search will be displayed.

If no matches are found, try a different approach:

- From the main page, click on "Place Search."
- Type "Ukraine" in the place box and click on "Search."
- Several listings with Ukraine may appear. Click on "Ukraine."
- A listing of general topics pertaining to Ukraine is displayed. To get a more specific region, click on "View related places."
- Click on the required region. A reference box appears. Click on the entry in the reference box.
- A list of general materials available for that region is exhibited. To telescope the search further, click one more time on "view related places."
- Now the local level has been reached and the communities in that region for which LDS microfilms are available are listed. Click on the required community.
- Some notes about the community appear. Click on "view related places."
- A list of communities appears. Once more, click on the desired location.
- A description of the types of materials available for that location is shown. Most common are church records. Click on the desired listing.
- A description of the records is given. Click on the desired choice.
- The location of the original records, their language, and other details are given. Click on "view film notes." The number of the microfilm is given. It now can be ordered through your local FHC.

If the LDS Web page has been updated or changed, help menus and some experimenting should enable you to learn how to access the information in the on-line catalogue. Many communities whose parish records have been filmed will not be found in the manner just described. Some collections are catalogued by author. "Author" is to be understood in the broad sense: it includes the institutions that originally created the records. The records of the Greek Catholic consistory in Lviv have been catalogued in this way. Unfortunately, only the volume numbers are used rather than parish names. To find the place name that corresponds to a volume (*sprava*) number, it is necessary to check either the register or the index of fond 201, *opys* 4a. The register is available on LDS microfilm 19216225, item 1; the index can be seen on links from <www.infoukes.com>. The register indicates the types of records (births, marriages, deaths) available for each parish and the years for which they are extant; the index gives the parish names and the corresponding volume (*sprava*) numbers. Some caution is required when using the index. It is not unusual to find many villages with the same name. For example, there were at least six villages in Galicia with the name

Tarnavka. To determine which is your ancestral village, you will have to view the register, consult a gazetteer, or find some other means to select the appropriate location.

To check what volume numbers have been microfilmed,

- Go to <www.familysearch.org/search/searchcatalog.asp>
- Click on "Author Search."
- In "Surname or Corporate name", type "Greek Catholic Consistory" and click "Search."
- A List of Greek Catholic consistories appears. Click on "Greek Catholic Consistory. L'viv."
- Click on "Metrical Books, 1607–1945."
- Click on "View film notes."
- The volume numbers appear with the corresponding microfilm numbers.
- The volume numbers follow the fond number, 201–4A. A group of volume numbers is given for each microfilm because the records of several parishes are often included on one film. To get the microfilm number of the film with the records of your parish, determine which group has the volume number of your parish.

The catalogue does not keep pace with the actual cataloguing. Usually higher volume numbers are available than indicated in the listing. Similarly, the number of microfilms catalogued will always be smaller than the number filmed.³²

It was noted earlier in this chapter that the LDS has finished filming the Greek Catholic collection at the TsDIAL. The LDS offers the use of its library to the general public. The pricing of film rentals is very reasonable. Films can be borrowed for different time periods but must be viewed at an FHC. The examples and explanations in the next chapter will make it possible for anyone to read and understand the filmed metrical records.

Working in the Archives. The second way to do research personally is to make a trip overseas to examine the registers where they are kept. Though the records are identical, examining original registers is far more satisfying and much less straining than reading them on film. Old books also have an evocative power that is not evident on microfilm. A trip overseas also has subsidiary benefits, such as visiting one's ancestral places and meeting or finding relatives who still live there. The latter will certainly be able to add to your knowledge of your family and its past.

Until Ukraine gained independence in 1991, visiting archives and doing genealogical research there was nearly impossible. But since 1991 everyone has been permitted access to archives. Ukraine is still a transitional society, however, and although there is a clear, consistent set of archival policies and practices, one can expect different conditions at different archives, and even different conditions at the same archive at different times. When you do arrive

32 LDS microfilming in Lviv, cataloguing of the films, and related topics are discussed in Brian J. Lenius, "The Greek Catholic Collection in the Central State Historical Archive in L'viv, Ukraine, and the LDS Microfilm Project," *EEG* 9, no. 3 (2001): 7–12.

at an archive, understand that its staff are not there to assist you at every step of the way. Archival research is an independent activity, and preparation for it should be done in advance.

Upon arriving at an archive, it is customary to meet with the director to describe the purpose of your visit and the materials you will need. Do not expect to do any research on your first day. Materials have to be retrieved from their storage areas, and this cannot be done immediately. Instead, use the first day to make your work more effective in the coming days.

Determine when the archive is open and when it is closed. The working hours are not necessarily the same every day. Study the available archival guides (*putivnyky*) and card catalogues to learn what types of records may be useful. Examine inventory lists and fill out the requisition forms for the materials you wish to see. Enquire about the possibilities of photocopying and microfilming and the cost of doing so. In the event that no copying is possible, data can be extracted in an organized way if, before leaving home, you prepare sample pages resembling the original documents, with blank areas where data can be entered. Determine if a payment will be required to use the records. Usually there is a restriction on the number of *spravy* that can be requested per day. During your working days, check if all of the *spravy* have been delivered. Not all of the requisitioned material is retrieved at the same time, and some items may have been overlooked. Do not make any assumptions about the way things should be—make the best of what is possible. Archival material can be fragile and should be handled with care. Use pencils rather than pens, and mark pages with strips of paper. Food or drink is never permitted in the study area.³³

Archival Terminology. It is important to know how the vast resources of an archive are stored and what terms are used to describe how they are organized. These terms will be used to requisition materials and are a means of citation. In the Ukrainian archival system, from the general to the particular, the units of classification are фонд (fond), опис (opys), справа (sprava), and аркуш (arkush). Abbreviations used for these terms are: ф. (f.), оп. (op.), спр. (spr.) or sometimes сп. (sp.), and арк. (ark.). Before Ukraine became independent, a great deal of material was catalogued in Russian. The corresponding names in Russian are фонд (fond), опис (opis), дело (delo), and лист (list). These are abbreviated ф. (f.), оп. (op.) or о. (o.), д. (d.), and л. (l.). The Polish archival units, *zespół*, *sygnatura* (*sygn.*), and *strona* (*s.*) roughly correspond to fond, *sprava*, and *arkush*. Archival materials are not organized the same way in all countries, and there will not necessarily be a set of matching categories. In Canada, the equivalents of fond, *opys*, *sprava*, and *arkush* are fond (formerly record group), series, file/item, and page/folio. In complex collections, several subcategories are employed.

A fond is a large record group that holds all the records generated by an individual, institution, or some other agency. For example, fond 201 at the TsDIAL holds the records of the Greek Catholic Metropolitan Consistory. This fond is enormous and has many different kinds of records. An *opys*,

33 Several articles provide further insights into Ukrainian archives: George Bolotenko, "Report on a Recent Trip to Ukrainian Archives," *Avotaynu* 10, no. 1 (1994): 3–8; Brian J. Lenius, "Central State Historical Archive in L'viv, Ukraine," *EEG* 5, no. 4 (1997): 11–13; Heorgij V. Papakin, "The Practicalities of Genealogical Research in Ukraine," *Avotaynu* 10, no. 4 (1994): 3–4; John D. Pihach, "An Interview from Kyiv with Dr. Hennadii Boriak of the State Committee on Archives of Ukraine," *EEG* 10, no. 3 (2002): 6–11; and Sally Amdur Sack, "A Meeting with two Officials of the Ukrainian Archives," *Avotaynu* 10, no. 1 (1994): 8–9. In addition, Weiner's *Jewish Roots in Ukraine and Moldavia* is a rich source of information about Ukraine's archives. The addresses, many photos, sample documents, articles by directors of several archives, detailed maps of regions around major towns, a listing of Jewish records found in all state archives and ZAHs offices, and other features provide a broad look at the Ukrainian archival system.

or inventory, is made of these different types of records within a fond. Though an *opys* does not represent a physical entity, it does artificially create subdivisions of the fond. In fond 201 are, among other kinds of records, the metrical books of the consistory, which are described in *opys* 4a.

Each of the actual individual physical units that comprise a fond is called a *sprava*. These units can vary in type depending on the nature of the collection. A typical individual item in *opys* 4a would be a metrical book or a file folder. The death records for Chotyniec in the years 1784–1855, for example, are contained in one volume (*sprava*), which was given the number 5881. Within each *sprava* are its leaves, just as in a file there are individual sheets. To indicate where an item of information is in a *sprava*, the leaf number (*arkush*) is noted. *Arkush* (pl. *arkushi*) refers to both the recto (front) and verso (back) sides of a sheet or leaf; therefore, strictly speaking, it is not a page number. The sheet is usually numbered in the upper right hand corner of the recto side (see the number 127 in chapter 10, figure 17). If the entry to be cited is on the verso side, the terms “зворотна сторінка” (*zvorotna storinka*) or “відворотна сторінка” (*vidvorotna storinka*) are used. These terms are abbreviated зв. (zv.) and в. (v.).

The four terms described above and the archive’s name specify the location of an item of information in a vast collection of records. To specify the location of an item, state the archive name, fond, *opys*, *sprava*, and *arkush*. For example, if a birth record was found on *arkush* 47 in the collection described in the preceding paragraph, the abbreviated citation would be ЦДІАЛ, ф. 201, оп. 4а, сн. 5881, арк. 47 (TsDIAL, f. 201, op. 4a, sp. 5881, ark. 47).³⁴

To determine in which *sprava* a metrical book or other record is located, an inventory must be consulted. If you are familiar with the Cyrillic forms of the names of places you wish to research, using the inventories is not difficult. Figure 7 shows a portion of the inventory with the information that was used in our example. At the extreme left are the *sprava* numbers required to order the necessary volumes. In the broad central column is a description of the type of record and the place name. For *sprava* 5811, it reads: “Метрична книга / смерті / с. Хотинець” (Metrical book / deaths / village of Khotynets [Chotyniec]). The next column gives the time period of the records in that book, 1784–1855. This is followed by the number of *arkushi*, 86. In the bottom line, “Те ж” means “the same [as the above].” Once the fond and *sprava* numbers are known, a requisition form can be completed. Figure 8 is a form with a request for the metrical book described in the previous paragraph. The top line asks for the individual’s surname and first-name initial. The second line is used to indicate the purpose or theme of the research. Columns 1–7, in succession, require the fond, *opys*, and *sprava* numbers, the title of the *sprava*, the number of *arkushi* in the *sprava*, and the signatures of the researcher and reading-room attendant. The last three columns are filled out by the archive’s attendant, and the last two include a date.

More recent records than those found in the archives will be at RAHS offices. For privacy reasons, the RAHS registers are not available to visitors. However, staff should respond to specific

34 For a comprehensive description of archival terminology in the Soviet system, see Patricia Kennedy Grimsted, *A Handbook for Archival Research in the USSR* (New York and Washington, D.C.: International Research and Exchanges Board and Kennan Institute for Advanced Russian Studies, 1989). Also see Brian J. Lenius and John D. Pihach, “Ukrainian Archival Terminology,” *EEG* 5, no. 4 (1997): 14–17. For a survey of the contents of Ukraine’s archives, see Patricia Kennedy Grimsted, *Archives and Manuscript Repositories in the USSR: Ukraine and Moldavia*. Book 1. *General Bibliography and Institutional Directory* (Princeton: Princeton University Press, 1988). Some new guides to the fonds in Ukraine’s state archives are currently being published and are listed on the Web site of the State Committee on Archives of Ukraine Web, <www.archives.gov.ua>.

Діловодний №	Заголовки справ	Крайні дати	Кількість аркушів	Діловодний №
5879	Метрична книга / народження / с. Хотимб	1785-1843	80	
5880	Метрична книга / смерті / с. Хотимб	1785-1860	48	
5881	Метрична книга / смерті / с. Хотимець	1784-1855	86	
5882	Метрична книга / одруження / с. Хотимець	1784-1859	69	
5883	Метрична книга / народження / с. Хотимець	1797-1836	83	
5884	Тб х	1838-1856	86	

Figure 7: Archival inventory

requests to provide information documented in the registers. Written proof that one is related to the person being researched may have to be shown.

In Poland, prior authorization from the Naczelna Dyrekcja Archiwów Państwowych (Chief Directorate of State Archives) in Warsaw was once required to gain access to materials in the state archives. Since July 2000, however, such permission has been granted by the director of an archive. Similarly, genealogical requests should be mailed directly to the director of an archive.

Just as with the RAHS in Ukraine, researchers cannot have access to the more recent records at USC offices, but the clerks will look up the records for you. Roman Catholic diocese archives can be visited, but appointments should be arranged ahead of time to insure that the archivist will be present when you arrive. There are no records of genealogical value at the recently reconstituted Greek Catholic diocese offices, because after World War II all records were deposited at state archives or registry offices. A few registry books are at the Greek Catholic Diocese Library in Przemyśl.

Writing to Archives. The results of writing to archives in Ukraine are unpredictable. Some archives respond in a timely way; others may take a very long time to reply. Generally, the most effective course of action is to write directly to the archive that holds the records you are interested in. It is important to be brief and precise in your description of what you want. If at all possible, write your letter in Ukrainian. Though some archivists might be able to read English, their knowledge of that language might be limited and they might therefore misunderstand a request written in English. Your initial inquiry should also ask about the fees and method of payment. Many state archives have fax numbers and e-mail addresses, and these are listed at <www.archives.gov.ua>. For the English version, click on "Archives of Ukraine."

Sample Letters to Archives and Others. The following sample letter can be used to compose your request to a Ukrainian archive. A Ukrainian version follows.³⁵

Dear Sir/Madam:

I am trying to learn more about my ancestors who lived in Ukraine, and hope you can consult your records to provide me with the following information.

I would like to request a complete extract/photocopy of the birth/marriage/death record for the following person/persons.

Surname	_____
Given name	_____
Father's name	_____
Mother's name	_____
Date of birth	_____
Date of marriage	_____
Date of death	_____

³⁵ Translations of the sample letters were provided by John-Paul Himka.

Place of birth _____

Religion _____

(Greek Catholic/Orthodox/Roman Catholic/Lutheran/Jewish)

Please also advise me about your fees and how payment can be made.

Thanking you in advance,

Sincerely yours,

Вельмишанований Пане!/Вельмишанона Пані!

Я намагаюся довідатися більше про своїх предків, які жили в Україні, та надіюся, що Ви зможете перевірити документи у Вашому архіві, щоб подати мені наступні інформації.

Мені потрібна повна виписка/фотокопія метрики народження/вінчання/смерті особи/осіб внизу. Маю таку інформацію:

Прізвище _____

Ім'я _____

Ім'я і прізвище батька _____

Ім'я і прізвище матері _____

Дата народження _____

Дата одруження _____

Дата смерті _____

Місце народження _____

Релігія _____

(Греко-католицька/Православна/Римо-
католицька/Лютеранська/Гудейська)

Прошу також повідомити мене про кошти Ваших послуг і про спосіб оплати за них.

Заздалегідь щиро дякую Вам за Вашу допомогу.

Some additional sentences may be useful:

Thank you for your reply. I would like to learn more about my family and hope you can provide me with some additional information.

Дякую за відповідь. Я хочу ще дещо довідатися про свою родину і надіюся, що Ви зможете подати мені додаткову інформацію.

Could you trace the direct ancestors of this individual, that is, his/her parents, grandparents, etc.
Чи можете дослідити, хто були безпосередні предки цієї особи, себто, його/її батьки, діди, і.т.д.

Can you inform me if this individual had brothers or sisters?
Чи можете повідомити мене чи ця особа мала братів або сестер?

If you do not have any relevant records, can you inform me where they might be?
Якщо у Вас нема відповідних документів, чи можете повідомити мене, де вони знаходяться?

Archives usually charge a fee for every document found and an hourly rate for their work. This means that an open-ended request, such as "find the birth records of all the relatives of so and so," could result in a huge amount of information and an equally huge bill. So be specific in your request—a single record for an individual, the birth records of an ancestor's siblings, records of direct ancestors, the children of a couple, and so on. Records in the latter half of the nineteenth century usually include the names of three generations.

Supply all the information that would help the archivist to find the record. You must specify the name of the individual and of their parish or village, their religion, and a date when the event occurred, or at least an approximate year. The names of the person's parents should be given to avoid the possibility that the records found are not those of someone else with the same name.

Another means of obtaining genealogical information by correspondence is to write to any relatives you may have in Ukraine. If you do not know of any, send a letter to the village head or address it to the surname you are researching. If anyone with that surname lives in the area, the letter will be forwarded to him or her. Of course, in your initial letter do not ask anyone to obtain information at a RAHS office. Below is a sample letter to a village head:

Dear Sir:

I am writing to ask you to help me find out about my ancestors and any relatives I might have in Ukraine today. My parents/grandparents/great grandparents emigrated to Canada/the U.S.A. from your village of _____, _____ raion, in the year _____. If you know anyone with the surname/surnames _____, please give this letter to them and ask one of them to reply to it. I would be very grateful for your assistance.

Respectfully yours,

Шаноний Пане Голово!

Звертаюся до Вас помощи мені довідатися про своїх предків і будь-яких родичів, які живуть тепер в Україні. Мої батьки/діди/прадіди емігрували до Канади/США зі села _____ району в _____ році. Якщо Ви знаєте когось, що має прізвище/прізвища _____, будь ласка покажіть їм цього листа й попросіть когось з них відповісти мені. Буду дуже вдячний за Вашу допомогу в цій справі.

З повагою,

The following text can be used to compose a letter to Polish archives:

Dear Sir/Madam:

I would like to obtain some genealogical information about my ancestors who lived in Poland. If possible I would like a photocopy or a complete extract of the birth/marriage/death record of the following person/persons.

This is the information I have:

Surname:

First name:

Father's name:

Mother's name:

Date of birth:

Date of marriage:

Date of death:

Place of birth:

Religion:

(Greek Catholic/Orthodox/Roman Catholic, Lutheran, Jewish)

Can you determine the direct ancestors of this person/these persons, that is, the parents, grandparents, etc.? Can you determine if he/she had brothers or sisters? If so, can you provide me with the records of their births/marriages/deaths?

Please also advise me about your fees and how payment for your services can be made.

Sincerely yours,

Szanowny Panie! / Szanowna Pani!

Chciałabym [for female writers] / Chciałbym [for male writers] uzyskać niektóre informacje genealogiczne o moich przodkach, którzy mieszkali w Polsce.

Jeśli możliwe, to prosiłabym [female] / prosiłbym [male] o fotokopię lub pełny wyciąg z aktu urodzenia / ślubu / zgonu następującej osoby / następujących osób.

Oto informacje, które posiadam:

Nazwisko:

Imię:

Imię i nazwisko ojca:

Imię i nazwisko matki:

Data urodzenia:

Data ślubu:

Data zgonu:

Miejsce urodzenia:

Wyznanie:

(Greckokatolickie, prawosławnie, rzymskokatolickie, luterańskie, żydowskie)

Czy można określić przodków tej osoby / tych osób w linii prostej, to znaczy rodziców, dziadków, i t.d.? Czy można określić czy on miał / ona miała / oni miały braci lub siostry?

Jeśli tak, to czy można mieć dostęp do ich akt urodzin / ślubów / zgonów?

Proszę też powiadomić mnie o opłatach i sposobie ich dokonania.

Z poważaniem,³⁶

Addresses of Archives

Ukraine. The archival system of Ukraine is a network of central, oblast, institutional, and other archives. They are all under the jurisdiction of the State Committee on Archives of Ukraine, the central authority for archival affairs in Ukraine. Genealogists will, for the most part, find the most useful records at the two Central State Historical Archives in Lviv and Kyiv (TsDIAL and TsDIAK), the oblast archives, the three state city archives, and RAHS offices. Ideally the address on the envelope should have both the translated or transliterated form and the Cyrillic version—the former for the benefit of the postal workers in North America and the latter for their counterparts in Ukraine.

The transliterated names and addresses of Ukraine's state archives are presented below so that a visitor to Ukraine not familiar with the Cyrillic alphabet is able to pronounce them. ("Vul." is the abbreviation of "*vulytsia*" [Street]). The Cyrillic versions of the addresses, the archives' addresses and hours of operation, links to the state archives' Web sites, and other useful information about Ukraine's archival system are available at <www.archives.gov.ua>, the Web site of the State Committee on Archives of Ukraine. Associated with the state archives is a genealogical-research organization; detailed information about its services is available at <www.genealogicaltree.org.ua>.

³⁶ Translation provided by Leokadia Abrahamowicz.

The State Committee on Archives of Ukraine
Derzhavnyi komitet arkhiviv Ukrainy
vul. Solomianska 24
03110 Kyiv-110

The Central State Historical Archive of Ukraine in Kyiv (TsDIAC)
Tsentralnyi derzhavnyi istorychnyi arkhiv Ukrainy, Kyiv
vul. Solomianska 24
03110 Kyiv-110

Central State Historical Archive of Ukraine in Lviv (TsDIAL)
Tsentralnyi derzhavnyi istorychnyi arkhiv Ukrainy, Lviv
pl. Soborna 3a
79008 Lviv-8

State Archive of Cherkasy Oblast
Derzhavnyi arkhiv Cherkaskoi oblasti
vul. Blahovisna 244a
18015 Cherkasy

State Archive of Chernihiv Oblast
Derzhavnyi arkhiv Chernihivskoi oblasti
vul. Frunze 2
14000 Chernihiv

Branch in Nizhyn:
Derzhavnyi arkhiv Chernihivskoi oblasti, viddil u Nizhyni
vul. Bohushevycha 1
16600 Nizhyn

Branch in Pryluky:
Derzhavnyi arkhiv Chernihivskoi oblasti, viddil u Prylukakh
vul. Ordzhonikidze 16
17500 Pryluky

State Archive of Chernivtsi Oblast
Derzhavnyi arkhiv Chernivetskoi oblasti
vul. Stasiuka 20
58001 Chernivtsi

State Archive of the Autonomous Republic of Crimea
Derzhavnyi arkhiv Avtonomnoi Respubliky Krym
vul. Kechkemetska 3 (second location: vul. Pavlenka 1a)
95680 Simferopol

State Archive of Dnipropetrovsk Oblast
Derzhavnyi arkhiv Dnipropetrovskoi oblasti
vul. K. Libknekhta 89
49069 Dnipropetrovsk

State Archive of Donetsk Oblast
Derzhavnyi arkhiv Donetskoi oblasti
prospekt Lahutenka 12
83086 Donetsk

State Archive of Ivano-Frankivsk Oblast
Derzhavnyi arkhiv Ivano-Frankivskoi oblasti
vul. Sahaidachnoho 42a
76006 Ivano-Frankivsk

State Archive of Kharkiv Oblast
Derzhavnyi arkhiv Kharkivskoi oblasti
Moskovskyi prospekt 7
61003 Kharkiv

State Archive of Kherson Oblast
Derzhavnyi arkhiv Khersonskoi oblasti
vul. Radianska 3
73000 Kherson

State Archive of Khmelnytskyi Oblast³⁷
Derzhavnyi arkhiv Khmelnytskoi oblasti
vul. Hrushevskoho 99
29000 Khmelnytskyi

State Archive of Kirovohrad Oblast
Derzhavnyi arkhiv Kirovohradskoi oblasti
vul. Akademika Korolova 3 (second location: vul. Lunacharskoho 1h)
25013 Kirovohrad

State Archive of Kyiv Oblast
Derzhavnyi arkhiv Kyivskoi oblasti
vul. Melnykova 38
04119 Kyiv

37 The State Archive of the City of Kamianets-Podilskyi was closed after the fire there in April 2003 and merged with the city's archival department. All extant fonds were transferred to the State Archive of Khmelnytskyi Oblast.

State Archive of the City of Kyiv
Derzhavnyi arkhiv mista Kyieva
vul. Oleny Telihiy 23
04060 Kyiv

State Archive of Luhansk Oblast
Derzhavnyi arkhiv Luhanskoi oblasti
vul. Radianska 85
91053 Luhansk

State Archive of Lviv Oblast
Derzhavnyi arkhiv Lvivskoi oblasti
vul. Pidvalna 13
79008 Lviv

State Archive of Mykolaiv Oblast
Derzhavnyi arkhiv Mykolaivskoi oblasti
vul. Vasliaieva 43
54044 Mykolaiv

State Archive of Odesa Oblast
Derzhavnyi arkhiv Odeskoi oblasti
vul. Zhukovskoho 18
65001 Odesa

Branch in Izmail:
Derzhavnyi arkhiv Odeskoi oblasti, viddil u Izmaili
vul. Savytskoho 67
68600 Izmail

State Archive of Poltava Oblast
Derzhavnyi arkhiv Poltavskoi oblasti
vul. Pushkina 18/24
36011 Poltava

State Archive of Rivne Oblast
Derzhavnyi arkhiv Rivnenskoi oblasti
vul. Stepana Bandery 26a (second location: vul. Kavkazka 8)
33014 Rivne

State Archive of the City of Sevastopol
Derzhavnyi arkhiv mista Sevastopolia
prospekt Heroiv Stalinhradu 64
99059 Sevastopol

State Archive of Sumy Oblast
Derzhavnyi arkhiv Sumskoi oblasti
vul. Sadova 49 (second location: vul. Gorkoho 21/1)
40030 Sumy

State Archive of Ternopil Oblast
Derzhavnyi arkhiv Ternopilskoï oblasti
vul. Sahaidachnoho 14
46001 Ternopil

State Archive of Zakarpattia Oblast
Derzhavnyi arkhiv Zakarpatskoï oblasti
vul. Mynaïska 14a
88005 Uzhhorod

State Archive of Vinnytsia Oblast
Derzhavnyi arkhiv Vinnytskoï oblasti
vul. Soborna 17
21100 Vinnytsia

State Archive of Volyn Oblast
Derzhavnyi arkhiv Volynskoi oblasti
vul. Veteraniv 21 (second location: vul. Hlushets 37a)
43024 Lutsk

State Archive of Zaporizhzhia Oblast
Derzhavnyi arkhiv Zaporizkoï oblasti
vul. Ukrainska 48
69095 Zaporizhzhia

State Archive of Zhytomyr Oblast
Derzhavnyi arkhiv Zhytomyrskoi oblasti
vul. Okhrimova Hora 2/20 (second address: vul. Zamkova 3)
10003 Zhytomyr

Branch in Berdychiv:
Berdychivskiy miskiy arkhiv
vul. Novo-Ivanivska 19
13306 Berdychiv

Poland. The Naczelna Dyrekcja Archiwów Państwowych (Chief Directorate of State Archives) oversees archival affairs in Poland. Information about the Polish state archival system and links to the regional archives is available at <www.archiwa.gov.pl>. Links to the Roman Catholic dioceses' Web sites are available at <www.catholic-hierarchy.org/country/pl.html>.

Naczelna Dyrekcja Archiwów Państwowych
skr. poczt. 1005
ul. Długa 6
00-950 Warszawa

Main Archive of Old Records
Archiwum Główne Akt Dawnych (AGAD)
ul. Długa 7
00-263 Warszawa

State Archive in Przemyśl
Archiwum Państwowe w Przemyślu (APPrz)
ul. Lelewela 4
37-700 Przemyśl

State Archive in Lublin
Archiwum Państwowe w Lublinie
skr. poczt. 113
ul. Jezuicka 13
20-950 Lublin

Metropolitan's Archive in Przemyśl
Archiwum Metropolitalne w Przemyślu
Pl. Katedralny 4a
37-700 Przemyśl

Diocesan Archive in Tarnów
Archiwum Diecezjalne w Tarnowie
Pl. Sw. Kazimierza 3
33-100 Tarnów

Archive of the Diocese of Zamość and Lubaczów
Archiwum Diecezji Zamojsko-Lubaczowskiej
ul. Hetmana Jana Zamojskiego 1
22-400 Zamość

Archive of the Archdiocese of Lwów (Lviv) in Cracow
Archiwum Archidiecezji Lwowskiej w Krakowie
ul. Kanoniczna 13
31-002 Kraków

Slovakia. Descriptions of archives in Slovakia are available at the Slovak National Archives
Web site <www.civil.gov.sk/snarchiv/uk.htm>.

State Regional Archive in Banská Bystrica
Štátny oblastný archív v Banskej Bystrici
Komenského 26
974 00 Banská Bystrica

State Regional Archive in Košice
Štátny oblastný archív v Košiciach
Bačikova 1
041 56 Košice

State Regional Archive in Prešov
Štátny oblastný archív v Prešove
Slanská 31
080 06 Prešov-Nižná Šebastová

Romania. The most relevant archive for Ukrainian genealogical research is the Branch of the National Archive in Suceava:

Filiala Arhivelor Naționale Suceava
Suceava County Branch of the National Archives
RO-5800 Suceava

Hungary. The most relevant archive for Ukrainian genealogical research is the Greek Catholic Diocesan Archive in Nyíregyháza:

Hajdúdorogi Püspöki Levéltár
Bethlen u.5
H-4400 Nyíregyháza

The Web site of the National Archives of Hungary, <www.natarch.hu>, allows the searching of inventories of parish registers in state archives.

Russia. The Federal Archive Service of Russia (Federalnaia arkhivnaia sluzhba Rossii, or Rosarkhiv) is the central institution overseeing the archival system of Russia. Russian archives are described on the Web site <www.rusarchives.ru>. The three state archives in Russia of paramount importance for Ukrainian researchers are:

Russian State Historical Archive
Rossiiskii gosudarstvennyi istoricheskii arkhiv
190000 St. Petersburg
Angliiskaia naberezhna 4

Russian State Archive of Ancient Records
Rossiiskii gosudarstvennyi arkhiv drevnikh aktov
119817 Moscow
ul. Bol'shaia Pirogovskaia 17

Russian State Military-History Archive
Rossiiskii gosudarstvennyi voenno-istoricheskii arkhiv
107005 Moscow
ul. Vtoraia Baumanskaia 3

Chapter 10: Working with Metrical Records

- **Birth Records**

- 1711 Birth Record, Orthodox, in Church Slavonic
- 1777 Birth Record, Greek Catholic, in Church Slavonic
- 1779 Birth Record, Orthodox, in Russian
- 1779 Birth Record, Orthodox, in Russian
- 1818 Birth Record, Greek Catholic, in Latin
- 1896 Birth Record, Orthodox, in Church Slavonic and Russian
- 1919 Birth Record, Greek Catholic, in Latin and Ukrainian

- **Marriage Records**

- 1784 Marriage Record, Greek Catholic, in Latin
- 1842 Marriage Record, Greek Catholic, in Latin
- 1896 Marriage Record, Orthodox, in Church Slavonic and Russian
- 1919 Marriage Record, Greek Catholic, in Ukrainian

- **Death Records**

- 1756 Death Record, Greek Catholic, in Latin
- 1831 Death Record, Greek Catholic, in Latin
- 1897 Death Record, Orthodox, in Church Slavonic and Russian

- **Deciphering Unfamiliar or Difficult Handwriting**

- **House Numbers**

- **The Julian and Gregorian Calendars**

- **Word Lists**

- Names of Months
- Latin Genealogical Terms
- Latin Names of Occupations and Social Status
- Latin Terms for Causes of Death
- Ukrainian Genealogical Terms
- Russian Genealogical Terms (pre-1917 Spellings)
- Polish Genealogical Terms
- German Genealogical Terms
- Romanian Genealogical Terms

Over the course of several centuries, metrical records appeared in a variety of formats and languages. The most common type of register in Western Ukraine was one with columnar headings. It varied little over time, even when the language used changed. Greek Catholic records were initially kept in Church Slavonic, then in Latin, and finally in Ukrainian. During periods of transition, the records occasionally show the use or mix of two languages—Church Slavonic and Latin, or Latin and Ukrainian. A few early Greek Catholic records have entries in Polish. The overwhelming majority of extant records are in Latin. The records of the Roman Catholic Church closely resemble the

Greek Catholic Latin examples in this chapter.¹ In central and eastern Ukraine, Church Slavonic and Russian were used in the Orthodox registers, which did not always have a columnar format. The Greek Catholic and Orthodox examples in this chapter span the period 1711–1919. The early Church Slavonic Orthodox records name both parents, but the earliest Russian examples only provide the name of the father. More recent Russian Orthodox registers provide the names of both parents and usually include patronymics.

The first Greek Catholic birth records show just the names of parents. In the records examined, the name of the mother's father was furnished sometime in the 1790s. The birth records get more valuable in the 1830s, when not only parents but also grandparents are named. This practice was adopted to make relationships less ambiguous in situations where several people had the same name. Popular naming practices contributed to the increasingly complex picture. It was common to name the first son after the child's paternal grandfather, thus establishing two identical names. In addition, the occasional naming of children after the saint on whose name day they were born, or after a popular saint, insured that each village would have an abundance of people named Joannes, Nicolaus, Anna, Maria, and so on. When the names of both maternal and paternal grandparents were recorded, the child's line was more clearly identified.

The records included here are grouped by birth, marriage, and death, with examples of each type presented chronologically. For those with a knowledge of the languages used, interpretation of the entries is easy. However, owing to the terse and repetitive nature of the earliest records, a dictionary and knowledge of a small number of terms will enable most other researchers to extract the information in the registers. Acquaintance with the Cyrillic alphabet, including its handwritten form, is essential for reading the non-Latin records. To assist in interpreting the Church Slavonic, Russian, and Ukrainian written entries in the following records, the script form is transcribed into printed letters and a translation is provided. Researchers should be aware that translated names often do not correspond with transliterated spellings for several reasons. In some instances, the names in the records do not appear in the nominative case, while in others the transliteration does not represent the proper pronunciation in Russian or Ukrainian. Both conditions occur, for example, in figure 14 below, where the entry records the village name as Лѣтокъ. The Library of Congress system assigns "ie" to the archaic Russian letter ѣ, but in pronunciation the letter actually corresponds to Cyrillic *e* in Russian and *i* in Ukrainian. The village Лѣтокъ, transliterated Lietok, is Letok in Russian and Litok in Ukrainian. Furthermore, Litok is the genitive form of Litky (the actual name), so to find the village on a map one would search for Лѣтки or Летки (Lietki, Letki) in Russian and Літки (Litky) in Ukrainian. Familiarity with the examples in this chapter will prepare the researcher for most of the types of records that may be encountered.

1 A thorough examination of Roman Catholic metrical records can be found in Ortel, *Polish Parish Records*; and Shea and Hoffman, *In Their Words*.

Birth Records

1711 Birth Record, Orthodox, in Church Slavonic. This first example is an entry from the register of the parish of Tesnovka.² The heading reads:

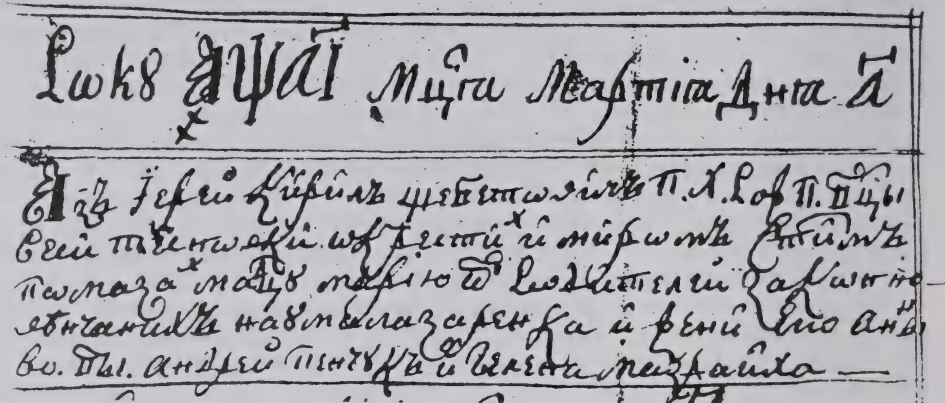


Figure 9: 1711 Birth Record, Orthodox, in Church Slavonic

Рѡкѡ АѲѲѲ мѡца Мартіа Днѡ А

[In the] Year 1711 [in the] month [of] March[,] Day 1

This heading and the abbreviations at the end of the first line illustrate three features that are common in Church Slavonic records. First, like Roman letters, Cyrillic letters can also denote numbers. This system is explained in appendix 1. Second, a squiggle appearing above a word cannot be ignored. It indicates that the word has been compacted or abbreviated by the omission of letters that would normally lie below the squiggle (tittle), or it may indicate that the letter is a number, as is the final “a” in the heading. Third, researchers will frequently find two types of abbreviations—those that are meant to save space and those that are used for sacred terms. The first type is illustrated in the heading where the “c” in “мѡц” is located above the word. “Мѡца” is the abbreviated form of “мѡѡца” (month). The archaic form “ѡ” of the letter “ѡ” is used.

² LDS microfilm 1921543 (IsDIAG, fond 127, *opys* 1012, *sprava* 5). The records for Tesnovka are part of the Orthodox Consistory of Kyiv collection. This example and the following Church Slavonic and Russian records were translated by John-Paul Himka.

The entry reads:

Азъ Іерей Кирилъ Шибетовичъ П. Х. Рож. П. Бдцы
всехъ Тесновки шкрестихъ и мироу мзъ стнмз
пшмазхъ маццѣ Марію ѿ ршдителей закшнно
вѣнчаннхъ Наума Мазаренка и жєнн его Анны
во. пы Андрей Пенчѣкз и Галєна Мазрайха

I, the priest, Kyryl Shebetovych, Pastor of the Church of the Nativity of the Most Holy Theotokos of the village of Tesnovka, baptized and with holy myrrh anointed the maiden Mariia of the parents legally married Naum Lazarenko and his wife Anna [in the presence of the] godparents Andrii Pinchuk and Halyna Mazraikha

The string of initials in line 1, “П. Х. Рож. П. Бдцы,” is the abbreviated form of “П[арохъ] Х[рамъ] Рож[денства] П[ресвятой] Б[огороди]цы” (Pastor of the Church of the Nativity of the Most Holy Theotokos).³ In line 2, the “х” in “шкрестихъ” is above the word, and the final word, “стнмз,” is an abbreviated form of “с[вѣ]тнмз” (holy). In line 3, the “х” in “пшмазхъ” is above the word, as is the “а” in “маццѣ,” a shortened version of “младенцѣ” (maiden). In line 4, the second “н” in “Анны” (of Anna) is above the word. In line 5, “во. пы.” is an abbreviation of “восприемни” (godparents).

1777 Birth Record, Greek Catholic, in Church Slavonic. This early record (figure 10) has Latin headings and entries in Church Slavonic.⁴ The hand-drawn columns are similar to the pre-printed ones that became standard soon after this date. The entry is for the month (*mense* ‘in the month’) of January 1777. The headings and entries read:

Column 1	Dies / Day [of baptism], 11
Column 2	Baptizans / Baptizer Іерей Димитрій Середницькій / The priest Dymytrii Serednytsky
Column 3	Infans / Infant Крестихъ дѣцѣ Анастасію / baptized the girl Anastasiia
Column 4	Parentes / Parents <i>mense Ianuaris 1777</i> / [in the] month [of] January 1777 Ўродителей Іоана Торського и жен его Ѳрофимини Of the parents Ioan Torsky and his wife Yefrosyniia
Column 5	Patrini / Godparents Восприемници бѣша Іоанъ Мрокевич [illegible name] жена / The godparents were Ioan Mrochkevych [and] [illegible name,] [his] wife

3 The explanation of such abbreviations can sometimes be found in Church Slavonic grammars or dictionaries. About one hundred are listed in Liubomyr Belei and Oleh Belei, *Staroslov'ians'ko-ukraïns'kyi slovnyk* (Old Slavonic-Ukrainian Dictionary) (Lviv: Svichado, 2001).

4 LDS microfilm 0766041, Austria, Galicia, Przemyśl (APPrz, *Zespół parafie greckokatolickie w Przemyślu*, sygn.11, s.1).

Column 6	Religio / Religion Українськ рідкого / of the Ruthenian rite
Column 7	Num. Domus / House number / [none entered]

Віс	Батьки	Інфанти	Родители	Патрони	Релігія	Номер
			месе			
			Януарі			
			1777			
11	Дітей Ірвентських	Профімій і	Богослужитель	Ірвентський	Українськ	
	Ірвентський	Ірвентський	Ірвентський	Ірвентський	Українськ	
	Ірвентський	Ірвентський	Ірвентський	Ірвентський	Українськ	
	Ірвентський	Ірвентський	Ірвентський	Ірвентський	Українськ	
	Ірвентський	Ірвентський	Ірвентський	Ірвентський	Українськ	

Figure 10: 1777 Birth Record, Greek Catholic, in Church Slavonic

In column 3, the “и” in “Крестихъ” (I baptized) appears above the word, and “авцѣ” is short for “авцѣцѣ” (the girl). In column 4, the “о” in “Іоана” (of Ioan) and the “и” in “Торского” (Torsky) are indicated by the markings above the words.

1779 Birth Record, Orthodox, in Russian. The next two examples shown here use five columns for recording birth information. They display consecutively a sequence entry number, the date, child and parent information, the godfather’s name, and the godmother’s name. The first record, figure 11, is for the village of Revbyntsi. The second, figure 12, is for Chobotnov.⁵ The title, “Часть первая в рождающихся” (Part one, about those born), refers to the first part (birth records) of the metrical book. In other parts, marriages and deaths were recorded.

The five column headings are “номер” (number), “число” (date), “1779 годѣ родились” (were born in the year 1779), and “восприемники” (godparents). The latter heading has two columns, the first for the godfather, the second for the godmother. The first heading, “номер,” is a count of the

⁵ LDS microfilm 1924994 (TsDIAK, fond 990, opys 1, spr. 1351 and 1362). Revbyntsi was in the Pereiaslav polk, Kaniv sotnia, protopopiia of Irkliiv. Chobotnov was in the protopopiia of Pereiaslav. I have not been able to verify its current name or identify its exact location.

entries in the metrical book. Below the headings, “в генварѣ” (in January) indicates that the page entries are for the month of January. From the sequence number, 1, it is apparent that this is the first entry for the year.

ЧАСПБ ПЕРВАЯ ИМѢЮЩИХСЯ				
Въѣтъ	Число	Мѣсяцъ	Годъ	Въѣтъ
		Въ генварѣ		
1	12	Бѣтислава ревбинско козана тѣсва рѣрбу		
		вѣнниа дочь пта тѣна		
2	20	Бѣтиславо вѣнниа тѣсва сѣнь а		
		вѣнниа		

Figure 11: 1779 Birth Record, Orthodox, in Russian

Column 1	Нумер / Number, 1
Column 2	Число / Date, 12
Column 3	1779 годъ родились / In the year 1779 were born в генварѣ / in January в жителя ревбинско[го] козана Мѣся Ровдобудченка дочь Татьяна / to the inhabitant of Revbyntsi, the Cossack Musii Rovdobudchenko, [his] daughter Tatiana
Columns 4-5	Восприѣмники / Godparents
Column 4	Кондрат Любобровенко / Kondrat Liubobrovenko
Column 5	Васса Потепенкова / Vassa [Vasylyna?] Potapenko

In column 3, the curl above the end of “ревбинско” (of Revbyntsi) signals the omission of the suffix “го” (i.e., the full word is “ревбинского”) In column 4, the letter above “Кондрат” (Kondrat) which resembles an inverted “X” is a “T(t).”

The next entry reads:

Column 1	Нумер / Number, 2
Column 2	Число / Date 20
Column 3	1779 годѣ родились / In the year 1779 were born в генварѣ / in January в ребинского священника Θεодора сынѣ Аѳанасий / to the priest of Revbyntsi Theodor [his] son Athanasii
Columns 4-5	Воспріемники / Godparents
Column 4	Павель Чернявскій / Pavel Cherniavsky
Column 5	Марія Петровна / Mariia Petrovna

In column 3, the priest made an error when he wrote "ребинского" instead of "ревбинского"

In figure 12, as in figure 11, the top line reads "Part one, those born." The column headings are the same, except that "нумер" (number) has been abbreviated to "Нум" with the "p" placed above the two first letters. The shortened form for "month," "мѣсяцъ," with the "с" above, precedes "генваря" (of January).

Часть первая, о раждающихся				
Нум	Число	Годъ	Мѣсяцъ	Воспріемники
1	15	1779	генваря	Воспріемники
				Воспріемники
2	17	1779	генваря	Воспріемники
				Воспріемники

Figure 12. 1779 Birth Record, Orthodox, in Russian

Column 1	Нwp / Number, 1
Column 2	Число / Date, 15
Column 3	=1779= года мсяца генваря / [born in the] year 1779 [in the] month of January в посполитого жителя Чоботовського Василя Коваленка сынъ Петръ to the commoner inhabitant of Chobotnov, Vasil Kovalenko, [his] son Petr(o)
Columns 4–5	Воспріємніки / Godparents
Column 4	Грігорій Лесенко / Hryhorii Lesenko
Column 5	Евфимія Козачка / Yevfymiiia Kozachka

The next entry reads:

Column 1	Нwp / Number, 2
Column 2	Число / Date, 17
Column 3	=1779= года мсяца генваря / [born] in the year 1779 in the month of January в посполитого Стефана Гарташа сынъ Антоній to the commoner Stefan Hartash [his] son Antonii
Columns 4–5	Воспріємніки / Godparents Іванъ Голота / Ivan Holota Марія Лисенкова / Mariia Lysenko

In column 3, the curl above “посполитого” indicates that the suffix “-ro” belongs at the end of the word.

1818 Birth Record, Greek Catholic, in Latin. Figure 13 illustrates a birth record taken from the bishops’ transcripts rather than from an original register.⁶ In the previous chapter it was mentioned how copies of parishes’ annual birth, marriage, and death records had to be made and submitted to the bishop’s office. The pre-printed pages of the copies were identical to those in the original parish register. The record consists of thirteen columns.

6 APPrz, zespol ABGK, sygn. 7012, s. 249.

Regarding the term “*thori*” in columns 9–10, see the note in the Latin Genealogical Terms list later in this chapter. If an illegitimate birth was indicated in column 10, the father’s name would usually not be entered. In rare instances his name might be given, presumably only if he attested to being the father. Normally, however, a line would be drawn across the space provided for the father’s name.

In column 11, the priest did not follow procedure and recorded the father’s Ukrainian colloquial name, “Fedko,” instead of its Latin equivalent, “Theodorus.” Except for these rare occurrences, first names were normally entered in their Latin forms using Polish orthography.⁷ The term “*Subditus*” means the person is “subject” to church authority, and hence a parishioner. In columns 11–12, the abbreviation “*r.g.*” stand for “*ritus graeci*,” i.e., of the Greek Catholic rite. In other cases, *rit. gre.* and other abbreviations were entered, but usually this remark was not made.

In column 12, both the maiden and married surnames of the mother were entered, Helena de Oczenaszowa Pichaczowa. “De” can mean “from” a place or, as it does here, “of” a family—i.e., the maiden name of Helena Pichacz (Halyna Pihach) is Oczenasz (Ochenash). Often the female forms of surnames in Polish end in -owa or -owna, indicating “belonging to.”

Column 13 contains the godparents’ names and occupations, Wasyl (Vasyl) Pona and Hanka Stecykowa (Stetsyk), an *agricola* (peasant). The significance of this column derives from the fact that godparents have a responsibility towards the child. The people chosen to be godparents were therefore close to the parents. The names point to friends or relatives of your ancestors. In addition, if you see your ancestors listed as godparents, their occupations will be mentioned. Status and occupation are not synonymous, but in past ages when occupations were more stratified and an individual was more rigidly attached to a particular kind of work, a person’s occupation did determine status. This is demonstrated by the occasional use of terms other than *agricola* (see the table of occupations later in this chapter)

In the records I examined, those beginning in 1843 had an extra leftmost column titled “*Numerus serialis*,” in which each entry was numbered serially. This column has no direct genealogical significance. It provides an automatic count of births in a parish and ensured that the number of births recorded in the bishops’ transcript matched the number in the original register.

1896 Birth Record, Orthodox, in Church Slavonic and Russian. The 1896 birth record shown here, and the 1896/97 marriage and death records in figures 18 and 22, are representative of the format that was common in the Russian Empire from the 1820s to the early decades of the twentieth century. The three records are from the Church of St. Nicholas in the town of Litky in Oster uezd, now in Chernihiv Oblast.⁸ The Column headings are in Church Slavonic, while the entries are in Russian. These records, which antedate the Russian alphabet reforms of 1917–18, display the frequent use of the archaic letter ѣ and the hard sign ъ. Both occur in “Лѣтокъ” (Lietok), the genitive form of the town’s name.

7 By studying appendix 1 in this guidebook and noting some common consonant clusters, pronouncing the surnames will become less difficult.

8 LDS microfilm 2201089, items 1-4, Metrical books, Nikolayevskaya Church, 1800–1919 (TsDIAK, fond 2011, *opys* 2, *sprava* 106).



МЕТРИЧЕСКОЙ КНИГѢ НА 1896

Счетъ родившихся.		Мѣсяцъ и день		Имена родившихся.	Званіе, имя, отчество и фамиліа родителей, и какогѡ вѣроисповѣданія.
Мужскаго пола.	Женскаго пола.	рожденіа	крещенія		
	38	30	30.	Марія.	М Лѣтокъ крестьянина Петра Стефанова Моца и законнаго сына Сергія Никитина, — оба православные. Священникъ Іаковъ Александровскій Исправляющій должность псаломщика Василій Пригаровскій Псаломщикъ Тимофѣй Костенецкій

Figure 14: 1896 Birth Record, Orthodox, in Church Slavonic and Russian (left half)

МЕТРИЧЕСКОЙ КНИГИ НА 1896 ГОДЪ, ЧАСТЬ ПЕРВАЯ О РОДИВШИХСЯ
From the Metrical Book for the Year 1896, Part 1, about Those Who Were Born

- Columns 1–2 Счетъ родившихся. / Number of those born.
 Column 1 Мужска[го] пола. / of the Male sex.
 Column 2 Женска[го] пола. / of the Female sex. 38
 Columns 3–4 Мѣсяцъ и день / Month and day
 Column 3 рожденіа. Май. 30. / of birth. May 30.
 Column 4 крещеніа. Май. 30. / of baptism. May 30.
 Column 5 Имена родившихся. / Names of [those] born. Mariia.
 Column 6 Званіе, имя, отчество и фамиліа родителей, и какогѡ вѣроисповѣданія. /
 Occupation, name, patronymic, and surname of the parents, and of what faith.
 М. Лѣтокъ крестьянинъ Петръ Стефановъ Моца и его законная жена
 Іуліанія Никитина, — оба православные.
 Священникъ Іаковъ Александровскій
 Исправляющій должность псаломщика Василій Пригаровскій
 Псаломщикъ Тимофѣй Костенецкій
 Peasant of the town of Litky, Petr[o] Stefanov[y]ch] Motsia, and his legal wife
 Iulianii Nikitina, both Orthodox.

ГОДА, ЧАСТЬ ПЕРВАЯ, ѿ РОДНѢШНЫХЪ.

Званіе, имя, ѿчество и фамиліа воспріимниквъ.	Кто совершилъ таинство крещеніа.	Рѣкопříkladство свидѣ- телей записи по желанію.
м. Лѣтокъ крестьянка Мотрона Стефанова Моцина.	Священникъ Іаковъ Александровскій Дьяконъ Василій Пригаровскій и Псаломщикъ Тимофей Костенетскій	

Figure 14: 1896 Birth Record, Orthodox, in Church Slavonic and Russian (right half)

	The priest Iakov Aleksandrovsky Acting Psalmist Vasilii Prigarovsky Psalmist Timofei Kostenetsky
Column 7	Званіе, имя, ѿчество и фамиліа воспріимниквъ. / Occupation, name, patronymic, and surname of the godparents. м. Лѣтокъ крестьянка Мотрона Стефанова Моцина. / Peasant woman of the town of Litky, Motrona Stefanov[n]a Motsina [Motsia]
Column 8	Кто совершалъ таинство крещеніа. / Who performed the sacrament of baptism. Священникъ Іаковъ Александровскій съ испр. должностъ Псаломщика Васи́ліємъ Пригаровским и Псало / The priest Iakov Aleksandrovsky with Acting Psalmist Vasilii Prigarovsky and Psal[]
Column 9	Рѣкопříkladство свидѣтелей записи по желанію. / Signatures of the witnesses, remarks if desired

Columns 1–2 are a count of the births from the beginning of the recording period. This might be from the beginning of a register or the beginning of a year. The count is done separately for male and female births.

In column 2, "38" may not mean the thirty-eighth female birth in the parish since January; most likely the starting point for the count is the beginning of a new register.

In column 6 and in the corresponding marriage and death records, the use of patronymics provides us with the parents' names. The father, Petr is the "son of Stefan" (Stefanov) Motsia. It is not clear whether Nikotiana is the mother's patronymic ("daughter of Nikita [Mykta]") or her maiden name.

In column 7, the godmother's patronymic and surname hint that she is likely the father's sister. Either by neglect or for some other reason, the priest did not enter the godfather's name.

In column 8, "исправляющий" (acting) has been shortened to "исп" to fit in the space, and the final word is incomplete. The priest began writing "Псаломщик" (psalmist), but for some reason he stopped at mid-word.

Column 9 contains no signatures or remarks.

1919 Birth Record, Greek Catholic, in Ukrainian. This record originated just after the end of the Austro-Hungarian Empire.⁹ It is organized in the same way as the earlier Catholic record in figure 13. All of the headings are bilingual, in Ukrainian and Latin.

LIBER NATORUM.									
1920	День і місяць Dies et mensis	Ім'я дитини Nomen Infantis	Віросповідання Religio	Пол Sexus	Ложа Thori	РОДИЧІ — PARENTES		Родичі хресні et baptizati PATRIS eorum nomen et conditio	
Число пор. Nus scilicet Уроджен. Nativitas Хрещена і пор. Baptizatus et conditio	Число дому Nus domus		Католик Aut Alio Religio	Хлопець — Puer	Дівчина — Puella	Ім'я і прізвище отця его родичей і его заняття PATRIS ac parentum suorum nomen cognomen et conditio ejus	Матері і її родичей ім'я, прізвище і заняття MATRIS ac parentum suorum nomen cognomen et conditio		
1920	10	Михайло				Михайло Петрович Михайло Петрович Петрович	Марія Петрівна Марія Петрівна Петрівна		

Figure 15. 1919 Birth Record, Greek Catholic, in Ukrainian

9 APPrz, zespół ABGK, sygn. 7014, s. 87.

LIBER NATORUM

1919

Column 1	Число пор. Nrva serialis / Sequence number
Columns 2–3	День і місяць Dies et mensis / Day and month.
Column 2	Уродини Nativitatis / of Birth, 1
Column 3	Хрещення і мироп. Baptismi et conf. / of Baptism and confirmation, ¹⁰ 7
Column 4	Число Дому – Nrus domus / House number
Column 5	Імя Дитини Nomen Infantis / Name of the child, Михайло / Mykhailo
Columns 6–7	Віроісповіданє Religio / Religion
Column 6	Католиц.[ьке] Catholica / Catholic, Грк / Gr[ee]k
Column 7	Або іншого Aut alia / Or other
Columns 8–9	Пол Sexus / Sex
Column 8	Хлопець – Puer / Boy
Column 9	Дівчина – Puella / Girl
Columns 10–11	Ложа Thori / Bed
Column 10	Законного-Legitimi / Legitimate, Законний / Legitimate
Column 11	Незаконного-Illegit. / Illegitimate
Column 12	РОДИЧІ – PARENTES / Parents
Column 12	Імя і прізвище отця [i] єго родичей і єго заняттє PATRIS ac parentum suorum nomen cognomen et conditio ejus / Name and surname of the father and of his parents, and his occupation Стефан Піхач син Михайла Піхач[a] і Теодозі[i] з роду Боднар / Stefan Pikhach, son of Mykhailo Pikhach and Teodoziia from the family Bodnar
Column 13	Матери і єї родичей імя, прізвище і заняттє MATRIS ac parentum suorum nomen cognomen et conditio / The Mother's and her parents' names and surnames, and [her] occupation Паранька донька Павла Іляш і Катерини з роду Богач / Paranka, daughter of Pavlo Iliash [“з роду” crossed out] and Kataryna from the family Bohach
Column 14	Родичі хрестні і їх заняттє / PATRINI et eorum nomen et conditio / The Godparents and their names and occupations Андрій Гадзявич Анна Сидор / Andrii Hadziavych [and] Anna Sydor

In columns 2–3, the month's name in Ukrainian, “грудня” (December) is written across both columns and beneath the birth and baptism dates. Beneath the month, the year of birth is repeated as [1]919.

In column 4, the house number is missing.

In column 5, at the bottom, the priest wrote “бабка Каська Устена” (midwife: Kaska Ustiena).

In column 6, the abbreviation “Грк” means “Греко-католик” (Greek Catholic).

In column 12, the word “син” (son, “*filius*” in Latin) appears abbreviated as “с.,” as in many

¹⁰ In the Eastern rite, the confirmation is performed at the same time as the baptism. “Мирон” is the abbreviation of “миропомазання” (anointment, i.e., confirmation).

other records. The formulation “з роду” (z rodu ‘from the family,’ i.e., née) prevents the erroneous notation of the surname of a woman’s previous husband if she had been previously married.

In columns 12–14, the occupations were not entered.

This example demonstrates other obstacles to reading records besides bad handwriting. Some documents may have faded portions and hence hard-to-read words and letters. In such cases using a magnifying glass may make faint letters more legible and hence interpretation easier. Knowledge of the Cyrillic alphabet will not be enough to read such records unless one is familiar with Cyrillic handwriting. Just as in English, many Ukrainian cursive letters are different from the printed ones. Examples of them can be seen in appendix 1.

Narrow columns sometimes cause additional problems by forcing recorders to split a word and continue it on the following line. If this is not recognized at the outset, time may be wasted trying to interpret the meaning of a syllable. This is illustrated in column 13, where “ла” at the beginning of the third line is the ending of the name “Павла” that begins at the end of the second line. There an equal sign was used to break the word instead of the more familiar hyphen.

Readers may sense some familiarity with these records because they might have seen an immigrant ancestor’s birth or marriage certificate. Immigrants to the New World often requested such documents by mail from the parish priest in their place of birth when they needed proof of age. Such certificates have the heading “СВІДОЦТВО УРОДЖЕННЯ і КРЕЩЕННЯ” or “Testimonium ortus et baptismi” (Certificate of birth and baptism). They include useful information about the person’s country, province, district, parish, and deanery of origin. They also provide the volume and page number from which the information was taken. Otherwise, much of the certificates resemble the document just examined. Interpreting them is made easier if the data was entered twice, first in Ukrainian and then in Latin.

Marriage Records

Four marriage records are reproduced here. The first is a page from a 1784 marriage register. The entire page is included because it has many of frequently encountered nuances. These will be itemized after the marriage format is examined. The second record, from the mid-nineteenth century, includes additional details and serves as an example of the problems encountered interpreting difficult handwriting. The third record is a Russian Orthodox document from the tsarist era, and the fourth is a Greek Catholic marriage record in Ukrainian.

1784 Marriage Record, Greek Catholic, in Latin. This record is a reproduction of the first page of the first book of marriages in the village of Chotyniec.¹¹ At the top of the page we see the title *Liber Copulatorum*, or Book of Marriages. Just below it and to the right is Pagina 1, or Page 1. *Pro Parochia pagi Chotyniec et Chalupki Chotynieckie* means that this book is for the parish of the village (pagi) of Chotyniec and for Chalupki Chotynieckie. *Chalupki* means “cottages,” and *Chalupki Chotyniecki* refers to a group of peasant homes outside the village but part of the parish of Chotyniec.

11 TsDIAL, fond 201, opys 4a, sprava 5882. Chotyniec (Khotynets) was a Ukrainian Greek Catholic village in Peremyshl (Przemyśl) Eparchy. It is located in Poland near the Polish-Ukrainian border.

In the upper left corner of the document is the year it was recorded, 1784. Below it is the the heading of column 1, "Menſis" (Month), below which has been written "Majus" (May). Columns 2–8 fall under the heading "Sponſus" (The Groom). The character "ſ", a variant of the letter "s", was occasionally used in the records. The second entry reads:

LIBER COPULATORUM.

Pro Parochia pagi Chotyniec. et Chalupki Chotyniec. L.

1784	Sponſus					Sponſa					Teſtes 3		
Menſis	Nr. Di- mus	NOMEN	Religio				NOMEN	Religio				NOMEN	CONDITIO
			Catholica	Aut alia	Relig.	Catholica	Aut alia	Relig.	Catholica	Aut alia	Relig.		
Majus													
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
Majus													
12.	103.	Theodorus in Chotyniec	1.		32.	1.		16.	1.		16.	Basilus in Chotyniec	Sacer dotalis
16.	118.	Mathias in Chotyniec	1.		25.	1.		20.	1.		20.	Gregorius in Chotyniec	Sacer dotalis
10.	102.	Basilus Kowal. in Chotyniec	1.		21.	1.		18.	1.		18.	Nikolaus in Chotyniec	Sacer dotalis
11.	36.	Theodorus in Chotyniec	1.		12.	1.		35.	1.		35.	Gregorius in Chotyniec	Sacer dotalis
12.	104.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.	1.		15.	Basilus in Chotyniec	Sacer dotalis
17.	24.	Joannis Kacim. in Chotyniec	1.		25.	1.		17.	1.		17.	Alexius in Chotyniec	Sacer dotalis
12.	50.	Joannis Bozkow. in Chotyniec	1.		21.	1.		15.					

Figure 16. 1784 Marriage Record, Greek Catholic, in Latin

LIBER COPULATORUM / BOOK OF MARRIAGES

*Pro Parochia pagi Chotyniec et Chalupki Chotynieckie / For the Parish of Khotynets and
Khalupky Khotynetski*

Column 1	1784 Mensis / Month, <i>Majus</i> / May, Die / Day, 14
Columns 2–8	Sponsus / The Groom
Column 2	N[ume]rus Domus / House Number, 24
Column 3	Nomen / Name, <i>Jacobus Maciuch in Chotyniec</i> / Yakiv Matsiukh of Khotynets
Columns 4–5	Religio / Religion
Column 4	Catholica / Catholic ✓
Column 5	Aut alia / Or other
Column 6	Aetas / Age, 25 <i>an[n]o</i> [i.e., in his twenty-fifth year]
Column 7	Caelebs / Single ✓
Column 8	Viduus / widower
Columns 9–14	Sponsa / The Bride
Column 9	Nomen / Name, <i>Praxeda Chruniowa</i> / Prakseda Khrunova
Columns 10–11	Religio / Religion
Column 10	Catholica / Catholic ✓
Column 11	Aut alia / Or other
Column 12	Aetas / Age, 17
Column 13	Caelebs / Single ✓
Column 14	Vidua / Widow
Columns 15–16	Testes / Witnesses
Column 15	Nomen / Names, <i>Alexius Pichacz</i> [and] <i>Lukas Zail</i>
Column 16	Conditio / Status, <i>textor</i> / weaver [and] <i>subditus</i> / parishioner

Regarding column 8, such records show a large number of second marriages. Life was more precarious in previous centuries. Women often died in childbirth. These columns are useful because they point to any previous marriages and the possibility that the groom or bride had other children besides the ones who might have followed the current marriage. The entry at the bottom of the page indicates both the bride and groom had been widowed. Unfortunately, it is not possible to know if the bride's surname is her maiden name or her first husband's surname. At the bottom of the page the priest who performed the marriage (*Benedictus matrimonium*) makes a statement pertaining to the witnesses' signatures and concludes with his own, Rev. Petrus Litynski (Petro Litynsky).

References have been made to handwriting that is hard to read, but that is not always what is found in documents. Sometimes they are written using beautiful calligraphy or, as in this record, in a very precise and legible manner. The dots the priest made align all of his entries in straight lines. Many features in this figure require comment.

- The month is entered near the left-hand top of the page. If there are not enough marriages in a month to fill a page, then marriages in the following months are entered. In this example, the month changes are very obvious, but in other cases they might be overlooked. This factor was a source of a mistaken month in one of the records I obtained by writing to an overseas archive. The particular entry was midway down the page, so the archivist photocopied the requested document while blocking out the entries above and below it. This was then copied again under the page heading to give a composite picture. When I was examined the register years later, I noticed that the month at the top of the page (beside the heading) had been included in my photocopied composite document, while the correct month in the middle of the page had been blocked out. Incredible though it seems, even photocopies can sometimes be unreliable.
- Occasionally the recorder will abbreviate the month in an odd way. We see this in the final month, which is recorded as “9bris.” At first, it seems that this refers to the ninth month, September. But because the records are in Latin, in which “nine” is “*novem*,” the notation actually refers to November, the ninth month in the Roman calendar. Similarly, “8bris” refers to October (*octo* = eight).¹²
- In the eighteenth century few villagers were literate and could sign their names. Consequently the priest would record the names of most of his parishioners on their behalf. We can see that this is the case with the witnesses’ names, which are all written in the same hand. The priest probably also made the small cross after each name. It is unlikely villagers would have made such neat, similar signs.
- We are accustomed to using a hyphen when a word is not completed in a line. Here, and in other records, an equal sign is used for that purpose.
- Even when the writing is mostly legible, deciphering some letters may be difficult because they are written in a very stylized way. This is especially the case with the initial letter of a word. If this occurs, find another recognizable word containing the same initial letter. For example, initially it may not be clear what the first letter of the bride’s surname in the third entry is. But the same letter appears in the recognizable first names of the brides in the second and sixth entries, Praxeda and Pelagia. Thus the first letter in the surname can be identified as “P.”
- The words *ex* and *de* are used to express “from”. In the second to last entry, in the witnesses column, we see the names of Nikolaus Kowal (Mykola Koval) and Maria Krupowa (Mariia Krupova), “*ambo de*” (both from) Chalupki Choty[niekie] (Khalupky Khotynetski). Similarly in the preceding entry, we see the name of Maria Nogowa (Mariia Nohova). “*ex* Hruszowice”. *Ex* and *de* were also used to indicate “from the family” (*née*). This also appears in figure 13 (Helena de Oczenaszowa Pichaczowa).

12 November was the ninth month in the Roman calendar, but not in the Julian calendar introduced by Julius Caesar. Before the adoption of Julian calendar, the beginning of the Roman year coincided with the vernal (spring) equinox, which occurred in the month of *Martius* (March), the first month in the Roman year. *Martius* was followed by *Aprilis*, and the year ended with *Februarius*. When the Julian calendar was introduced, the winter solstice, rather than the equinox, was chosen as the beginning of the year. However, January 1 does not fall on the solstice, because the new year was deemed to start at the first new moon after the solstice. No change was made in month names with the change in the starting point of the new year. Hence in the Julian calendar October (“the eighth month”) is really the tenth month, November (the “ninth month”) is the eleventh month, and so on.


Column 1	1842 Dies et Mensis / Day and Month <i>Februarius</i> / February 27
Columns 2–8	SPONSUS / The Groom
Column 2	Nrus Domus / House No., 127
Column 3	Nomen / Name <i>Alexius Pichacz agricola in Chotyniec filius Theodori Pichacz, agricola ibidem et Helena nata de patre Pantelemone Oczenasz atque matre Anastazyia de Kuziny Oczenaszowej / Oleksa Pikhach, a farmer in Khotynets, son of Teodor Pikhach, a farmer in the same place, and Halyna, born of the father Pantelemon Ochenash and also of the mother Anastazyia Kuzin Ochenash</i>
Columns 9–14	SPONSA / The Bride
Column 9	Nomen / Name, <i>Maria filia Andrea Hadziewicz agricola in Chotyniec et Anna nata de patre Jacobo Maciuch atque matre Parascevia de / Mariia, daughter of Andrii Hadzevych, a farmer in Khotynets, and Anna, born of the father Yakiv Matsiukh and also of the mother Paraskeviia of</i>
Columns 15–16	TESTES / Witnesses
Column 15	NOMINA / Names <i>Gregorius Buszko / Hryhorii Bushko Lucas Werhun / Luka Verhun</i>
Column 16	CONDITIO / Status <i>Scultetus / Sheriff agricola / peasant</i>

In column 3, the double surname, Kuzin Oczenasz, is a combination of the mother's maiden and married names. The headings of columns 4–8 and 10–14 have been explained in the previous example. The groom was twenty-eight and single (columns 6–7), and bride was nineteen and single (columns 12–13), and they were both (Greek) Catholic (columns 4 and 10). In column 9, the recorder does not complete the passage ending with *de*, and the mother's maiden name is missing. The inscription across the bottom of the page states that the union (marriage) was performed by Rev. Greg[orius] Krolikovski (Hryhorii Krolikovsky), the parish priest of Chotyniec and Hruszowice (Hrushovytsi).

The following terms recur often in many records: *filius* / *filia* (son / daughter), *atque* (and also), *et* (and), and *nata de patre* (born of the father).

1896 Marriage Record, Orthodox, in Church Slavonic and Russian. Figure 18 illustrates the standard Orthodox marriage register used in the Russian empire during most of the nineteenth and early twentieth centuries.¹⁴ The headings are in Church Slavonic, but the entries are in Russian.

14 LDS microfilm 2201089, items 1–4, Metrical books, Nikolayevskaya Church, 1800–1919 (TsDIAK, fond 2011, opys 2, sprava 106).



Вѣтъ бракующихъ.	Мѣсяць и день.	Званіе, имя, отчество, фамилія и вѣроисповѣданіе жениха, и которымъ бракомъ.	Лѣтъ жениха.	Званіе, имя, отчество, фамилія и вѣроисповѣданіе невесты, и которымъ бракомъ.	Лѣтъ невесты.
28.	15.	Мѣстнаго крестьянина Антонія Покрякиль перваго бракомъ, православный. Священникъ Іаковъ Каликстовъ Александровскій Исправляющій должность Псаломщика Василій Евфимовъ Пригаровскій Псаломщикъ Тимофей Стефановъ Костенецкій	23.	Мѣстнаго крестьянина Анастасію Марковну 22.	22.

Figure 18. 1896 Marriage Record, Orthodox, in Church Slavonic and Russian (left half)

МЕТРИЧЕСКОЙ КНИГИ НА 1896 ГОДЪ, ЧАСТЬ ВТОРАЯ, (2)
БРАКОСОЧЕТАВШИХСЯ /

From the Metrical Book for 1896, Part 2, about Those Who Have Married

Column 1	Счетъ браковъ. / Number of marriages [in the record period]. 28.
Column 2	Мѣсяць и день. / Month and day. Май (May) 15.
Column 3	Званіе, имя, отчество, фамилія и вѣроисповѣданіе жениха, и которымъ бракомъ. / Occupation, name, surname, and faith of the groom, and which marriage. М. Лѣтокъ крестьянинъ Антоній Ѳеодоровъ Покрякиль, первымъ бракомъ, православный / From the town of Litky, the peasant Antonii Theodorov Poviakil, first marriage, Orthodox Written across Columns 3–5 Священникъ Іаковъ Каликстовъ Александровскій Исправляющій должность Псаломщика Василій Евфимовъ Пригаровскій Псаломщикъ Тимофей Стефановъ Костенецкій The priest Iakov Kalikstov Aleksandrovsky Acting psalmist Vasilii Evfimov Prigarovsky [and] Psalmist Timofei Stefanov Kostenetsky
Column 4	Лѣта жениха. / Age of the groom. 23



ГОДА, ЧАСТЬ ВТОРАЯ, ѿ БРАКОСОЧЕТАВШИХСЯ.

Кто совершал ТАИНСТВО.	Кто были поручители.	Подпись свидетелей записи по желанию.
Священникъ Іаковъ Александровскій съ испр[авляющимъ] должностъ псалмщика Василиемъ Пригаровскимъ и псаломщикомъ Тимофѣемъ Костенецкимъ / The priest Iakov Aleksandrovsky with acting psalmist Vasilii Prigarovsky and psalmist Timofei Kostenetsky	Поручители по жениху: М. Лѣтокъ крестьяне Меодій Захаровъ Кабанъ и Алексѣй Михайловъ Слѣпко; по невестѣ: Иванъ Григоровъ Коваль и Даміанъ Григоровъ Рожко / Sponsors: M. Litky peasants Methodii Zakharov Kaban and Aleksei Mikhailov Slepko; the bride's: Ivan Grigorov Koval and Damian Grigorov Rozhko	

Figure 18. 1896 Marriage Record, Orthodox, in Church Slavonic and Russian (right half)

- Column 5 Званіе, имя, шчество, фамиліа и вѣроисповѣданіе невесты, и которымъ бракомъ. / Occupation, name, patronymic, surname and faith of the bride, and which marriage.
М. Лѣтокъ крестьянка Ирина Артемова Марченкова, дѣвица, православная / From the town of Litky the peasant woman Irina Artemov[n]a Marchenko, maiden, Orthodox
- Column 6 Лѣта невесты. / Age of the bride. 22
- Column 7 Кто совершалъ таинство. / Who administered the sacrament.
Священникъ Іаковъ Александровскій съ испр[авляющимъ] должностъ псалмщика Василиемъ Пригаровскимъ и псаломщикомъ Тимофѣемъ Костенецкимъ / The priest Iakov Aleksandrovsky with acting psalmist Vasilii Prigarovsky and psalmist Timofei Kostenetsky
- Column 8 Кто были поручители. / Who the sponsors were.
Поручители по жениха: М. Лѣтокъ крестьяне Меодій Захаровъ Кабанъ и Алексѣй Михайловъ Слѣпко / The groom's sponsors: peasants of the town of Litky Methodii Zakharov Kaban and Aleksei Mikhailov Slepko по невестѣ: Иванъ Григоровъ Коваль и Даміанъ Григоровъ Рожко / the bride's: Ivan Grigorov Koval and Damian Grigorov Rozhko
- Column 9 Подпись свидетелей[,] записи по желанію. / Signature[s] of the witnesses, [and] remarks if desired. [None were recorded.]

1919 Marriage Record, Greek Catholic, in Ukrainian.

Книга вінчаних.		Liber Copulatorum.					
Року Anno 1911		Наречений — Sponsus		Наречена — Sponsa		Сьвідки — Testes	
День і місяць Dies et mensis		І М Я Nomen		І М Я Nomen		І М Я і стан Nomen et conditi	
Число дому Nrus domus		г. кат.-Catholica або імене Aut aliis		г. кат.-Catholica або імене Aut aliis		г. кат.-Catholica або імене Aut aliis	
		Вір.-слова Religio		Вір.-слова Religio		Вір.-слова Religio	
		Вір. — Aetas		Вір. — Aetas		Вір. — Aetas	
		Святе місце або місце Святих vel vrbis		Святе місце або місце Святих vel vrbis		Святе місце або місце Святих vel vrbis	
20	176	Сидоран	Тихон	Тарасенко	Тарас	Сидоран	Тихон
919	165	Сидоран	Тихон	Тарасенко	Тарас	Сидоран	Тихон

Columns 9–13	Наречена – Sponsa / Bride
Column 9	Імя Nomen / Name, Паранька Іляш донька Павла і Каські з р Богач, селян[и] з Хотинця / Paranka Iliash, daughter of Pavlo and Kaska from the family Bohach, peasants from Khotynets
Column 12	Вік Aetas / Age, 5/9/[1]889.
Column 13	Стану вільного або вдовиця Coelebs vel viduus / Status single or widow, вільного / single
Column 14	Сьвідки Testes / Witnesses Імя і стан Nomen et conditi / Name and status Анна Гадзявич / Anna Hadziavych [no status given] Онiшко Іляш / Onishko Iliash [no status given]

In column 3, the house numbers are those of both the groom (176) and the bride (65).

In column 4, the priest shortened “роду” (of the family) to “р”, and “селяни” (peasants) to “сел.” The last word entered in this column cannot be read easily. However, it can be deciphered by comparing it with the last word in column nine. We know the priest is telling us where these people are from by the preposition “з” (from). We also know these records are for the village of Khotynets (Хотинець), and we can recognize that its name is the last word in column nine. It is apparent then, that except for the faded initial “X,” the rest of the village’s name is the same in column four.

In column 5, “Гр. Кат.-Catholica” replaces “Catholica” in the column heading of earlier Catholic records.

In column 7, though not required to do so, the priest entered the groom’s birth date rather than his age, thereby sparing future researchers the time and effort of searching for it. This was not a common practice. Perhaps the recorder wished to give credence to the age provided by entering the exact birth date extracted from the *Liber Natorum*. It is not apparent at first whether 10/5/899 means 10 May 1899 or 5 October 1899. In such cases, a check of other entries where there is a number larger than twelve will reveal what convention was followed. In this document the correct date is 10 May 1899.

Columns 10–12 have the same headings as columns 5–8.

In column 12, as in the case of the groom, in place of the age, a birth date is recorded.

Death Records

Death records provide fewer details than birth or marriage records. It is not always easy to confirm the connection of the deceased with the person being researched because, at times, no familial relationship is given. Three examples illustrate the character of death records.

1756 Death Record, Greek Catholic, in Latin (figure 20). This narrow death register predates the Austrian period and does not have the convenient columnar format introduced in 1784. The *Liber Metrices Sepulchrorum* (Book of Burial Records) is for the Greek Catholic cathedral in Peremyshl (Przemysł).¹⁶

16 APPrz, zespół “Parafie greckokatolickie w Przemyślu,” sygn. 35, s.1.

Annus Domini 1756
 A^o lvi Die 24 M^o Janu^o
 Dorez Defunctus, et Sepultus
 Cathedra Prim^o R. L. V.

Anno Dni 1756 Die 6 M^obris
 nos Barnechi mortuus et
 putus in Ecclesia Cath^o
 mishe R. L. V.

Anno Dni 1757 Die 10 Febr^o v. s. p.
 necrosus Petrus Mathewus
 his in Eadem Ecclesia

Anno 1757. Die 12 M^obris Nobilis An
 dreas Barnechi Sepultus Sep
 uuo O Reffat Politt Prum
 putus in Ead Ecclesia Cath^o

Anno Dni 1757. Die 31 M^obris Gen
 nius Theodorus Wotranski se
 putus in Eadem Ecclesia Cath^o

Figure 20: 1756 Death Record, Greek Catholic, in Latin

The second entry reads: "Anno Dni 1756 Die 6 x bris Joannes Czernicki mortuus et sepultus in Ecclesia. Cathli Premislie. R.G.L.V." (In the year 1756, on day 6 of the tenth month [December], Joannes Czernicki [Ivan Chernytsky] died and was buried in the [Greek] Catholic church in Peremyshl. R.G.L.V.).¹⁷

1831 Death Record, Greek Catholic, in Latin. Figure 21 shows a portion of a page from the *Liber Mortuum* (Book of Deaths) for the Greek Catholic parish of Wietlin (Ukrainian: Ветлін, Vetlin).¹⁸ The same format was used throughout the nineteenth century, except for a separate column that was added after a certain date for the day of burial (*sepulturae*). In the village of Vetlin, burial dates were first recorded shortly after this 1831 record.

Dica mortis 1831	Nrus Do- mus	NOMEN MORTUI	Religio		Sexus		Dies Vitzo	MORBUS ET QUALITAS MORTIS
			Catholica	Aut alla	Mas	Femina		
Menfis Julius								
Die 8.	189	Jatiana uxor Domicis Tymothei	1	"	"	1	46	Cholera
Die 8	237	Daniel Dobko	1	"	1	"	38	Cholera
Die 8	264	Anna uxor Stephanis Dobko	1	"	"	1	29	Cholera
Die 9	240	Ignatius Officius Bogori Michaelis	1	"	1	"	6	Cholera
Die 9	257	Maria Muplowa	1	"	"	1	58	Cholera
Die 9	134	Maria Filia thei Otobier	1	"	"	1	3	Cholera
Die 9	126	Marcus Filius Elie Krawiec	1	"	1	"	7	Cholera
Die 10	257	Anna Dobkova	1	"	"	1	54	Cholera
Die 10	37	Jacobus Fedak	1	"	1	"	38	Cholera

Figure 21. Death Record, Greek Catholic, in Latin

¹⁷ I was unable to decipher the abbreviation "R.G.L.V."

¹⁸ APPrz, zespol "Parafie greckokatolicke bylego wojowdztwa rzeszowskiego," sygn. 366, s. 190. Vetlin belonged to Yaroslav (Jaroslawn) Decanate in Peremyshl (Przemysl) Eparchy.

Column 1	Dies Mortis / Day of death 1831 Mensis / Month Julius / July Die 8 / On day 8 [the first entry]
Column 2	Nrus Domus / House number, 189
Column 3	NOMEN MORTUI / Name of the deceased <i>Tatianna uxor Danielis Tymoczko</i> / Tatianna, the wife of Danylo Tymochko [the first entry]
Columns 4–5	Religio / Religion
Column 4	Catholica / Catholic ✓
Column 5	Aut alia / or other
Columns 6–7	Sexus / Sex
Column 6	Mas / male
Column 7	Foemina / female ✓
Column 8	Dies Vitae / Days Lived, 45 [years]
Column 9	MORBUS ET QUALITAS MORTIS / Disease and Nature of Death, <i>Cholera</i>

In column 3, if the deceased was an elderly male, often just his name was recorded, as in the second entry—Daniel Dobko. If the man was a widower, the fact was sometimes mentioned. In the case of a woman, as in the first entry, the term “*uxor*” (wife) was used to indicate whose wife she was. If she was a widow, the word “*vidua*” followed the name. The expressions “*post defunctus*,” “*p.d.*,” “*post delectus*,” or “*post del*” were used to name her deceased husband. For example, if Tatianna had been predeceased by her husband, the entry could have read “*Tatianna, vidua post del Danielis Tymoczko*” (Tatianna, widow of the deceased Danylo Tymochko). If a child died, the entry gave their first name and the father’s name. In the fourth entry we see “*Ignatius filius Gregori Mielnik*,” (Ihnatii, son of Hryhorii Melnyk), who lived only half a year (“*½ Anno*”). In the first entry, clearly Tatianna Tymochko was forty-five years, not days, old when she succumbed to cholera. The word “*anno*” was usually inserted to indicate years, but it was not here. If the deceased lived only several months, the term “*mensis*” or, in some cases, a fraction of a year (“*½ anno*” in the fourth entry) was entered. An entry in weeks (“*hebs*”) is rarer. “*Dies Vitae*” indicates the number of days an infant lived.

From a person’s age at death, their year of birth can be calculated. If your ancestor died at a very old age in 1784, it might be possible to trace your family history as far back as the early 1700s. Because information in death records is scant, however, it is not always possible to say with certainty that the person in the record is your ancestor and not someone else with the same identical surname. If birth or marriage records for this individual are available, then the matching ages may provide some degree of confirmation. House numbers can also help to establish an identity.

In column 9, often the given cause of death was “*ordinaria*” or “*naturalis*,” i.e., natural rather than unnatural. In this column we may learn of epidemics that caused the demise of entire families. Sometimes the general term “*epidemia*” (epidemic) was used. At other times the particular type, such as cholera or typhus, was noted.

1897 Death Record, Orthodox, in Church Slavonic and Russian (figure 22). Like the 1896 birth and marriage examples in figures 14 and 18, this Russian imperial empire death record has headings in Church Slavonic but the entries in Russian.¹⁹

МЕТРИЧЕСКОЙ КНИГИ НА 1897 ГОДЪ, ЧАСТЬ ТРЕТІА, Ѡ ОУМЕРШИХЪ
From the Metrical Book for 1897, Part 3, about Those Who Died

Columns 1 and 2	Счетъ оумершихъ. / An Account of Those Who Died.
Column 1	Мужеска. / male
Column 2	Женска. / female 1.
Columns 3–4	Мѣсѣцъ и день / month and day Январь / January.
Column 3	смерти. / of death. 1
Column 4	погребеніа. / of the burial. 2
Column 5	Званіе, имя, ѡтчество, фамиліа оумершаго. / Occupation, name, patronymic and surname of the deceased. М. Лѣтокъ солдата Игната Діонисіева Савченка дочь Марина / Maryna, the daughter of the soldier Ihnat Dionisiiev[yeh] Savchenko of the town of Litky Священникъ Іаковъ Александровскій Псаломщикъ Василий Пригаровскій / Priest Iakov Aleksandrovsky [and] Psalmist Vasilii Prigarovsky
Columns 6–7	Лѣта оумершаго. / Age of the deceased.
Column 6	Мужеска. / Male [marked as not applicable]
Column 7	Женска. / Female, 17.
Column 8	Ѡ чемъ оумеръ. / Cause of death. отъ тифа / from typhus
Column 9	Кто исповѣдывалъ и пріобщалъ. / Who heard the confession and gave communion. Священникъ Іаковъ Александровскій. / The priest Iakov Aleksandrovsky.
Column 10	Кто совершалъ погребеніе, и гдѣ погребены. / Who conducted the funeral service, and where [the deceased] were buried. Священникъ Іаковъ Александровскій съ Псаломщикомъ Василіемъ Пригаровскимъ на общемъ кладбищѣ / The priest Iakov Aleksandrovsky with the psalmist Vasilii Prigarovsky at the community cemetery

In column 2, because the death occurred on 1 January, the number “1” can be taken to mean the first recorded death of the year.

19 LDS microfilm 2201089, items 1–4, Metrical books, Nikolayevskaya Church, 1800–1919 (TsDIAK, fond 2011, *opys* 2, *sprava* 106).

МЕТРИЧЕСКОЙ КНИГѢ НА 1897

Свѣдѣніе о мѣршихъ.		Мѣсяцъ и день		Званіе, имя, отчество и фамилія мѣршаго.	Вѣтъ мѣршаго.	
Мѣсяца.	Дня.	смерти.	погребенія.		Мѣсяца.	Дня.
—	1.	1	2.	М. Антоха солдата Ивана Діонисіева Савенка дочь Маріа — Видицкиня Лаврова Діонисіева Пестовицкаго, Франца Александровича	—	17

Figure 22: 1897 Death Record, Orthodox, in Church Slavonic and Russian (left half)

Deciphering Unfamiliar and Difficult Handwriting

Reading records may be challenging if a priest scribbled his entries in metrical records hurriedly, if, because of his advanced age, his handwriting was shaky and illegible, or if he added flourishes at the beginning or end of words. The frequent use of abbreviations in Church Slavonic records creates further difficulties. Some examples in this chapter demonstrated the complexity of interpretation when these problems are compounded by a poor physical copy. Inks may have faded, or the records may have suffered water or fire damage.

- Instead of trying to read the record word by word, spot words you can read. By scanning documents for recognizable words, you will be able to compile a list of “known terms.” From this collection an “alphabet table” can be constructed as a quick reference to the peculiarities of the recorder’s handwriting.
- Even when the writing is legible, difficulties may arise from styles and symbols used in an earlier era. We have seen examples of the use of “f” instead of “s” (in figure 16: “Sponfa”; in figure 17: Oczenafz, Anafstazy, and Bufzko). That letter can easily be mistaken for an “t.” Before examining records, prepare yourself by looking at the scripts and writing styles of previous ages. Earlier Latin scripts are available in numerous genealogical and other books. Information on earlier Cyrillic written forms is rare. Lev V. Cherepnin’s Русская палеография (Rus’ Paleography) (Moscow: Moskovskii gosudarstvennyi istoriko-arkhivnyi institut, 1956) illustrates variations in Cyrillic script over the ages, including the more relevant eighteenth and

478

Может 12 78



ОДА, ЧАСТЬ ТРЕТІА, Ѡ ОУМЕРШНХА.

Ѡ чего оумер.	Кто исповѣдывалъ и пріобщалъ.	Кто совершилъ погребеніе, и гдѣ погребенъ.
с ма тифа	Владимиръ Саво Александровичъ	Священникъ Саво Александровичъ отъ Монашескаго Вассина Пустыни не обидевъ всѣхъ. —

Figure 22: 1897 Death Record, Orthodox, in Church Slavonic and Russian (right half)

nineteenth centuries.²⁰ Olga E. Glagoleva's *Working with Russian Archival Documents: A Guide to Modern Handwriting, Document Forms, Language Patterns, and other Related Topics* (Toronto: Centre for Russian and East European Studies, University of Toronto, 1998) provides excellent advice about interpreting handwriting in Cyrillic and also deals with other genealogical topics.

- If it seems impossible to read the writing on a page of a document, scan the house number column on other pages for an entry with the same house number. There names may be the same and the writing more legible. A change in priests might provide an opportunity to see the same words and names written in a different hand.
- Bring a magnifying glass with you to an archive to read faded records or writing that is small and cramped.
- Most entries follow a pattern and use the same expressions. Consider what might be expected when you encounter a hard-to-read or illegible word.
- If the records are difficult in one part of the register but legible in another, make a list of surnames from the legible portion. Familiarity with the surnames in a town or village will make their recognition in a record easier.
- Accept your guesses with caution. Wrong conclusions can cause difficulties when interpreting records. Patience produces accuracy. The more time you spend with the records, the easier it becomes to read them. At some point the handwriting becomes familiar, and what at first seemed daunting becomes manageable.

²⁰ In Canada, copies are available at several university libraries (McGill, Carleton, Toronto, Manitoba, Saskatchewan, Alberta, and British Columbia) and at the Library and Archives Canada (Ottawa).

House Numbers

House numbers, also called house conscription numbers, had their origins with the Austrian imperial regime's need to know the names of all eligible men who could be drafted into the army when the need arose. A metal plaque with a number was attached to each house. With this number in the record of births, military officials could examine the transcripts in the bishop's office and calculate the age of everyone in a particular home.

Today the house number is an asset for several reasons. Its most frequent use will be to allow you to locate other entries for the same family quickly. When time is limited and the handwriting frustrating, scanning the house number column will quickly lead you to other pertinent records where the writing may be more legible. In situations where there are two families with the same name, it is more likely that the family associated with the ancestral home number is the one related to you. House numbers also display your ancestors' movements. Though a house usually remained with the same family for generations, children who married and started their own families established separate households with different house numbers. If the birth of several children is noted at one house number, but that of the eldest child is at a different one, it would be a good guess that the latter number is the grandparents' home.

Some caution is required when using house numbers to establish familial relations. A family is typically associated with the same house number for a long period. However, for no apparent reason, the birth of a child to a family with no previous or subsequent connection with that number can occasionally be noticed. It may be impossible to determine why, but several reasons are possible. A family may have had someone who had no home of their own staying with them. In some cases, the richer farmers hired workers, and the latter might have used the farmer's number. Also, if a woman gave birth away from home, the number of the house where this occurred might have been recorded rather than that of the family home. A new surname would appear in the records if a female family member married and her husband came to live at her parents' home. The latter situation can be verified by checking the marriage records.

Few houses from earlier centuries have survived to the present. The house numbers in the church records have not been in use for a long time and would not have any meaning today. If a cadastral map of the area can be consulted, house numbers can be used to locate the ancestral home. Without a cadastral map, however, it is easy to make the wrong conclusion about who your ancestors' neighbours were on the basis of house numbers. It cannot be assumed that sequential house numbers represent adjacent homes. For example, if your ancestor lived in house 127, the families in houses 126 and 128 were not necessarily your ancestor's neighbours. When house numbering was introduced, the numbering began near the village church or some other prominent central location. Most of the low numbers are there, and often in sequence. After the initial house numbering was completed, new numbers were assigned when more homes were built. If the last assigned number had been, say, 220, and a new house was built in the opposite part of the village, the new house number, 221, would be far away from 220.

The Julian and Gregorian Calendars

Researchers examining Russian imperial records should note that dates before 1918 will not correspond to the same calendar dates we use today. For the greater part of European history, the calendar in use was the Julian calendar that Julius Caesar introduced in 46 B.C.E. That calendar was devised by using 365.25 days for the length of the year. In actuality, a year has closer to 365.24 days, and by the sixteenth century this minute difference cumulatively put the calendar out of step by ten days from its celestial references. Specifically, the equinox was occurring on the eleventh of March rather than on the twenty-first. Because the date of Easter is based on the spring equinox, Pope Gregory initiated a reform to bring the calendar back into alignment.

The change in the calendar occurred in October 1582, when 4 October was followed by 15 October. This revised calendar, which is the one we now use, is called the Gregorian calendar in honour of Pope Gregory. In addition, to prevent future errors, an adjustment in the calculation of leap years was made. Most Catholic countries adopted the new system soon after its introduction, but the Protestant and Orthodox ones did not do so till much later. The Gregorian calendar was adopted in the British Empire, including in the colonies in North America, in 1752. The switch occurred in Russia only after the Bolshevik revolution, when 31 January 1918 was followed by 14 February 1918. Ten days initially separated the two calendars in the sixteenth century, but the incremental accumulation of approximately 0.8 days per century resulted in a difference of eleven days in the eighteenth century, twelve days in the nineteenth, and thirteen days in the twentieth and twenty-first. It is because of this shift that "Ukrainian Christmas" (25 December in the Julian calendar) occurs on 7 January in the Gregorian calendar, thirteen days after 25 December, and also the reason why the "Great October Revolution" was celebrated in the USSR in November.

The change in calendars does not create serious impediments to research, however. Before February 1918, the records made in the Russian Empire were consistently dated according to the Julian calendar, and the difference in dates can be calculated using the adjustments mentioned in the previous paragraph. The records made at the time of the calendar change in 1918 often provide both the old and new dates, first the Julian and then the Gregorian. Consideration of the differences is required when commemorating events separated by the two calendars. For example, if you wish to celebrate the centenary of someone born in the Russian Empire on 1 July 1905, then exactly a hundred years later would not be 1 July but 14 July 2005, that is, after adding the thirteen additional days needed to make up for the loss caused by the calendar change.

Word Lists

The Names of Months

English	Latin ²¹	Church Slavonic ²²	Ukrainian	Russian ²³	Polish	Romanian	German
January	Januarius	Іануарій	січень	январь	styczeń	Ianuarie	Januar
February	Februarius	Февр'арій	лютий	февраль	luty	Februarie	Februar
March	Martius	Марть	березень	мартъ	marzec	Martie	März
April	Aprilis	Апрілій	квітень	апрель	kwiecień	Aprilie	April
May	Maius	Маі	травень	май	maj	Mai	Mai
June	Junius	І́уній	червень	июнь	czerwiec	Iunie	June
July	Julius	І́улій	липень	июль	lipiec	Iulie	Juli
August	Augustus	Авг'устъ	серпень	августъ	sierpień	August	August
September	September	Септемврій	вересень	сентябрь	wrzesień	Septembrie	September
October	October	Октиврій	жовтень	октябрь	październik	Octombrie	Oktober
November	November	Ноемврій	листопад	ноябрь	listopad	Noiembrie	November
December	December	Декемврій	грудень	декабрь	grudzień	Decembrie	Dezember

21 Occasionally "I" is substituted for "J." For example, Iulius vs. Julius.

22 The spelling of months as used in a 1909 Church Slavonic missal. In other sources February and April are spelled "Февр'арій" and "Апрілій." Readers may be surprised to see the close resemblance of the month names in Church Slavonic and Russian with those in Latin, especially because Christianity was introduced to Eastern Europe by the Byzantine Greeks rather than from the Latin West. This apparent correspondence with Latin does not derive from Western sources, but from the fact that the names of the months in Greek are practically transliterations of the Latin months. For example, compare *Januarius* with *Ιανουαριος* or *Aprilis* with *Απριλιος*. The probable reason for this is the Greeks' adoption of the Latin month names when the Julian calendar was introduced. At that time Greece was part of the Roman Empire.

23 Modern Russian spelling. Before the 1917 reforms the months of April, June, and July were spelled Апрель, Июнь, Июль. In some records, January appears as Генварь.

Latin Genealogical Terms. The spelling of words in Latin and other languages will differ slightly in situations when their use in a sentence requires different case endings.

<i>a, ab</i>	from	<i>juvenis</i>	young man
<i>ac</i>	and, and also	<i>liber</i>	book
<i>ad</i>	to, at	<i>maritus</i>	husband
<i>aetas</i>	age	<i>masculus/ mas</i>	male (adj., n.)
<i>agricola</i>	farmer	<i>mater (matris)</i>	mother (mother's)
<i>anno</i>	in the year	<i>mensis</i>	month
<i>atque</i>	and, and also	<i>morbus</i>	disease
<i>aut</i>	or	<i>mors</i>	death
<i>baptismus</i>	baptism	<i>mortuus</i>	dead
<i>baptizator, baptizans</i>	baptizer	<i>natus</i>	born, masc.
<i>binomis</i>	double name	<i>nata</i>	born, fem.
<i>coelebs</i>	single, unmarried	<i>naturalis</i>	natural
<i>cmethonis (cmet)</i>	farmer	<i>nobilitas</i>	nobility
<i>cognomen</i>	surname	<i>non</i>	no, not
<i>conditio</i>	status, occupation	<i>nomen</i>	given name
<i>copulatorum</i>	of marriages	<i>numerus</i>	number
<i>cum</i>	with	<i>numerus domus</i>	house number
<i>decanatus</i>	deanery	<i>ob., obiit</i>	he (she) died
<i>defunctus</i>	dead	<i>obstetrix</i>	midwife
<i>dioecesis</i>	diocese	<i>officium</i>	office
<i>domus</i>	house	<i>ordinarius</i>	ordinary
<i>delectus (del)</i>	deceased	<i>orthodoxus</i>	orthodox
<i>dies</i>	day	<i>ortus</i>	birth
<i>ecclesia</i>	church	<i>pagus</i>	village
<i>ejus</i>	his, her	<i>parochus</i>	parish priest
<i>eorum</i>	their	<i>paroecia/ parochia</i>	parish
<i>est</i>	is	<i>parentes</i>	parents
<i>et</i>	and	<i>pater (patris)</i>	father (father's)
<i>ex</i>	from	<i>patrini</i>	godparents
<i>familia</i>	family	<i>post</i>	after
<i>feminina/ femina</i>	female (adj., n.)	<i>puella</i>	girl
<i>filia</i>	daughter	<i>puer</i>	boy
<i>filius</i>	son	<i>qui</i>	who
<i>gemini</i>	twins	<i>religio</i>	religion
<i>in</i>	in	<i>rusticus</i>	farmer
<i>ibidem</i>	in the same place*	<i>sacerdos</i>	priest
<i>inquilinus</i>	lodger, tenant	<i>sepultus (sep)</i>	buried
<i>incola</i>	inhabitant	<i>servitus</i>	serfdom
<i>infans</i>	infant	<i>servus</i>	serf

<i>sexus</i>	sex	<i>thorus/ torus</i>	of a bed [†]
<i>sponsa</i>	bride	<i>urbs</i>	city, town
<i>sponsus</i>	bridegroom	<i>uxor</i>	wife
<i>subditus</i>	subject [†]	<i>vidua</i>	widow
<i>testes</i>	witnesses	<i>viduus</i>	widower
<i>testimonium</i>	certificate	<i>vitae summa</i>	life span

* in that very place, in the place already mentioned

[†] parishioner (literally, one ministered to)

[†] "of a bed" is then qualified as legitimate or illegitimate: "*thori legitimated*" qualifies a child as being "of a legitimate bed," and "*thori illegitimated*," "of an illegitimate bed."

Latin Names of Occupations and Social Status

<i>agricola</i> *	farmer	<i>faber ferrarius</i>	blacksmith	<i>pauper</i>	pauper
<i>ancilla</i>	maid	<i>faber lignarius</i>	carpenter	<i>procurator</i>	administrator
<i>nobilis</i>	nobleman	<i>iurator</i>	assessor	<i>rusticus</i> *	peasant
<i>cauponius</i>	innkeeper	<i>mendicus</i>	beggar, needy	<i>scriba</i>	scribe
<i>cmethonis</i> *	farmer	<i>magister</i>	teacher, leader	<i>silvanus</i>	forester
<i>coriarius</i>	tanner	<i>molitor</i>	miller	<i>sutor</i>	shoemaker
<i>curator</i>	manager	<i>miles</i>	soldier	<i>textor</i>	weaver
<i>faber</i>	artisan, smith	<i>obstetrix</i>	midwife	<i>vestiarius</i>	tailor

* The terms used for various strata of farmers during the period of serfdom was not consistent throughout all parts of Galicia and Bukovyna. The categories were derived from the size of the peasant holdings. *Cmethonis* (*cmeth*), *semi-cmethonis*, and *hortulanus* were the most common Latin terms, but others were used as well. The equivalent names in Ukrainian are *tsilogruntovyi*, *pivgruntovyi*, and *zahrodnyk* or *horodnyk*; in Polish, *kmieć*, *półkmieć* or *półgruntowi*, and *zagrodnik* or *ogrodnik*; and, in German, *Ganzbauern*, *Halbbauern*, and *Gärtlern*. *Cmeth* refers to a self-supporting peasant and carried more prestige than the other categories. *Agricola* is a general term for farmer and was applied without reference to any specific category. *Rusticus* is similarly used in a general way. In the metrical records *cmeth* and *rusticus* were noticed in the same entry; this suggesting that *rusticus* may have been an inclusive term for the peasant categories below *cmeth*. There is reason to interpret these terms with caution when they are found in metrical records, especially in the nineteenth century when the specific categories may have become blurred. Village priests may have used any of these terms without regard to the peasant's status.

Latin Terms for Causes of Death

<i>aeger</i>	illness	<i>epidemia</i>	epidemic	<i>pustula</i>	pox
<i>agrippa</i>	pneumonia	<i>febris</i>	fever	<i>senectus</i>	old age
<i>catarrhus</i>	catarrh	<i>ictus</i>	stroke	<i>singultus</i>	hiccup
<i>cholera</i>	cholera	<i>ordinaria*</i>	ordinary	<i>tabes</i>	tuberculosis
<i>convulsio</i>	spasm	<i>pestilentia</i>	epidemic	<i>tussis</i>	cough
<i>debilitas</i>	debility	<i>phtisis</i>	tuberculosis	<i>tyfus / typhus</i>	typhus

* the feminine form used to modify *qualitas* (the nature of death)

Ukrainian Genealogical Terms

<i>або</i>	or	<i>імя</i>	name
<i>акт</i>	document	<i>їх</i>	their
<i>бабка</i>	midwife, grandmother	<i>католицька</i>	catholic
<i>в</i>	in	<i>книга</i>	book
<i>вік</i>	age	<i>копія</i>	copy
<i>вільний</i>	single	<i>кріпак</i>	serf
<i>вільного стану</i>	of single status	<i>кріпацтво</i>	serfdom
<i>вдовець</i>	widower	<i>мати</i>	mother
<i>вдова</i>	widow	<i>мертвий</i>	dead, deceased
<i>вінчаних</i>	those married	<i>місто</i>	city
<i>дворянство</i>	nobility	<i>місяць</i>	month
<i>деканат</i>	deanery	<i>мироп.</i>	confirmation
<i>день</i>	day	<i>на</i>	on
<i>дитина</i>	infant	<i>наречений</i>	groom
<i>дівчина</i>	girl	<i>наречена</i>	bride
<i>донька</i>	daughter	<i>незаконний</i>	illegitimate
<i>єго</i>	his	<i>незаконного ложа</i>	of an illegitimate bed
<i>єї</i>	her	<i>отець</i>	father
<i>єпархія</i>	eparchy	<i>парохія</i>	parish
<i>жінка</i>	wife	<i>пол</i>	gender, sex
<i>жіночий</i>	female	<i>похорон</i>	burial, funeral
<i>з</i>	from, with	<i>православний</i>	orthodox
<i>заняття</i>	occupation	<i>призвище</i>	surname
<i>законний</i>	legitimate	<i>рід</i>	family, lineage
<i>законного ложа</i>	of a legitimate bed	<i>від роду</i>	of the family
<i>і</i>	and	<i>вінчаних</i>	married, those married
<i>інного</i>	other	<i>релігія</i>	religion

<i>рок (рік)</i>	year	<i>чоловік</i>	husband
<i>родичей</i>	parents	<i>чоловічий</i>	male
<i>родичі хрестні</i>	godparents	<i>уродин</i>	of births
<i>син</i>	son	<i>хлопець</i>	boy
<i>свідоцтво</i>	certificate	<i>хрещена мати</i>	godmother
<i>священик</i>	priest	<i>хрещений батько</i>	godfather
<i>село</i>	village	<i>хрещеня</i>	baptism
<i>служба</i>	office, service	<i>хто</i>	who
<i>смерть</i>	death	<i>число</i>	number
<i>стан</i>	status	<i>число дому</i>	house number
<i>хвороба</i>	disease	<i>шлюб</i>	marriage
<i>церква</i>	church		

Russian Genealogical Terms (pre-1917 Spellings)

<i>акт</i>	document	<i>епархія</i>	eparchy
<i>акушерка</i>	midwife	<i>жена</i>	wife
<i>болѣзнь</i>	disease	<i>женатъ</i>	married
<i>бракъ</i>	marriage	<i>женихъ</i>	groom
<i>благочинство</i>	deanery	<i>женский</i>	female
<i>въ</i>	on / in / at	<i>законный</i>	legitimate
<i>вѣнчанія</i>	of wedding / marriage	<i>занятіе</i>	occupation
<i>вдова</i>	widow	<i>званіе</i>	status
<i>вдовецъ</i>	widower	<i>и</i>	and
<i>вероисповѣданіе</i>	religion	<i>или</i>	or
<i>возрастъ</i>	age	<i>имя</i>	given name
<i>воспріемникъ</i>	godfather	<i>ихъ</i>	their
<i>воспріемница</i>	godmother	<i>иной</i>	other
<i>где</i>	where	<i>званіе</i>	status
<i>городъ</i>	city	<i>католическій</i>	catholic
<i>годъ</i>	year	<i>копія</i>	copy
<i>дворянство</i>	nobility	<i>крепостной</i>	serf
<i>день (дня)</i>	day (on the day)	<i>крестьянинъ</i>	peasant
<i>деревня</i>	village	<i>крещенія</i>	of baptism
<i>должность</i>	office, duty	<i>кто</i>	who
<i>домъ</i>	house	<i>лѣтъ</i>	years [age]
<i>другой</i>	other	<i>мѣсяц</i>	month
<i>дѣвушка</i>	single woman	<i>мѣсто</i>	place
<i>дѣти</i>	children	<i>мать</i>	mother
<i>дочь</i>	daughter	<i>малчикъ</i>	boy
<i>ей</i>	her	<i>мертвый</i>	dead, deceased
<i>его</i>	his	<i>младенецъ</i>	infant

<i>мужской</i>	male	<i>родитель</i>	parent
<i>на</i>	on	<i>роду</i>	of the family
<i>незаконный</i>	illegitimate	<i>рождения</i>	of birth
<i>невеста</i>	bride	<i>съ</i>	from, with
<i>номеръ</i>	number	<i>свидѣтель</i>	witness
<i>отъ</i>	from	<i>свидѣтельство</i>	certificate
<i>отецъ</i>	father	<i>священник</i>	priest
<i>отчество</i>	patronymic	<i>село</i>	village
<i>погребеніе</i>	burial	<i>сынъ</i>	son
<i>полъ</i>	sex, gender	<i>смерть</i>	death
<i>поручитель</i>	sponsor	<i>умерла</i>	died (fem.)
<i>православный</i>	orthodox	<i>умеръ</i>	died (masc.)
<i>приходъ</i>	parish	<i>рождение</i>	birth
<i>рабъ</i>	serf	<i>фамилия</i>	surname
<i>рабство</i>	serfdom	<i>холостъ</i>	single man
<i>родилась</i>	was born (fem.)	<i>церковь</i>	church
<i>родились</i>	were born (pl.)	<i>число</i>	number
<i>родился</i>	was born (masc.)	<i>число дома</i>	house number

Polish Genealogical Terms

<i>akt</i>	document	<i>jego</i>	his
<i>akuszerka</i>	midwife	<i>jej</i>	her
<i>albo</i>	or	<i>katolicki</i>	catholic
<i>cerkiew</i>	Eastern-rite church	<i>kawaler</i>	bachelor
<i>chłop</i>	peasant	<i>kobieta</i>	woman
<i>chłopiec</i>	boy	<i>kopia</i>	copy
<i>choroba</i>	disease	<i>kościół</i>	church
<i>chrzest</i>	baptism	<i>ksiądz</i>	priest
<i>córka</i>	daughter	<i>księga</i>	book
<i>dekanat</i>	deanery	<i>kto</i>	who
<i>diecezja</i>	diocese	<i>lata</i>	years, age
<i>dom</i>	home	<i>małżeństwo</i>	marriage
<i>dziecię</i>	child	<i>matka</i>	mother
<i>dzień</i>	day	<i>mąż</i>	husband
<i>dziewczyna</i>	girl	<i>męski</i>	male
<i>gdzie</i>	where	<i>miasto</i>	town
<i>i</i>	and	<i>miesiąc</i>	month
<i>ich</i>	their	<i>na</i>	on, at
<i>imię</i>	name	<i>nazwisko</i>	surname
<i>inny</i>	other	<i>nieślubny</i>	illegitimate

<i>numer</i>	number	<i>śmierć</i>	death
<i>numer domu</i>	house number	<i>stan</i>	status
<i>ojciec</i>	father	<i>świadectwo</i>	certificate
<i>panna</i>	single woman	<i>syn</i>	son
<i>pan młody</i>	bridegroom	<i>szlachta</i>	nobility
<i>panna młoda</i>	bride	<i>umarł</i>	died
<i>parafia</i>	parish	<i>urodzenie</i>	births
<i>pleć</i>	sex, gender	<i>urząd</i>	office
<i>pochować</i>	to bury	<i>w</i>	in
<i>poddany</i>	serf	<i>wdowa</i>	widow
<i>poddaństwo</i>	serfdom	<i>wdowiec</i>	widower
<i>prawosławny</i>	orthodox	<i>wiek</i>	age, century
<i>rodzice</i>	parents	<i>wieś</i>	village
<i>rok</i>	year	<i>wyznanie</i>	religion
<i>rolnik</i>	farmer	<i>z</i>	from
<i>ród</i>	family, lineage	<i>zawód</i>	profession, occupation
<i>rodzice chrzestni</i>	godparents	<i>żeński</i>	female
<i>ślub</i>	marriage	<i>zgon</i>	death
<i>ślubny</i>	legitimate	<i>żona</i>	wife

German Genealogical Terms. It is unlikely that Ukrainians will need to search German parish registers. However, many state records from the period of Austrian imperial rule in Galicia, Hamburg passenger lists, and map symbol keys are in German. German column headings are often in Gothic script, and researchers planning to examine such records should familiarize themselves with that script (see appendix 1). The following list provides some words that may be encountered.

<i>Alter</i>	age	<i>Bezirk</i>	district, circle
<i>Anmerkungen</i>	notes	<i>Blätter</i>	pages, sheets
<i>Änderung</i>	change, alteration	<i>Buch</i>	book
<i>Auswanderung</i>	emigration	<i>Datum</i>	date
<i>Ausweis</i>	identity card, proof	<i>Dorf</i>	village
<i>Band</i>	volume	<i>durch</i>	by means of, through
<i>Bauparzelle</i>	building lot	<i>Eigentümer</i>	legal owner
<i>bei</i>	beside, with	<i>Feld</i>	field
<i>Berechnung</i>	calculation	<i>fortlaufend</i>	consecutive, successive
<i>Berichtigung</i>	correction, rectification	<i>für</i>	for
<i>Beruf</i>	occupation	<i>Gattung</i>	type, class
<i>Beschäftigung</i>	occupation	<i>geboren</i>	born
<i>Beschreibung</i>	description	<i>Geburtsjahr</i>	year of birth

<i>gehören</i>	belonging to	<i>Protokoll</i>	report, record
<i>Gemeinde</i>	community, municipality	<i>Schiff</i>	ship
<i>Geschlecht</i>	sex, gender	<i>Stadt</i>	city
<i>Grenzlinie</i>	boundary line	<i>Staat</i>	country, state
<i>Grundbücher</i>	land registers	<i>Steuer</i>	tax
<i>Haus Nummer</i>	house number	<i>Steuerbezirk</i>	tax district
<i>Inhalt</i>	contents	<i>Tag</i>	day
<i>Jahr</i>	year	<i>unbekannt</i>	unknown
<i>Karte</i>	map	<i>und</i>	and
<i>Kataster</i>	cadastre	<i>Ursprünglich</i>	original
<i>Kind, Kinder</i>	child, children	<i>Vermessung</i>	survey
<i>Landesaufnahme</i>	land survey	<i>Verzeichnis</i>	list, catalog, inventory
<i>männlich</i>	male	<i>Vorname</i>	first name
<i>Musterlisten</i>	roll call list	<i>weiblich</i>	female
<i>Name</i>	name	<i>welche</i>	which, what
<i>Ort</i>	place	<i>Wohnort</i>	place of residence
<i>Ortsname</i>	place name	<i>Zuname</i>	surname
<i>Parzelle</i>	land parcel, lot		

Romanian Genealogical Terms

<i>act</i>	document, deed	<i>de</i>	from
<i>alt</i>	other, another	<i>dată</i>	date
<i>an</i>	year	<i>ei</i>	her, they (3d pers. pl.)
<i>arendăș</i>	farmer, land tenant	<i>eparhia</i>	eparchy
<i>băiat</i>	boy	<i>familie</i>	family
<i>bărbat</i>	man, husband	<i>fată</i>	girl
<i>biserică</i>	church	<i>femeie</i>	woman
<i>boală</i>	disease	<i>fiică</i>	daughter
<i>botez</i>	baptism	<i>fiu</i>	son
<i>buletin</i>	certificate	<i>în</i>	in
<i>carte</i>	book	<i>înmormîntare</i>	burial
<i>casă</i>	house	<i>îngropa</i>	to bury
<i>căsătorii</i>	to marry, join in marriage	<i>legitimă</i>	legitimate
<i>căsătorie</i>	marriage	<i>lor</i>	their
<i>catolic</i>	Catholic	<i>lui</i>	his, him
<i>copie</i>	copy, transcript	<i>lună</i>	month, moon
<i>copil</i>	child	<i>mamă</i>	mother
<i>cu</i>	with	<i>măritată</i>	married woman
<i>cumătră</i>	godmother	<i>mire</i>	bridegroom
<i>cumătru</i>	godfather	<i>mireasă</i>	bride

<i>moarte</i>	death	<i>parohie</i>	parish
<i>moașe</i>	midwife	<i>popă</i>	priest, pope
<i>mort</i>	dead	<i>protopopie</i>	deanery
<i>naș</i>	male sponsor, godfather	<i>religie</i>	religion
<i>nașă</i>	fem. sponsor, godmother	<i>rob</i>	serf
<i>nași</i>	guarantors, godparents	<i>robie</i>	serfdom
<i>naștere</i>	birth	<i>sat</i>	village
<i>necăsătorit</i>	unmarried	<i>sau</i>	or
<i>nelegitim</i>	illegitimate	<i>șerb</i>	serf
<i>noblețe</i>	nobility	<i>sex</i>	gender
<i>număr</i>	number	<i>și</i>	and
<i>nume</i>	name	<i>soț</i>	husband
<i>numele de familie</i>	surname	<i>soție</i>	wife
<i>ocupațiune</i>	occupation	<i>spre</i>	to
<i>oficiu</i>	office, function	<i>țăran</i>	peasant
<i>om</i>	man	<i>tată</i>	father
<i>oraș</i>	town	<i>văduv</i>	widower
<i>ortodox</i>	Orthodox	<i>văduva</i>	widow
<i>părinți</i>	parents	<i>zi</i>	day

Three Bukovynian cities whose names may be encountered in Romanian records are Cernăuți, Rădăuți, and Coțman. Their Ukrainian and German names are Chernivtsi, Radivtsi, and Kitsman, and Czernowitz, Radautz, and Kotzman, respectively.

Chapter 11: Austrian Land Records

- Units of Measure
- The Josephinian Cadastre
- The Franciscan Cadastre
- The Stabile Cadastre and Updates
- Other Land Records

A cadastre is defined as “an official register of the quantity, value, and ownership of real estate used in apportioning taxes.”¹ When Austria acquired Galicia, in order to establish a reliable basis for land taxation the authorities initiated land and tax reforms that required the measurement of all land properties in the new crownland. The first such survey, the Josephinian Cadastre (*Josephinische Kataster*) was initiated by an edict in April 1785 and was formally ended in the autumn of 1788. The Josephinian survey did not include Bukovyna. A second universal survey, the Stabile Cadastre (*Stabile Kataster*, sometimes referred to as the Franciscan Cadastre) was initiated by Emperor Francis I in 1817 and completed in 1861.² The task of surveying the entire empire mandated by the introduction of the Stabile Cadastre required decades. As a preliminary measure, the data in the Josephinian Cadastre was updated in 1819 and 1820, though work continued until 1823 in some locations. The results of this update are a collection of registers called the Franciscan Cadastre. These land and economic records do not elucidate familial relationships, but they can be used to determine the economic circumstances of your ancestors. The records are also useful for learning the names of all the landholders in a community.³

Units of Measure

The units of measure that were used in Galicia and Bukovyna changed several times during the period of Austrian imperial rule. In 1772, when the new crownland was acquired, the Polish system of units was maintained. These were codified into a Galician system in 1787 and used until 1856, when the units of Lower Austria were introduced. The latter, in turn, were replaced by the metric system in 1876. Caution is required when considering these units, because the various changes and languages used can create confusion. For example, the units of Lower Austria were already being used in some regions before they were officially introduced. In addition, some units, when carried over to a new system, retained the same name but had a different conversion value. This is the case

1 Webster's Ninth New Collegiate Dictionary, s.v. "Cadastre."

2 Gabriele Wessely, "A Short History of the Cadastre," unpublished essay by a member of the Bundesamt für Eich- und Vermessungswesen, Vienna, 1999.

3 Information about the Austrian cadastres can be found in Kain and Baigent, *The Cadastral Map*; John-Paul Himka, "A Neglected Source for Family History in Western Ukraine: The Josephinian and Franciscan Land Cadastres," *EEG* 1, no. 2 (1992): 5–10; Stoksykówna, "Galicyjski kataster gruntowy," 165–87; and Wincenty Styś, "Metryki gruntowe Józefińskie i Franciszkańskie jako źródła do historii gospodarczej Galicji (The Josephinian and Franciscan Land Registers as Sources for Galicia's Economic History)," *Rocznik Dziejów Społecznych i Gospodarczych* (Lwów [Lviv]) 2 (1932): 57–92.

with the Polish *morga* or *mórg*, which was equal to 0.59 hectares. When the *Joch* was introduced, it was close in value, but not equal, to the *morga*. Popularly, the *Joch* was called a *morga*, but it was not the same as the previous *morga*. Also adding to the confusion was the use of old units long after the new ones were introduced, not unlike the present situation in Canada, where many older people still refer to miles and acres rather than kilometres and hectares.

Matters are further complicated by the names given to units in languages other than the official one. The Austrian *Gulden* or florin (fl.) was called a *złoty reński* in Polish, a золотий ренський (*złoty renskyi*) in Ukrainian, and a *galben* in Romanian.⁴

The unit names printed in the cadastre registers are the Polish *sążeń*, *morga*, *cetnar*, *korzec*, *złoty reński*, and *krajcar* (together with their German equivalents). Grammatical factors (plural forms and case endings) and abbreviations have changed these to *sąż.*, *morgów*, *cetnarów*, *korcy*, *ZR.*, and *kr.*

The *sążeń*, pl. *sążni* (Ukrainian. сажень, pl. сажні), was a unit 1.78 metres long that was used to measure a field's length and width. The square *sążeń* served as a unit of area. In the records the term "square" is sometimes omitted, creating the misleading impression that the *sążeń* is a unit of area. In other instances, a square *sążeń* is indicated by "□ sąż."

The *morga* or *mórg*, pl. *morgy* (Ukr. морг, pl. морги), was a unit of area measurement equal to 0.59 hectares. When the 0.57- hectare *Joch* was introduced, Poles and Ukrainians continued calling that unit a *morga*. The *Joch* was subdivided into 1,600 *Klaftern*. A *Klafter* was equal to 3.59 sq metres, which was close to the area of one sq *sążeń*.

The *korzec*, pl. *korcy* (Ukr. корець, корці), was a unit of dry volume equivalent to 120.6 litres before 1787, and to 123 litres after that date. It was used for grain measurements.

Until 1787 the *cetnar*, pl. *cetnary* (Ukr. центнер, центнери), was a weight measurement equalling 64.8 kilograms. Thereafter it was equal to 40.5 kilograms.

The names of these four units in the four languages used in Galicia and Bukovyna were:

Polish	<i>sążeń</i>	<i>morga / mórg</i>	<i>korzec</i>	<i>cetnar</i>
German	<i>Klafter</i>	<i>Joch</i>	<i>Koretz</i>	<i>Centner</i>
Ukrainian	<i>сажень (sazhen)</i>	<i>morg (морг)</i>	<i>корець (korets)</i>	<i>центнер (tsentner)</i>
Romanian	<i>stînje</i>	<i>morgă</i>	<i>coreț</i>	<i>centner</i>

Although Austria introduced its own currency upon acquiring Galicia and Bukovyna, Polish money continued to circulate in Galicia for several decades. The same was true of Moldavian currency in Bukovyna. The basic Austrian unit was the gulden or florin (fl.), which was equal to sixty kreuzers (kr.). The Polish terms for them were the *złoty* and *grosz*. In 1857 Austria introduced a new monetary system in which one gulden was equal to one hundred kreuzers. Yet another system was introduced in 1900, where one *Krone* was equivalent to one hundred *Haller*. The following table summarizes the basic units of currency and how they were referred to in four languages. The units given are the basic ones, comparable to the dollar and cent. Other coins were also in circulation, just as there are nickels, dimes, and quarters. In 1862 the value of one *Gulden* was equal to forty-six U.S. cents.

⁴ Himka, *Galicia and Bukovina*, 115–55. The information on Austrian units of measure and currency presented in this section is derived from this source. It contains a comprehensive description of the systems, with tables of all their units.

German	<i>Gulden</i> (fl.)	<i>Kreuzer</i> (kr.)
Polish	<i>złoty reński</i> (złr or ZR)*	<i>krajcar</i> (kr.)
Ukrainian	<i>золотий ренський / zoloty renskyi</i> (ZR)*	<i>крейцер / kreitser</i>
Romanian	<i>galben</i>	<i>creițar</i>
German	<i>Krone</i> (K)	<i>Haller</i>
Polish	<i>korona</i> (kor.)	<i>Halerz</i>
Ukrainian	<i>корона / korona</i>	<i>зелер / heler</i>
Romanian	<i>coroană</i>	

* sometimes just *renski* (Polish) or *ренський / renskyi* (Ukrainian)

The Josephinian Cadastre

The Josephinian Cadastre (in Ukrainian, *Йосифінський кадастр / Iosyfin's'kyi kadastr*) dealt only with productive land. Initially the borders of a cadastral community were marked and surveyed, and then land parcels were numbered and their areas calculated. Under administrative supervision, local peasant committees measured the lengths and widths of rectangular parcels. More complex fields were surveyed by an engineer. Land was classified according to type (arable, meadow, gardens, forest, and so on). Every landowner was required to declare the income from each land parcel based on four main types of crops—wheat, rye, barley, and oats. If a different crop was grown, the income was entered in the column of one of the other crops. The owners declared the amount of seed sown (in units of *korzec*, pl. *korcy*) in each field and the corresponding harvest. Revenue from that parcel was determined from the submission and the average local price of grain. On domanial and other larger holdings where records had previously been kept, revenue was calculated on the basis of yields in the 1774–82 period.⁵ No maps were drawn during this project; field sketches were made (see chapter 7), but they were discarded once the assessments were completed.⁶

The results of the Josephinian survey are bound in volumes, a separate volume for each community. They are stored at the TsDIAL in fond 19. The books are referred to as the *Йосифінські метрики* (*Iosyfin's'ki metryky* / Josephinian Registers). The headings of the data pages are in both German and Polish. The format includes block headings, subheadings, and column headings. For most of a volume, the individual blocks and columns have the headings that are listed in figure 23. Where the data is summarized, a different format was used.⁷

5 Zakharchyshyna, *Iosyfin's'ka i Frantsyans'ka metryky*, 7–13.

6 Kain and Baigent, *The Cadastral Map*, 194.

7 TsDIAL, fond 19. Document provided by Brian J. Lenius. Note the use of a letter similar to “f” for s, as in *pofiadacza* (= *posiadacza*).

Column 1	Nro. Mieyscowego Porządku / Topographic Order No. [a sequential listing of all land parcels]
Column 2	Imie gruntowego posiadacza y Gruntu / Name of the landowner and [his] Land ⁸
	Nro. Domu / House Number
Columns 3–6	Nazwisko / Name [and] Liczba / Calculation Terazniejszey Miary gruntowey / of the Present Measurement of land Wysiew Ziarna / Sown Grain
Column 3	Pszenicy / of Wheat
Column 4	Żyta / of Rye
Column 5	Jęczmien. / of Barley
Column 6	Owsa / of Oats
Columns 7–10	Rozmiar / Measurements [of land parcels]
Columns 7–8	Sążni / in sążni
Column 7–9	Przez Chłopow / By Peasants ⁹
Column 7	w Dłuż / in Length
Column 8	w Szerz / in Width
Columns 9–10	□ Sążni / in sq. sążni
Column 9	Summa wynosząca / Total amount
Column 10	przez Geometrow / by Surveyors
Columns 11–16	Role / Tillage
Columns 11–12	Summa wynosząca / Total amount
Column 11	Morgów / of morgy
Column 12	□ Sążni / [in] sq. sążni
Columns 13–16	Pożytek Ziarna / Grain Harvest
	Korce / in korce
Column 13	Pszenicy / of Wheat
Column 14	Żyta / of Rye
Column 15	Jęczmienia / of Barley
Column 16	Owsa / of Oats
Columns 17–21	Łąki / Meadows
Columns 17–18	Summa wynosząca / Total
Column 17	Morgów / of morgy
Column 18	□ Sążni / of sq. sążni
Columns 19–21	Pożytek / Harvest
	Cetnarow / in Centners
Columns 19–20	Siana / of Hay
Column 19	Słod[kiego] / Sweet [variety]

8 For example, "the field beside the crossroad."

9 Most likely this means the land was measured by a committee of peasants and its supervisor.

Column 20	Kwaś[nego] / Sour [variety]
Column 21	Potraw / of secondary grass crops
Columns 22–25	<i>Lasy</i> / Forests
Columns 22–23	Summa wynosząca / Total amount
Column 22	Morgów / of morgy
Column 23	□ Sążni / in square sążni
Columns 24–25	Pożytek Drzewa / Wood Harvest
	Sążni / [in] sążni
Column 24	twardego / of hardwood
Column 25	miętkiego / of softwood

The Franciscan Cadastre

After the death of Emperor Joseph II in 1790, his successor, Leopold II, cancelled the Josephinian tax reforms and disbanded the cadastral commissions. Francis I, in turn, recognized the need for a new tax system and ordered another empirewide cadastral survey in 1817—the Stabile Cadastre. The decision to include mapping as part of the cadastre meant the process would take a very long time. For this reason, it was decided to reintroduce and update the Josephinian Cadastre as a temporary basis for taxation. Most of this work was completed in 1819 and 1820. Changes in land ownership, parcel size, and productivity were determined. As in the earlier cadastre, the information was recorded in separate books for each community. These volumes are stored at The TsDIAL in fond 20 under the title *Францисканські метрики* (*Frantsyskans'ki metryky* / Franciscan registers).

The Franciscan volumes have several sections, with different headings in each section. In the first section, parcel numbers are listed serially, then the corresponding owners, the land description, and the annual income. Further in the book, landholders are listed first, followed by a list of all their parcel numbers, the total area of their holdings, and a calculation of the annual income and tax.

Figure 24 shows an entry from the first part of a Franciscan register.¹⁰ Only the areas of the land parcels were entered, not their lengths and widths. This may suggest that no measurements were made and that the area was obtained from the Josephinian records. An extra line, which was not in the preprinted form, was drawn by the compiler in column 4 so that the house number could be entered. It was not given a column number in the list that follows. In the first two columns, only the new parcel numbers are given. Perhaps they were the same as the old ones, or the latter may have been omitted for some other reason. The absence of entries in the meadows (*Ląki*) and forests (*Lasy*) columns means that the listed individuals did not own either.

Column 1	Dawny Numer Topograficzny / Old Topographic Number ¹¹
Column 2	Nowy Numer Topograficzny / New Topographic number

10 TsDIAL, fond 20. Brian J. Lenius provided me with the two Franciscan documents.

11 That is, the Josephinian parcel number. Stoksikówna, "Galicyski kataster gruntowy," 173.

[illegible]

Figure 24: Franciscan land cadastre

Column 3	Imię gruntowego Posiadacza y Gruntu / Name of the Landowner and of [his] Land [no data]
	Numer Domu / House Number [no data]
Columns 4–6	Prawna Własność Grunta ¹² / Legal Ownership of the Land
Column 4	Dominikalne / Domanial
Column 5	Wolne / Free
Column 6	Rustikalne / Rustical ¹³
Columns 7–9	Rozmiar / Dimensions [in <i>sążni</i>]
Column 7	w dłuż / in length
Column 8	w szerz / in width
Column 9	Summa wynosząca / Total amount
Columns 10–17	Role / Tillage
Columns 10–11	Summa wynosząca / Total amount
Column 10	Morg / of <i>morgy</i>
Column 11	□ Sąż. / in sq. <i>sążni</i>
Columns 12–15	Trzyletny pożytek w Naturze / Three-year Yield in Kind [in <i>korcy</i>]
Column 12	Pszenicy / of Wheat
Column 13	Żyta / of Rye
Column 14	Jęczmienia / of Barley
Column 15	Owsa / of Oats
Columns 16–17	Roczny Szacunek pieniężny / Annual monetary Value
Column 16	ZR. / in fl.
Column 17	kr./ in kreuzers
Columns 18–25	Łąki / Meadows
Columns 18–19	Summa wynosząca / Total amount
Column 18	Morg / of <i>morgy</i>
Column 19	□ Sąż. / in sq. <i>sążni</i>
Columns 20–23	Roczny pożytek w Naturze / Annual yield in Kind [in centners]
Columns 20–21	Siano / of Hay
Column 20	słodkiego / sweet
Column 21	kwaśnego / sour
Columns 22–23	Potrąwu / second growth of crop in the same season
Column 22	słodkiego / sweet
Column 23	kwaśnego / sour
Columns 24–25	W Szacunku pieniężnym / Estimated monetary value
Column 24	Zł. / in fl.
Column 25	kr. / in kreuzers

¹² "Grunta" appears under the headings of columns 4–6.

¹³ Columns 4–5 refer not to ownership but to the type of land, that is, whether the land was domanial (belonging to the nobility), free, or rustical (belonging to peasants without distinction between free peasants and serfs). The Franciscan Cadastre was meant to be the basis for a new system of taxation, so the category "Wolne" most likely refers to land that was free or exempt from taxation. The latter category included church lands and perhaps other tax-exempt landholdings.

Columns 26–31	Lasy / Forests
Columns 26–27	Summa wynosząca / Total amount
Column 26	Morg / of <i>morgy</i>
Column 27	□ Sąż. / in sq. <i>sążni</i>
Columns 28–29	Pożytek drzewa / Yield of wood [in <i>sążni</i>]
Column 28	twardego / hardwood
Column 29	miętkiego / softwood
Columns 30–31	W Szacunku pieniężnym / Estimated monetary value
Column 30	ZR. / in fl.
Column 31	kr. / in kreuzers
Column 32	Uwagi / remarks

The records in the second part of a Franciscan register are more interesting in some ways. They list all of a person's landholdings and their total area, the income derived from them, and the taxes paid. The first entry in figure 25 reads:

Column 1	Numer porządkowy i Arkuszy szczegółowe / Series number and individual sheet, 34
Columns 2–4	Właściciela Gruntu / of the Landowner
Column 2	Nazwisko w porządku alfabetycznym tudzież Imię chrzestne / Surname in alphabetical order and then the Christian name, <i>Lenius, Michael</i>
Column 3	Numer Domu / House Number, 22
Column 4	Miejsce zamieszkania / place of residence, <i>Ebenau</i>
Columns 5–24	Wszystkich Gruntów każdego Posiadacza / All the Lands of every Owner
Column 5	Nowe topograficzne Liczby / new parcel Numbers [<i>Ten parcel numbers are listed, beginning with 172 and ending with 351</i>] ¹⁴
Columns 6–9	Prawna własność Grunta / Legal ownership of the Land ¹⁴
Column 6	Dominikalne / domanial
Column 7	Wolne / free
Column 8	Rustikalne / rustical, 10
Column 9	[Untitled, with no entries]
Column 10	Ogółem / Total, 10
Columns 11–12	Rozległość / Dimensions
Column 11	morg / in <i>morgy</i> , 22
Column 12	sążeń / in [sq.] <i>sążni</i> , 221
Columns 13–22	Iednoroczny przychód w pieniądzech / Annual monetary income
Columns 13–20	z / from

14 See the previous document for further information regarding these categories.

Columns 13–14	Półornych / Semi-arable [land]
Column 13	ZR. / in fl., 123
Column 14	kr. / in kr., 22
Columns 15–16	Łąk / Meadows
Column 15	ZR. / in fl., 10
Column 16	kr. / in kr., 53
Columns 17–18	Pastwisk. i Kraków / Pastures and Bush
Column 17	ZR. / in fl.
Column 18	kr. / in kr.
Columns 19–20	Lasów / Forests
Column 19	ZR. / in fl.
Column 20	kr. / in kr.
Columns 21–22	Ogółem / Total
Column 21	ZR. / in fl., 134
Column 22	kr. / in kr., 16
Columns 23–24	Roczny podatek gruntowy / Annual land tax
Column 23	ZR. / in fl., 11
Column 24	kr. / in kr., 3
Column 25	Uwagi / Remarks

Thus, Michael Lenius of Ebenau in Austria had an annual income of 123 fl. and 22 kr. from his semi-arable land and 10 fl. and 53 kr. from his meadow, and he paid an annual tax of 11 fl. and 3 kr.

The book *Йосифінська (1785–1788) і Францисканська (1819–1820) метрики: Перші поземельні кадастри Галичини. Показчик населених пунктів* / *Iosyfyn's'ka (1785–1788) i Frantsyskans'ka (1785–1788) metryky: Pershi Pozemel'ni kadastry Halychyny. Pokazhchyk naselenykh punktiv*. (The Josephinian and Franciscan Cadastral Registers: The First Land Cadastres of Galicia. Index of Populated Places), ed. P. Zahharchyshyna from materials compiled by P. Pyrozhenko and V. Sivers'ka (Kyiv: Arkhivne upravlinnia pry Radi Ministriv Ukraïns'koï RSR and Tsentral'nyi derzhavnyi istorichnyi arkhiv URSR u L'vovi, 1965) provides an index of all communities whose Josephinian and Franciscan Land Cadastre books are stored at the TsDIAL. The book's introduction describes the cadastres' historical background and procedures, while its index provides each community's name in both Ukrainian and Polish, its administrative location, and the Josephinian and Franciscan volumes' call numbers.

The Stabile Cadastre and Updates

On 23 December 1817 Emperor Francis I issued instructions for a new cadastre. Unlike the earlier Josephinian Cadastre where considerable assistance from local landholders was used to determine the area of simpler land parcels, the new survey was conducted by professional surveyors, who mapped the entire empire. This firm basis for property description and the fixed (stable) rate of taxation that would be instituted regardless of future incomes gave this cadastre its name, *Stabile Kataster* (Stabile Cadastre). After a region was surveyed, officials conducted a land assessment there. The most valuable product of the Stabile Cadastre is, undoubtedly, its map (*Katastermappe*, *Parzellenplan*).

Galicia was surveyed in two steps—the first between 1819 and 1830, and the second between 1841 and 1851 (chapter 7). By the time the cadastre was completed in the Tyrol in 1861, it was apparent that the changes that had arisen since the cadastre was begun would have to be accounted for. The first comprehensive revision was begun in 1869. All boundary and ownership changes were entered on maps, and where many changes occurred, new maps were drawn. A decree in 1883 stipulated that the cadastre had to be continuously updated (*Evidenzhaltung*).¹⁵

Figure 26 shows an update to the cadastre in 1874.¹⁶ Mostly self-explanatory, the left half of the form describes the old status of the land parcels after the detailed cadastral survey (*Alter Stand nach der Detail-Vermessung*), while the right side gives the new status after the rectification in the community (*Neuer Stand nach der Berichtigung der Gemeinde*). Column two, “Blatt.-Nr.” (Sheet Number), specifies the map section where the parcel can be found (see chapter 7). As an example, in the second block the properties listed are to be found on map section nine for that cadastral community (*Katastralgemeinde*). Changes occurred to the original surface area (*Ursprüngliches Flächenmass*) of parcel number 337 and *Bauparzelle*, or building parcel number (*Bp*) 190. The former had an area of 257 *Klafter*, and the latter, 132 *Klafter*, for a total of 389. The new figures show that parcel number 337 was divided into two parcels, 337/1 and 337/2, with the respective areas of 243 and 19 *Klafter*. The *Bauparzelle* was reduced in area from 132 to 127 *Klafter*.

Other Land Records

At the same time as the cadastres were completed and later updated, other activities resulted in the creation of related records. There is no tabulation or comprehensive description of the available voluminous cadastral and agrarian reform records. The Josephinian reforms of the 1780s, the abolition of serfdom in the Austrian Empire in 1848, and subsequent agrarian and tax surveys resulted in many types of significant records that, when combined with the cadastres and their updates, can be used to determine the economic status of several generations of ancestors. Two documents (figures 27, 28, 29 below) connected with the peasant emancipation and later agrarian reforms are included here to illustrate the type and availability of these records.

The end of serfdom was an epochal event. Because peasants' obligations to the nobles were abolished, the imperial government in Vienna had to pay reparations to the nobles for their losses. For this purpose, two commissions were established in Eastern Galicia in October 1850—one in Lviv and the other in Stanyславiv (now Ivano-Frankivsk). In 1853 the Stanyславiv commission was disbanded, and its work was continued by a special section of the Lviv commission, which completed its work in 1856. The results of the Ministerial Commissions on Matters of the Emancipation from the Obligations of Serfdom (Міністерські комісії у справах звільнення від панщинних повинностей) are preserved at the TsDIAL in fonds 168 (Lviv) and 488 (Stanyславiv).¹⁷ Matters relating to indemnification, the termination of serfdom, disputes, and similar topics continued for decades after the disbanding of the Lviv commission. Subsequent commissions and administrative bodies produced records that

15 Kain and Baigent, *The Cadastral Map*, 199–202.

16 APPrz, Zespół Archiwum geodezyjne, Chotyniec, operat, sygn.1.

17 In German and Polish, Міністерські комісії у справах звільнення від панщинних повинностей / Ministerski komisii u sprawach zwolnienia від panshchynnykh povynnostei is Kommissionen für Grundentlastung and Komisje Ministerialne dla Spraw Indemnizacyjnych respectively.

are stored in other TsDIAL fonds, most notably fond 146. Its *opysy* 39 and 89–99 deal directly with indemnification. Materials pertaining to servitudes (rights to forests and pastures) are in *opys* 64. Related records can also be found in fonds 165 (*opys* 8), 575 (*opys* 1), 149 and other fonds.¹⁸

The process of indemnification involved the compilation of peasant names and their obligations to the manor. Figure 27, a document created by the Ministerial Commission on the Emancipation from the Obligations of Serfdom, shows the amount of grain a lord received from individual serfs.¹⁹ From this amount, monetary compensation that was to be paid to the lord was calculated.

Spis powinności podany przez prawodzierzcę / List of obligations as provided by the entitled

Column 1	Liczba porządkowa / Sequence number, 28
Column 2	Jakość obowiązanych (kategoryja posiadaczy gruntu) i tychże / Status of those obligated (the category of landowner) Imię i Nazwisko / Given name and Surname, <i>Kazio Kamiński</i>
Columns 3–7	Posiadłości gruntowe zapisane / Recorded landholdings Numer / Quantity
Column 3	w konskrypcji pod Nr. domu / assigned to a house no., 261
Column 4	we fassyi urbarialnej z roku 1820 / in the urbarial [fascicle] of 1820 [the Franciscan cadastral records], 216
Column 5	w indywidualnym arkuszu przychodu gruntowego pod subreparycją / in the individual land-income sheet subject to repartition, ²⁰ 118
Columns 6–7	w prowizoryjum podatku gruntowego w ogólnej objętości płaszczyzny mające / in the provisional land tax for the total area of the property
Column 6	Morgów / [in] <i>morgy</i> , 9
Column 7	Sążni □ / [in] <i>sq. sążni</i> , 654
Columns 8–23	Obowiązany uiszczać ma a) w ziemiopłodach, a mianowicie: / The obligated person has to deliver (a) in fruits of the earth, namely: ²¹
Columns 8–16	w głównych zbożach / in principal grains
Columns 14–16	Owsa po 57 złr. / Oats [valued] at 57 fl. [per <i>korzec</i>]
Column 14	korcy, 3 / [in the amount of] 3 <i>korcy</i>
Columns 15–16	wartość pieniężna / [whose] monetary value [is]
Column 15	fl., 2
Column 16	kr., 52 ²²

18 Ольга Гневищева et al., *Центральний державний історичний архів України, м. Львів: Путівник* / Ol'ha Hnivyshcheva et al., *Tsentrāl'nyi derzhavnyi istorychnyi arkhiv Ukraïny m. L'viv: Putivnyk* (The Central State Historical Archive of Ukraine in Lviv: A Guide), ed. Diana Pel'ts and Halyna Svarnyk (Lviv: TsDIAL, 2001), 113–114, n. 57.

19 TsDIAL, fond 168, *opys* 2, *sprawa* 495. Document for the village of Vetlin (Wietlin). Unfortunately, my notes do not include a date.

20 I have not been able to determine to which survey the question in column 5 refers.

21 Columns 8–23 are organized in groups of three with the same column headings. In this example, only columns 14–16 have an entry.

22 Oats were the only grain listed in the document. At a price of 57 kr. for one *korzec*, three *korcy* were worth 171 kr. One fl. was worth 60 kr., so the total value was rounded off to 2 fl. and 52 kr.

[illegible]

Figure 27: Indemnification record

Columns 23–24	Wartość ogólna wszystkich ziemiopłodów głównych i innych / The total value of all fruits of the earth, principal and others, [is]
Column 23	fl., 2
Column 24	kr., 52
Columns 25–27	Powinności wzajemne prawodzierzcy / Mutual obligations of the entitled
Column 25	Nazwa tychże / Their names
Columns 26–27	Wartość pieniężna tychże podług cen pojedynkowych / Their monetary value according to the unit price
Column 26	fl.
Column 27	kr.
Columns 28 and 29	Potrąciwszy powinności wzajemne z powinności poddańczej, wynosi ogólna wartość wszystkich rocznych powinności w ziemiopłodach na pieniądze / Having deducted mutual obligations from the obligations of serfdom, the total annual worth of all obligations in fruits of the earth amounts to
Column 28	fl., 2
Column 29	kr., 52
Column 30	Te powinności poddańcze i wzajemne powinności umieszczone są w opisaniu tabelarnym lit. A. pod L. porządk. [Liczba porządkowa] / These serf obligations and mutual obligations are set in the tabular presentation of the letter A under the sequence number
Column 31	Uwaga podającego / Commentary of the person reporting

In May 1869 a Crownland Land-Tax Commission was created in Lviv, with sub-commissions in Cracow and Ternopil, to determine the profits derived from all fields and to establish a corresponding tax.²³ The commission's appraisals generated a "journal" for each landholder, which is illustrated in figures 28 and 29 below.²⁴

The commission's records are stored at the TsDIAL. They list all landowners in a community, their land parcels' numbers and sizes, and the revenue derived from them. The forms are bilingual, in Polish and Ukrainian. The Ukrainian version is printed in Church Slavonic characters rather than the civil Cyrillic. The title page provides the following information for each landholder:

23 Hnievysheva et al, *Tsentral'nyi derzhavnyi istorichnyi arkhiv*, 116. This commission may have been responsible for updating the cadastral maps (see chapter 7). The commission's names in Ukrainian, German, and Polish were: Крайова земельно-податкова комісія (Kraiova zemelno-podatкова komisiia), Grundlasten Landes-Kommission, and Krajowa Komisja Podatków Gruntowych.

24 TsDIAL, fond 186, *opys 1, sprava 4228*.

Liczba rozrządkowa { 24
 Nr. тиску
 Край коронный { Вислица
 Powiat szasunkowy { Jarosław
 Покѣтъ оцѣнки



Wyciąg — Вытягъ

Z — изъ

obliczenia pomiaru i oszacowania — очерка помѣру и оцѣненія

(aktusz posiadłości gruntowej) — листъ о вѣдомости покѣтностей

potrzebny do prowadzenia reklamacyj — въ цѣли полонія възраженій

na zasadzie § 37 ustawy z dnia 6 kwietnia 1879
 (Dz. u. p. Nr. 54).

на подставѣ § 37 закона въ днѣ 6. Цвѣтня 1879
 (В. з. А. Nr. 54).

Właściciela gruntu { Nr. domu { 24
 Pozyskacz gruntu { Nr. domu {
 Nazwisko { Podnarz Józef
 Imię {
 Miejsce zamieszkania {
 Мѣстце обитанія { Chyżymice

Posę sprawodawcy {
 Число сосподателей {

Figure 28: Austrian agrarian-reform document

Liczba porządkowa Nr.	текучій / Sequence number, 34
Kraj koronny	Край коронний / Crownland, <i>Galicya</i> .
Powiat szacunkowy	Повѣтъ оцѣнки / Appraisal district, <i>Jarostaw</i>
Powiat podatkowy	Повѣтъ податковий / Taxation district, <i>Jarostaw</i>
Gmina	Громада / Rural district, <i>Chotyniec</i>

Wyciąg — Вытягъ / Extract
z — изъ / from

obliczenia pomiaru i oszacowania — очерка помѣру и оцѣненія /
the calculation of the [land] survey and assessment

Underneath the above title, the document states in Polish and archaic Galician Ukrainian that in accordance with imperial statute no. 37 of 6 April 1879, published in the herald of state laws, no. 54, the landowner is required to provide the following information:

Nr. domu	Nr. дома/House no., 34
Nazwisko	Имя / Name <i>Bodnar, Hnat</i>
Miejsce zamieszkania	Мѣстце обитанія / Place of residence, <i>Chotyniec</i>
Ilość współwłaścicieli	Число соспѣлдателѣй / Number of co-owners [left blank]

This evaluation is shown in part in figure 29.

Column 1	Nr. Arkusza mapy	Nr. листа мапы / No. of the map sheet, 9, etc.
Column 2	Nr. parceli	Nr. парцелі/ (оуцастка) / No. of the [land] parcel, 950, etc.
Column 3	Liczba wykazu hipotecznego	Число вкладки въ грѣнтовой книзѣ / Number of the entry in the land book
Column 4	Nazwa niwy	Названіе устороня / Name of the field, <i>Pomiarki</i>
Columns 5–11	Gruntu Грунтового участка / The Land parcel's	
Column 5	rodzaj uprawy	родъ управы/ type of land, <i>Ląka</i> / meadow [at the bottom] Zniesienie Внось / Carried forward}
Column 6	klasa класа / class, 4, etc.	
Columns 7–11	powierzchnia ogółem	объемъ плоскости / total surface
Column 7	morgów	морг. / in morgy
Column 8	saż. □ □ саж. / in sq. sażni, 139, etc. [at the bottom, carried forward] 1551	
Column 9	hkt.	гкт. / in hectares
Column 10	ar.	ар. / in ares [= 100 sq. m.]
Column 11	m. □ □ м. / in sq. m.	

№. аркуша мапу	№. парцелі	№. парцелі (фракція)	Лісба выказу гірскога- Тисао вкідати в грібн- Токоні князів	Nazwa piwy Назваіе усторонья	Grunt Грунтоного участка				Dochód czysty Чистый доходъ	Uwaga Примѣчаніе
					rodzaj uprawy родь управы	klasa класа	powierzchnia ogółem объемъ площины	szereg мѣрғ.		
1	2	3	4	5	6	7	8	9	10	11
9	950		Pamiarbi	Pala	4	139	✓		22	
9	951		"	Pala	4	509	✓		101	
8	1816		"	Pala	6	652	✓		41	
9	1817		"	Pamiarbi	4	24	✓		1	
9	1818		"	Pala	5	614	✓		76	
9	1819		"	Pala	4	359	✓		72	
9	1820		"	Pala	4	147	✓		29	
9	1844		"	Pala	4	28	✓		4	
9	1842		"	Pala	4	89	✓		18	
10	2817		Właściwość	Pala	6	391	✓		24	
9	2818		"	Pala	5	205	✓		601	
				Zantestione Buocz.		5	1551		1049	

Figure 29: Austrian agrarian-reform document

Columns 12–13	Dochód czysty	Чистый доходъ	/ Net revenue
Column 12	zł	зол.	/ guldens, 1, etc.
Column 13	ct.	кр.	/ kreuzers, 22, etc.
Column 14	Uwaga	Примѣчаніє	/ Remarks

Generally, a cadastral map for a community consisted of many sheets. For example, the parcel described on line 1 of figure 29 is on sheet 9.

Specific areas or locations of fields within a *gmina* were often referred to by local names. Parcels 1–9 in column 4 were in an area called Pomiarki.

In column 5, the parcels are described as being *łąka* (meadow), *rola* (tilled field), or *pastwisko* (pasture).

The combined area of the 11 parcels in column 8 is 3,151 sq. *sążni*, or 1 *morg* (= 1,600 sq. *sążni*) and 1,551 sq. *sążni*. In column 7, the latter figure was added to the 4 *morgy* of parcel 11 to produce the combined parcel area of 5 *morgy* and 1,551 sq. *sążni* at the bottom of columns 7–8.

In the same way, in columns 12–13 the combined net revenue of all the parcels was 7 guldens and 349 kreuzers, which was converted to 10 guldens and 49 kreuzers (from 1857, 1 gulden equalled 100 kreuzers). In column 13 the abbreviation “ct.” means “cent,” which was sometimes used as a synonym for “kreuzer.”

Records such as the above have not been preserved for all villages, and those that do exist are sometimes incomplete for certain villages. John-Paul Himka's *Galician Villagers and the Ukrainian National Movement in the Nineteenth Century* (Edmonton: CIUS, 1988) presents a socio-political history of the period when these records were being created.

The abolition of serfdom in the Russian Empire in 1861 involved similar indemnification schemes and resultant difficulties. There the nature of peasant society and its emancipation, along with a complete portrayal of Russian imperial society and government, is described in detail in V. O. Kluhevsky's *History of Russia*, 5 vols. trans. C. J. Hogarth (1911–31; reprint, New York: Russell and Russell, 1960) and Anatole Leroy-Beaulieu's *Empire of the Tsars and the Russians*, part 2, *The Institutions* (1902–1905; reprint, New York: AMS Press, 1969).

Chapter 12: Other Overseas Resources

- Confession Lists
- Revision Lists, Family Lists, and Censuses
- Austrian Military Records
- Works on the Nobility
- Emigration Records

Confession Lists

A confession list (Russian: исповедная роспись) is a church record that indicates whether an individual annually participated in a confession. These records were generally created at Easter, when everyone was expected to confess. Confession lists are very valuable because they provide the names of parishioners, their children, and their respective ages. This type of record was kept by both the Russian Orthodox Church and the Catholic Church. *Status animarum* (the state of souls) is the Catholic Church's official Latin name for those records. Many Roman Catholic records are preserved. Unfortunately, no records were available for the Greek Catholic parishes I researched. But their inclusion in archival inventories indicates such records were kept by the Greek Catholic Church and are available for some locations. Figure 30 is an example of a 1779 Russian Orthodox confession list.¹

The extreme left column, titled “дворовъ” (of households) records the number of houses (not to be confused with a house number). The next two columns are titled “Число” (number), beneath which is “Людей” (of people). The number of people is recorded in separate columns for males and females. “Муж” is the compiler's abbreviation of “Мужескаго пола” (of the male sex); likewise, in the next column, “Жен” is short for “Женскаго пола” (of the female sex). This particular page begins with the 243th listed female and the 245th listed male.

The next column, “посполития и ихъ домашніе” (commoners and their family members), repeats a pattern:

- the man's name
- his wife's name (preceded by “Жена его” [his wife])
- the heading “дѣти ихъ” (their children)
- the children's names

The first three names in this document, Mariia, Afanasii, and Evdokiia, are those of children whose parents had been listed on the previous page. The first man, number 246, is Andrei Obushnii. On the next line is his wife, Uliiana (“жена его Уліяна”). Below her name are the names of their children, Elena, Leontii, Andrei, Iosif, and Uliiana. Listed also with that family is Zenoviia Tkalikha. After her follow the names of Grigorii Liashenko, his wife Ksenia, and their children Petro,² Anna, and

1 LDS microfilm 1924995, Orthodox Consistory of Pereiaslav-Boryspil, fond 990, *opys 1, sprava 1371*.

2 Curiously, the son's name is given in Ukrainian instead of its Russian form (Petr).

№	Ім'я	Вік	Поводом	№	Ім'я	Вік	Поводом
243	Марія	15		15			
245	Афанасій	4		6			
246	Варвара	15		10			
247	Ангеліна	16		16			
248	Анна	14		6			
249	Ангеліна	5		4			
250	Анна	50		46			
251	Анна	17		15			
252	Анна	35		30			
253	Анна	2		6			
254	Анна	5		50			
255	Анна	11					

Figure 30: Confession list

Melaniia. Next are Khvedor Liashenko, his wife Stefanida, and their children Grigori, Anna, and Melaniia. The last names on the page are those of Evdokiia Liashenkova and her son Anton.

The next two columns, titled “Муж[ского пола]” and “Жен[ского пола],” appear below the heading “Лѣта рода” (Years since birth). The ages listed in the first three entries are fifteen, four, and six. The age of woman no. 248 was erroneously entered in the male column. The last three columns, like all the others, are handwritten and are not always in the same words on every page. They share the heading “показаніе дѣйства” (evidence of activity) and ask, in turn, “кто билъ у исповѣди и святаго причастія” (who went to confession and took holy communion), “кто исповѣдался токмо а не причащался и законѣмъ винословіемъ” (who confessed only but did not take communion and [did not] for legitimate reasons), and “которые у исповѣди не били” (who did not go to confession). Rather than answer all three questions, the priest who made the entries simply indicated whether an individual had been to confession and taken communion, writing either “били” (were) or “не били” (were not).³ The first set of brackets encloses names of people who did not, while second shows people who did, and so on down the list.

Revision Lists, Family Lists, and Censuses

Revision lists were not created in the Austrian Empire, but are a valuable resource for those with roots in the Russian Empire. Their origin lies with Peter I’s decision to switch from taxing households to taxing individuals. Sometimes called a poll-tax census, a revision list (ревизская / ревизская сказка [revizskaia / revizhskaia skazka]) was a compilation of all individuals in a every family in a community. The lists were organized according to social status or occupation. Such censuses occurred periodically between 1719 and 1858. The first one to include the Ukrainian gubernias was the fourth, in 1781–82. Subsequent revisions occurred in 1794–95, 1811, 1815–17, 1833–35, 1850–51, and 1857–58.⁴

Revision lists were kept at the county (*uezd*) treasury office, and a copy was made for the treasury in the gubernial capital. Today they are stored in Ukraine’s oblast archives.⁵ The records of all communities in a gubernia are grouped according to *uezd* and sometimes organized further according to *stan* (status).⁶ The information that is provided includes the name and surname of the head of the household, the names of his wife and children, everyone’s ages at the previous revision, their present ages, and if any deaths occurred between the two surveys. Some revision lists have been microfilmed by the LDS and can be ordered at local FHCs.

Before the last revision in 1858, similar records of all urban and rural taxpayers, commonly referred to as family lists, were compiled and updated until the twentieth century. The Russian imperial army used these lists to compile the names of males who were eligible for the military draft. As of 1874, the clergy were required to use parish records to verify the data on family lists. In 1885 this responsibility was transferred to the *volost* (rural district) administration.

3 The Russian spelling of some words in this document is not correct. They should be written *были*, *не были*; *причащался*, *не причащался*; *законнымъ*, *не законнымъ*; *которые*, *не которые*; and *были*, *не были*.

4 Joseph B. Everett, “‘Soul’ Searching in the Russian Censuses of the Eighteenth and Nineteenth Century,” *FEFFHS Newsletter* 5, nos. 3–4 (1998): 34–43.

5 ChaeRan Y. Freeze, “Following the Paper Trail: Genealogical Resources in the Ukrainian and Moldovan Archives,” in *Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Inventories* (Secaucus, N.J.: The Miriam Weiner Routes to Roots Foundation; New York: YIVO Institute for Jewish Research, 1999), 10.

6 Everett, “‘Soul’ Searching in the Russian Censuses,” 41.

Unlike the revision lists, new family lists were not created at periodic, fixed times. Instead, after they were compiled, the data was updated and supplemented irregularly. The process was not carried out uniformly throughout the empire, so different regions will have different patterns in the updating process. Data found in the family lists is organized according to gender. The names, surnames, ages, births and deaths since the last compilation, and notes on military service were entered for the male members of a family. In the female section, wives' first names and patronymics, their husbands' surnames, the names of their daughters, their ages, and all marital and death information since the last update were included.⁷

The only universal census in the Russian Empire of a type comparable to North American censuses occurred in 1897. Reportedly many of the returns were destroyed in St. Petersburg, but some have survived in local archives. The census forms differ according to five categories of enumeration—peasants, landed estate, urban residents, military personnel, and a category for a variety of other, minor groups. Individuals were queried about their name, age, marital status, position, place of birth, religion, language, education, and other matters.⁸ The revision lists and other Russian imperial records provide a picture of Ukrainian society in past centuries. The various social strata and their relationship to the state is described in much detail in Kluchevsky's *History of Russia* and Leroy-Beaulieu's *Empire of the Tsars and the Russians*.

Surprisingly, the Austrian censuses of 1869, 1880, 1890, 1900, and 1910 have been absent in genealogical research.⁹ Polish archives have some returns in their collections, but they are for only a few isolated places.¹⁰ Their apparent unavailability may mean that they were destroyed after aggregate data was compiled.

Austrian Military Records

There are numerous types of Austrian military records, but their value for Ukrainian researchers is diminished by two factors. First, records are extant from the beginning of Austrian rule in Galicia, but at that time only a small percent of the population was inducted into the army. Second, the records for Galicia after the introduction of universal conscription in 1868, which would have included most of the male population, are not available. After the collapse of the Austro-Hungarian Empire, personnel records from 1869 to 1918 pertaining to locations other than those in present-day Austria were returned to or left with the successor countries. In 1918 the successor country that acquired Eastern Galicia was Poland. It is believed that these records have been lost or destroyed.¹¹ A few miscellaneous Austrian military records are stored in fond 780, *opysy* 1, 2, 3, 3-s, and 4 at the TsDIAL.¹²

7 The information about the family lists was provided by Kahlile Mehr, collection development specialist with LDS in Salt Lake City.

8 Thomas K. Edlund, "The 1st National Census of the Russian Empire," *FEEFHS Quarterly* 7, nos. 3-4 (1999): 88-97.

9 "Austrian Census Returns, 1869-1910, with Emphasis on Galicia," *Pathways and Passages* 7, no.1(1990): 20-22.

10 Gayle Riley Schlissel, "The Austrian Census for Galicia," *Galizien German Descendants* 19 (1999): 35.

11 Christoph Tepperberg, "The Austrian War Archives in Vienna (Kriegsarchiv Wien) and Its Records Pertaining to Personnel," *EEG* 8, no. 4 (2000): 12.

12 These records are described in Andrii Krawchuk, "The 'Vereinigste Wehrevidenzstellen in Wien' (VWW) Collection: Pre-Soviet Records of Military Service in Western Ukraine," *EEG* 5, no. 2 (1996): 21-22. Most of them are the files of disabled soldiers, though some other material is also present.

Initially, those recruited were required to be available throughout their lives. This did not mean, however, that soldiers spent their entire lives in the army. After fourteen years of service they were furloughed, and they were recalled only when required. An eight-year term of service was introduced in 1845. When universal conscription came into force in 1868, the term was reduced to three years of active service, followed by nine years in the reserve.¹³

Austrian military records, except for those retained in or returned to successor states, are stored at the Kriegsarchiv in Vienna. Over thirty types of personnel records are to be found there, some of them indexed. For regular soldiers, the records most frequently used by researchers are the *Musterlisten und Standestabellen* (muster rolls and personnel rosters), *Grundbücher/Grundbuchsblätter* (basic service-record sheets), and the *Militärmatriken* (military-parish registers). For commissioned officers, the *Conduitelisten* and *Qualifikationlisten* (officer evaluation lists) provide a wealth of details.¹⁴

The *Musterlisten und Standestabellen* are available for the years 1740–1820. After 1768 the *Musterlisten* were roll calls of regiments taken during annual inspections. The *Standestabellen* tabulated changes in the muster rolls, which include the soldier's surname, first name, rank, place of birth, age, religion, marital status, civilian occupation, and stature, and the names and ages of his children.¹⁵

The *Grundbücher/Grundbuchsblätter*, which replaced the *Musterlisten*, cover the period 1820–1918 and provide similar information. Of course, since the records for Galicia during the years 1867–1918 are missing, it is only for the five decades before 1867 that research will be possible in these or any other personnel records. The record sheets (*Grundbuchsblätter*) were initially bound into books (*Grundbücher*), but they were later stored as sheets. After 1868 the *Grundbuchsblätter* were not sent to Vienna, but were kept by the regiments in their locations.¹⁶

The *Militärmatriken* are military parish registers that record the baptism, marriage, and death data of military personnel and are very similar to church metrical books. Regiments had parishes that were separate from the civilian parishes in the area.

The *Conduitelisten* (1823–69) provide much more biographical detail than what was included in the records of the regular soldiers. They were replaced by the *Qualifikationlisten* (1869–1918), which, apart from the standard data, included information about an officer's financial standing, decorations, special abilities, health, and military knowledge, countries visited, behaviour, and other remarks.¹⁷

In addition to the above major collections, there are records pertaining to disabled persons (*Invalidenakten*, 1918–45), lists of prisoners of war (*Kriegsgefangenenlisten*, 1914–18), records of patients in military hospitals (*Spitalsvormerkblätter*, 1914–18), casualty lists (*Verlustlisten*, 1914–18), burial records (*Kriegsgräberakten*, 1914–18), and other documents. There are also record groups for navy personnel.¹⁸

13 Karen Hobbs, "Recruiting Rules of the Austrian Army," *EEG* 11, no. 2 (2002): 6–24; and idem, "Austrian Military Records: Determining the Recruiting Regiment," *EEG* 11, no. 3 (2003): 8–23. These two articles provide comprehensive information about many aspects of Austrian military service.

14 Christoph Tepperberg, "The Personnel Records of the Austrian War Archives (Kriegsarchiv)," *EEG* 5, no. 4 (1997): 18–19. A short history of the Kriegsarchiv, a description of resources preserved, illustrations of some sample documents, methods of accessing the archive, and other useful facts are featured in another article by Tepperberg, "The Austrian War Archives in Vienna (Kriegsarchiv Wien) and Its Records Pertaining to Personnel," *EEG* 8, no. 4 (2000): 9–24. The Kriegsarchiv's address is: Nottendorfergasse 2, AB1030 Wien, Austria. Visitors to Vienna can easily get to the archive by taking the U3 subway line and getting off at Erdberg, the final station. The Kriegsarchiv is across the street from the station.

15 Tepperberg, "The Austrian War Archives in Vienna," 14.

16 Ibid., 16.

17 Ibid., 19–20.

18 Tepperberg, "The Personnel Records of the Austrian War Archives," 18–19.

Records can be accessed by writing to the Kriegsarchiv, doing research there in person, or by ordering the necessary films from the LDS and viewing them at an FHC. Not all the records kept at the archive have been filmed, but the four major types described above have. A description of the Kriegsarchiv's holdings is available on its Web site, which can be reached by a link from the Österreichische Staatsarchiv (Austrian State Archive) Web site <www.oesta.gv.at>. If an ancestor was an officer, finding the appropriate record is not difficult because those records have been indexed. For enlisted or conscripted soldiers, whether you write to the archives, visit the archives, or order the microfilm at an FHC, no research is possible until you determine in which regiment your ancestor served.

Several sources discussed below can be used to determine a regiment number—the works of Kasperkovitz, von Wrede, the *Hof- und Staats-Handbuch der Österreichisch-Ungarischen Monarchie*, and the annual military schematisms. In addition, the locations of most regiments in Galicia before 1865 have been listed by Jim Tye.¹⁹ In determining the correct regiment, keep in mind that its location was not always the same as the recruitment area, that regiments were not necessarily stationed at a single location for their entire history, and that sometimes new regiments were established from former ones.

Otto Kasperkovitz's "Dislokations-Verzeichnis des Heeres und der K. u. K. Marine, 1649–1914" is an unpublished manuscript at the Kriegsarchiv that lists the locations of all the regiments from 1649 to 1914.²⁰ Caution is required when using the information in this source, because there are instances when a regiment's recruitment area was not the same as its location. To confirm the proper recruitment location, Alphons Freiherr von Wrede's *Geschichte der K. und K. Wehrmacht: Die Regimenter, Corps, Branchen und Anstalten von 1618 bis Ende 19 Jahrhunderts*, 5 vols. (Vienna: Seidel und Sohn, 1898–1905) can be consulted.²¹

The *Hof- und Staats-Handbuch der Österreichisch-Ungarischen Monarchie* is an official annual Austro-Hungarian directory that provides a wide range of useful information for the entire empire.²² In the section pertaining to the armed forces, the following data is available about every regiment: its number (listed sequentially), the year it was formed, its name, the commander's name, the headquarters, and the recruitment district.

The annual military schematisms are valuable because they list regiments' locations and specify their recruitment area for the year they were issued. With some exceptions, the regiments and their recruitment locations remained the same for long periods. Figure 31 shows part of a page from *Schematismus für das Kaiserliche und Königliche Heer und für die Kaiserliche und Königliche Kriegsmarine für 1906*.²³ These guides were published every December for the following year. Thus the 1906 schematism was published in December 1905. In the latter part of the nineteenth century, these books included a map displaying the locations of all regiments in the empire. In figure 31 we see that Galician Infantry Regiment 77's headquarters (*Regimentsstab*) was at Przemyśl; Battalion 1 headquarters (*Batstab*) was located at Sambir ("Sambor"); and battalions 2, 3, and 4 were stationed

19 Jim Tye, "Austrian Military Records," *The Eaglet* 3, no. 2 (1983): 61–69.

20 The abbreviated phrase "K. und K." ("Kaiserliche und Königliche"), which is often seen in Austrian documents, is translated as "Imperial and Royal."

21 Kasperkovitz's manuscript is available on LDS microfilm 1186632, item 1; and von Wrede's volumes are on microfilms 1186632, 1186633, 1187917, 1187918, and 1187919.

22 In Canada, volumes issued in various years are available at the universities of Toronto and Manitoba.

23 Earlier schematisms had the title *Militär-Schematismus für* [year].

at Przemyśl. Though the regimental headquarters and most of the battalions were at Przemyśl, the recruitment district (*Ergänzungsbezirkskommando*) was elsewhere, namely, in Sambir district. The following lines indicate that the regiment was formed in 1860 out of two battalions in Regiment 9 and one battalion in Regiment 10. Therefore, if your ancestor lived in Sambir district (*Bezirk*) in 1906 and was of conscription age, he would have been recruited for Regiment 77 headquartered in Przemyśl. With this knowledge, films can be ordered for that regiment and for a specific time period. Film numbers of the appropriate regiment can be found by checking the LDS on-line catalogue or at an FHC.

Abbreviations of some types of regiments include:

DR	Dragoner Regiment
FAR	Feld Artillerie Regiment
HR	Husaren Regiment
IR	Infanterie Regiment [the most common type]
MDp	Montur Depot
UR	Ulanen Regiment

A corollary to the general collection of materials at the Kriegsarchiv is a set of *Grundbücher* for a Ukrainian battalion organized by the Austrian authorities during the turbulent Revolution of 1848–49. This Ruthenian Mountain Rifleman Battalion was formed in 1849 and disbanded in 1850. The volunteers were recruited from the districts of Berezhany, Kolomyia, Stanyslaviv (now Ivano-Frankivsk), Stryi, Sambir, and Lviv. Myron Momryk examined the battalion's registers and published a name index of over 1,600 recruits. The registers are on LDS microfilms 1431225 and 1431226.²⁴

Genealogists have not examined the records of the Russian Imperial Army sufficiently enough to provide a detailed description of the extent and type of records available. Because these records were created by the empire's central authorities, they were held centrally and are now stored at the Russian State Military Historical Archive in Moscow:

Rossiiskii gosudarstvennyi voenno-istoricheskii arkhiv
107005 Moskva
ul. Vtoraia Baumanskaia, 3
Russia
telephone: (095) 261-20-70; fax: (095)267-18-66
www.rusarchives.ru/federal/rgvia

Works on the Nobility

The origins of the Ukrainian nobility go back to the times of Kyivan Rus'. Polish and Russian domination over Ukraine in subsequent centuries resulted in the gradual assimilation of the

24 Myron Momryk, "Nominal Index to the Register Books of the Ruthenian (Ukrainian) Battalion of Mountain Riflemen, 1849–50," *EEG* 6, no. 1 (1997): 10–23.

570

77.

Galizisches Infanterieregiment

Regimentsstab: Przemyśl

1. Batstabs: Sambor 2. Przemyśl 3. Przemyśl 4. Przemyśl

Ergänzungsbezirkskommando: Sambor

Mit 1. Februar 1860 formiert aus zwei Bataillonen des Linieninfanterieregiments Nr. 9 und einem Bataillon von Nr. 10; 1860—1894 Carl Salvator, Erzhzog. FML.
(Zweiter Inhaber war: von 1860—1869 Kuzewich v. Szamobor, Emil Freih., FZM.)

1892 Philipp Herzog von Württemberg

Oberste { Rizy Franz EKO R. 3. MVK. ♂ @ D3. Regkomd.
Hoppner Franz @ D3.

Oberstleutnant

Suberle Ladislaus ♂ @ D3.

Majore

Hummel Heinrich ♂ @ D3. Komd. 3. Bat.

Dubský Joseph ♂ @ D3. Komd. 1. Bat.

Madziara Anton ♂ @ D3. Komd. 4. Bat.

Gąsienicki Jakob ♂ @ D3. Komd. 2. Bat.

Hauptleute 1. Klasse

Brenner v. Flammenberg Johann ♂ @ D3.

Nosek Jakob ♂ @ D3.

Kammer Franz @ D3.

Sohwanda Emil @

Härtlein Alfred @

Reisner Froh. v. Lichtenstern Franz @

Ulrich Carl ♂ @

Schoffer Franz @

Klär Richard @

Pollak Siegmund @

Rigger Ludwig @

Fally Heinrich @

Hauptleute 2. Klasse

Neuber Carl @

Neumann Alexander @ (nk.) Infkadettensch. Liebenau

Czappek Franz ♂ @

Kresser Franz @

Wayer Rudolf @

Uhlirach Jaroslav @

Reymann Eduard @ (nk.) Infkadettensch. Lobsów

Keith Hugo @ (nk.) 10. Korps Przemyśl
Podhajsky Franz @
Sakotić Edhem @

Oberleutnants

Puchta Emil @ Batadj.

Ökrtner Rudolf @

Engel Rudolf @

Heladi Emil @ (nk.) zug. Militärdt.

Erlacher Joseph @ Regadj.

Fehl Rudolf @ Batadj.

Kreipner Friedrich @ Batadj.

Skara Rudolf @

Katzner Wenzel @

Eichler Hieronymus @

Barták Emil @ (nk.) Militärsch. St. Pölten

Nosen Ludwig @

Herzig Othmar @

Sallaba Emil @

Sohlader Carl @

Bühl Friedrich @

Sohubert Heinrich @

Wibiral Franz @ (nk.) zug. k. k. Ldw.

Flam Theodor @

Wlazlawicz Stanislaus @ (nk.) Infkadettensch. Lemberg

Kratz Carl @

Hoffmann Adalbert @

Krátký Ernst @

Leutnants

Ludwig Franz EBOF.

Ulman Franz

Gassner Theodor

Macourek Wenzel Batadj.

Pruener v. Prunenberg Joseph

Stelzl Paul
Souček Felix
Wlasak Carl Provoff.
Slascha Carl
Pohl Gustav
Dollinek Franz
Smeták Emmerich
Rossmoisel Joseph
Ochsner Konrad Pionoff.
Kromholz Carl
Hauptmann Guido
Walli Alfred
Hackensollner Joseph
Rossipaul Carl EBOF.
Liebl Adolf
Sohwab Alois
Pater Carl
Krämer Artur
Wallner Joseph
Vymětal Anton
Heisig Viktor
Bilek Richard
Rösch Ludwig
Marak Carl
Flatz Ernst
Vogel Alfred

Kadetten

Gutmann Carl
Mikul Johann Ritt. v.
Hendi Wilhelm
Hrubosch Adolf
Kriesch Carl
Flas Albin
Hrdlička Leo
Kusák Albin
Svoboda Joseph
Socher Friedrich
Horak Johann
Baltinaster Erwin

Offstallv.

Figure 31: Military schematism

land's noble families into the Polish and Russian aristocracy.²⁵ Polish encroachments on Ukrainian territories in the fourteenth century resulted in the Polonization of Galicia's noble families or their migration to Volhynia and Podillia. In the seventeenth century there were 628 Ukrainian nobles in the Lviv region and one thousand in the Przemyśl region. Their eventual impoverishment resulted in their blending with the peasantry. Galician noble families that were not assimilated include the Balabans, Cholhanskys, Demydetskys, Drahomyretsks, Hoshovskys, Kulchytskys, and Yavorskys.²⁶

The Cossack Hetmanate prevented assimilation in central and northeastern Ukraine (the present oblasts of Poltava, Chernihiv, Kyiv, and Cherkasy) from the mid-seventeenth century until its destruction in the late eighteenth century during the reign of Catherine II. The elites of the Hetmanate were comprised of native nobles and the higher-ranking Cossack officers, many of whom were also of noble origin.²⁷ The families with leadership roles in the semi-autonomous Cossack state included the Kosynskys, Khmelnytskys, Mazepas, and Sahaidachnys. Other families with coats of arms included the Polubotoks, Galagans, Hamaliias, Horlenkos, Lyzohubs, Nemyrovych-Danchenkos, Borzenskys, Totksys, Klymovyches, Kulishes, Tarnavskys, Bohomoletses, Maksymovyches, Bohuns, Paliis, Rodziankos, Storozhenkos, Charnyshes, Khanenkos, and Zabilas.²⁸ After the imposition of Russian imperial administrative structures in the Hetmanate, the local nobility was permitted to join the Russian noble order after demonstrating the legitimacy of their aristocratic background. The Charter of the Nobility of 1785 resulted in the publication of many documents and family lineages. As a class, the nobles were decimated during the Bolshevik Revolution and the subsequent Ukrainian-Russian War of 1918–20.

The pre-eminent books on the Ukrainian nobility are Vadim L. Modzalevskii's *Malorossiiskii rodoslovnik* (Book of Little Russian Pedigrees) (Kyiv, 1908–1914) and V. K. Lukomskii and Modzalevskii's *Malorossiiskii gerbovnik* (Book of Little Russian Coats of Arms) (1914; reprint, Kyiv: Lybid', 1993).²⁹ In post-Soviet Ukraine, the Ukrainian Heraldry Society in Lviv has published articles about Ukrainian heraldry and the nobility in its journal *Znak*. Many earlier books on the Russian nobility have recently been reprinted in Moscow and St. Petersburg.

There are also considerable resources about the Polish nobility. The fundamental work on the subject is Kasper Niesiecki's ten-volume *Herbarz Polski* (Book of Polish Coats of Arms) (Leipzig, 1839–46, reprinted 1979 and 1989), partly available electronically at <www.przodkowie.com/niesiecki/>.³⁰ An equally important work is Adam Boniecki's seventeen-volume *Herbarz Polski* (Warsaw, 1899–1913); an indexed CD-ROM version can be ordered at <www.przodkowie.com>.

25 This subject is discussed in Frank Sysyn, "The Problem of Nobilities in the Ukrainian Past: The Polish Period, 1569–1648," in *Rethinking Ukrainian History*, ed. Ivan L. Rudnytsky (Edmonton: CIUS, 1981), 29–102; Zenon E. Kohut, "Problems in Studying the Post-Khmelnytsky Ukrainian Elites (1650s–1830s)," in *Rethinking Ukrainian History*, 103–119; and idem, "The Ukrainian Elite in the Eighteenth Century and Its Integration into the Russian Nobility," in *The Nobility in Russia and Eastern Europe*, ed. Ivo Banac and Paul Bushkovitch (New Haven: Yale Concilium of International and Area Studies, 1983), 65–97.

26 *Encyclopedia of Ukraine*, s.v. "Nobility."

27 George Gajecy's book *The Cossack Administration of the Hetmanate*, 2 vols. (Cambridge: HURI, 1978) lists over 1,800 officers' names, ranks, and regiments.

28 Yuri J. Jula [Dzhedzhula], "Glimpses of Ukrainian Blazonry," *News from Ukraine*, 1991, no. 26 (June), 7.

29 The terms "malorossiiskii" (Little Russian) and "Malaia Rossiia" (Little Russia) were commonly applied to Ukrainians and Ukraine in the past.

30 An earlier, smaller edition appeared in 4 vols. under the title *Korona Polska* (The Polish Crown) (Lviv, 1728–43).

The twelve-volume *Polska Encyklopedia Szlachecka* (Polish Encyclopedia of the Nobility, Warsaw: Wydawnictwo Instytutu Kultury Historycznej, 1935–38) provides an alphabetical listing of Polish noble families. Janina W. Hoskins's *Polish Genealogy and Heraldry: An Introduction to Research* (New York: Hippocrene Books, 1990) provides a bibliography and brief comments on forty-two publications about Polish heraldry.

Naturally, proving one's noble background requires establishing generational links to the noble families of the past. Having the same surname does not prove one's connection with other families of the same name. If a link to a noble family can be made, many lineage books and archival documents will permit research much farther into the past than would be possible otherwise.

Emigration Records

To date, genealogical researchers have not made use of Austrian emigration records. It is not clear whether that is because such documents are no longer extant or because they have not been made available. The TsDIAL does not have any personal emigration records from the Austrian period. But it does have a group of Polish emigration records for the years 1920–32, stored in fond 422, *opys* 1. These documents ask fourteen questions of applicants, among them: their name, date and place of birth, religion, and occupation, the names of other emigrating family members, whether they own property and, if so, what its value is, and how much money they will emigrate with after paying for their voyage to their host country.³¹

31 An example of such a document can be seen in Terry Ford, "Inter-war Polish Emigration Documents from Galicia," *EEG* 4, no. 1 (1995): 21–23.

Appendix 1: Languages

- The Ukrainian Alphabet and Systems of Transliteration
- The Russian Alphabet
- Differences between the Ukrainian and Russian Alphabets
- Church Slavonic
- Polish
- The German Alphabet (Current and Gothic)
- Romanian

The Ukrainian Alphabet and Systems of Transliteration

An alphabet is a set of symbols that gives the sounds of a language a written form. The Latin alphabet was adopted by most west and central European nations. To account for any sounds that are specific to a particular language, variants in the alphabet and a system of diacritical marks have been employed (e.g., ö, č, ł, and so on). The East Slavic and some South Slavic languages use a different set of symbols—the Cyrillic alphabet, with some variations in each language.

Transliteration and phonetic transcription are methods of transforming words from one alphabet system to another. For example, speakers not familiar with the Cyrillic alphabet would not be able to pronounce the Ukrainian word “цeрквa.” However, if the Cyrillic letters can be associated with corresponding letters or combinations of letters of the Latin alphabet, the reader will be able to enunciate the word. In our example, if ц = ts, e = e, p = r, к = k, в = v, and a = a, then a mechanical substitution turns “цeрквa” into the pronounceable “tserkva.” A translation provides the meaning of the word, which in the case of “цeрквa” is “church.”

There is a distinction between transliteration and phonetic transcription, though at times the results are the same. Transcription is focused on the accurate transfer of sounds from one system to another. In transliteration there is a mechanical substitution of the letters of one alphabet by those of another. Ideally this process would transfer the sounds accurately, but that does not always happen. The respective advantages of the two processes become apparent when one considers the different purposes they serve. For example, for librarians, who store and retrieve materials, including those in different alphabets, the enunciation of words is not critically important. Television or radio broadcasters, on the other hand, must pronounce foreign words accurately, and some transliteration formulas prove inadequate for this. For example, in chapter 3, the name Юрій Яворський was transformed variously by the five transliteration schemes as Yurii Yavors'kyi, Iurii Iavors'kyi, Iurii Iavorsky, Yuriy Yavors'kyy, and Jurij Javors'kyj. Clearly, a broadcaster would stumble when attempting to pronounce the name. The more unfamiliar results are mitigated by the CIUS modified Library of Congress system's stipulation that surnames ending in ський be transliterated as -sky, and by the prescription of the U.S. Board on Geographic Names and of the Ukrainian Legal Commission regarding the transliteration of the letters Є, І, Й, Ю, and Я as Ye, Yi, Y, Yu, and Ya. In transcription, diacritical marks, the phonetic alphabet, and, at times, just a phonetic approximation are used.

There are several systems for transliterating the Ukrainian Cyrillic alphabet into the English variant of the Latin alphabet. A table of five systems appears below. The systems most frequently used in North America is that of the (1) the Library of Congress (LC), which (2) has been modified by the CIUS, and (3) that of the U. S. Board on Geographic Names.¹ In 1996 the Ukrainian Legal Commission issued an official transliteration scheme that varies only slightly from these three. The proliferation of systems is not restricted to Ukrainian, but is part of a more general problem of finding the most appropriate transliteration for the Cyrillic alphabet in all its national variants. The International Organization for Standardization (ISO) has attempted to create a suitable standard, but its various editions testify to the complexity of the problem. The ISO system is similar to the fifth system represented in the chart on the following page but is not identical to it. There is a large gulf between the proponents of systems using diacritical markings and those who prefer to rely only on letters or combinations of letters of the language into which the Cyrillic alphabet is transliterated.

1 There is no standard "modified Library of Congress" system as such. Various publishers or authors have modified the LC system to serve their purposes, and thus there are several variants.

The Ukrainian Alphabet

Letter	Script	Sound	Ukr*	LC†	Mod LC‡	BGN§	Intl'
А а	<i>А а</i>	father	a	a	a	a	a
Б б	<i>Б б</i>	baby	b	b	b	b	b
В в	<i>В в</i>	vote	v	v	v	v	v
Г г	<i>Г г</i>	hard	h	h	h	h	h
Г г	<i>Г г</i>	get	g	g	g	g	g
Д д	<i>Д д</i>	day	d	d	d	d	d
Е е	<i>Е е</i>	ten	e	e	e	e	e
Є є	<i>Є є</i>	yes	Ye, ie	iē	ie	ye	je
Ж ж	<i>Ж ж</i>	vision	zh	zh	zh	zh	ž
З з	<i>З з</i>	zero	z	z	z	z	z
И и	<i>И и</i>	bין	y	y	y	y	y
І і	<i>І і</i>	deed	i	i	i	i	i
Ї ї	<i>Ї ї</i>	yield	Yi, i	ī	i	yi	ji
Й й	<i>Й й</i>	boy	Y, i	ī	i	y	j
К к	<i>К к</i>	king	k	k	k	k	k
Л л	<i>Л л</i>	low	l	l	l	l	l
М м	<i>М м</i>	map	m	m	m	m	m
Н н	<i>Н н</i>	no	n	n	n	n	n
О о	<i>О о</i>	for	o	o	o	o	o
П п	<i>П п</i>	pen	p	p	p	p	p
Р р	<i>Р р</i>	sorry	r	r	r	r	r
С с	<i>С с</i>	side	s	s	s	s	s
Т т	<i>Т т</i>	too	t	t	t	t	t
У у	<i>У у</i>	loot	u	u	u	u	u
Ф ф	<i>Ф ф</i>	for	f	f	f	f	f
Х х	<i>Х х</i>	loch	kh	kh	kh	kh	x
Ц ц	<i>Ц ц</i>	quartz	ts	ts	ts	ts	c
Ч ч	<i>Ч ч</i>	church	ch	ch	ch	ch	č
Ш ш	<i>Ш ш</i>	show	sh	sh	sh	sh	š
Щ щ	<i>Щ щ</i>	sh + ch	sch	shch	shch	shch	šč
Ю ю	<i>Ю ю</i>	you	Yu, iu	iu	iu	yu	ju
Я я	<i>Я я</i>	yak	Ya, ia	ia	ia	ya	ja
Ь ь	<i>Ь ь</i>	[n.a.]	'	'	[n.a.]	'	'

* The official transliteration system adopted by the Ukrainian Legal Commission in 1996.

† The Library of Congress (LC) system.

‡ The modified LC system as defined by the CIUS. In surnames, the ending -ий is transliterated as -y.

§ The U. S. Board on Geographic Names.

' The International system similar to many European transliterations.

* The letter ь is called a soft sign and indicates softening or palatalization of the preceding consonant.

The differences among the systems are listed in the following table:

Letter	Ukr	LC	Mod LC	BGN	Intl
Є, є	Ye, ie	I [~] e	Ie	Ye	Je
Ж	Zh	Z [~] h	Zh	Zh	Ž
Ї, і	Yi, i	I [~]	I	Yi	Ji
Й, й	Y, i	I [~]	I	Y	J
Х	Kh	K [~] h	Kh	Kh	X
Ц	Ts	T [~] s	Ts	Ts	C
Ч	Ch	C [~] h	Ch	Ch	Č
Ш	Sh	S [~] h	Sh	Sh	Š
Щ	Shch	Sh [~] ch	Shch	Shch	Šč
Ю, ю	Yu, iu	Iu [~]	Iu	Yu	Ju
Я, я	Ya, ia	Ia [~]	Ia	Ya	Ja
Ь	'	'	[n.a.]	'	'

The variations are very significant when they occur at the beginning of a word. When viewing non-Cyrillic maps of Ukraine or indexes of place names, a place may appear to be missing if the alphabetical index was created using place names transliterated according to an unfamiliar system. For example, the city name Яворів can be transliterated variously as Yavoriv, Iavoriv, or Javoriv. When searching an alphabetical listing, if the name does not appear under the letter Y, then a search should be made under the letters I and J.

In the LC system a ligature mark, [~], appears over ie, zh, kh, ts, sh, shch, iu, and ia to facilitate the reverse process of turning a transliterated word back into its Cyrillic form. The ligature removes any ambiguities that are present when certain letters appear together. In our previous example of the word "tserkva," it would be normal to decide that t = t and s = c, i.e., that the word in Cyrillic is тсерква instead of церква. When we see t[~]serkva rather than tserkva, it is clear that the t and s comprise one phoneme in Cyrillic, represented by the letter ц. Non-librarian users of the LC system often omit these ligatures, as well as the diaeresis and the breve over i and y, simply using the letter i instead.

The Russian Alphabet

Letter	Script	Sound	LC	BGN	ISO
А а	<i>А а</i>	ha	a	a	a
Б б	<i>Б б</i>	board	b	b	b
В в	<i>В в</i>	vine	v	v	v
Г г	<i>Г г</i>	good	g	g	g
Д д	<i>Д д</i>	door	d	d	d
Е е	<i>Е е</i>	yes	e	ye, e*	e
Ё ё	<i>Ё ё</i>	your	ë	yë, ë†	ë
Ж ж	<i>Ж ж</i>	measure	zh	zh	ž
З з	<i>З з</i>	zoo	z	z	z
И и	<i>И и</i>	meet	i	i	i
Й й	<i>Й й</i>	boy	ï	y	j
К к	<i>К к</i>	king	k	k	k
Л л	<i>Л л</i>	lose	l	l	l
М м	<i>М м</i>	my	m	m	m
Н н	<i>Н н</i>	no	n	n	n
О о	<i>О о</i>	oblast	o	o	o
П п	<i>П п</i>	pot	p	p	p
Р р	<i>Р р</i>	sorry	r	r	r
С с	<i>С с</i>	sit	s	s	s
Т т	<i>Т т</i>	time	t	t	t
У у	<i>У у</i>	loot	u	u	u
Ф ф	<i>Ф ф</i>	face	f	f	f
Х х	<i>Х х</i>	loch	kh	kh	h
Ц ц	<i>Ц ц</i>	sits	ts	ts	c
Ч ч	<i>Ч ч</i>	church	ch	ch	č
Ш ш	<i>Ш ш</i>	shoe	sh	sh	š
Щ щ	<i>Щ щ</i>	sh + ch	shch	shch	šč
Ъ ъ ‡	<i>Ъ</i>	[n.a.]‡	"	"	"
Ы ы	<i>Ы</i>	hit	y	y	y
Ь ь §	<i>Ь</i>	[n.a.]§	'	'	'
Э э	<i>Э э</i>	pet	e	e	è
Ю ю	<i>Ю ю</i>	yule	iu	yu	ju
Я я	<i>Я я</i>	yak	ia	ya	ja

LC = Library of Congress.

BGN = U.S. Board on Geographic Names.

ISO = International Organization for Standardization R 9, 1968 edition

* Ye as the initial letter in a word, after vowels, and after ъ; but e in all other positions

† Yë as the initial letter in a word, after vowels, and after ъ; but ë or e elsewhere.

[†]The hard sign indicating the hardening or emphasis of the preceding consonant. It is rarely used in Russian today and is disregarded in transcription when it occurs at the end of a word.

[§]The soft sign indicating softening or palatalization of the preceding consonant.

Slavic nations that use the Cyrillic system of writing derive their alphabet from the original Cyrillic letters formulated for use in Old Church Slavonic (OCS) writing. The adaption of this alphabet resulted in several slightly varying Cyrillic systems that correspond to the different nations using them. In 1708 the Russian alphabet was reformed to conform more closely to the changes in the spoken language and to secular requirements. This new civil alphabet discarded the OCS letters Ѣ, Ѧ, and Ѣ. The next major changes to the alphabet occurred in 1917 when the four letters Ъ, І, Ѳ, and Ѳ were abolished. The letter Ъ sounded like the “ye” in “yes” and was replaced in the new Russian alphabet by Е; І and Ѳ, both of which were pronounced like the “ea” in “meat,” were replaced by И; and Ѳ was replaced by Ф. Those four old letters, which are found in all Russian publications and documents issued before the 1917 reform, are transliterated as ĬĬ, I, F, and Y in the LC system. Their written forms can be seen in the table on page 244.

Differences between the Ukrainian and Russian Alphabets

The Russian alphabet has the letters ё, ы, and э, but the Ukrainian alphabet does not. The Ukrainian letters not in the Russian alphabet include ґ, є, і, and ї. Both alphabets have the letters е, и, and г, but they have different sounds in each of those languages. Ukrainian е and и sound much like Russian э and ы, respectively. Russian э and и are equivalent to Ukrainian е and і. Russian ґ is pronounced like Ukrainian ґ. The hard sign, ъ, is not used in Modern Ukrainian. The differences are summarized in the following table.

Sound	Ukrainian alphabet	Russian alphabet
hat	Г г	[n.a.]
go	Ґ ґ	Г г
pet	Е е	Э э
yet	Є є	Е е
hit	И и	Ы ы
meet	І і	И и
yield	Ї ї	[n.a.]
yore	[n.a.]	Ё ё
no sound	[n.a.]	Ъ ъ

The Church Slavonic Alphabet

А а	А а	Ѡ ѡ	О о
Б б	Б б	Ѳ ѳ	От от
В в	В в	Ѣ ѣ	О о
Г г	Г г	Ц ц	Ц ц
Д д	Д д	Ч ч	Ч ч
Е(Є) е(є)	Е(Є) е(є)	Ш ш	Ш ш
Ж ж	Ж ж	Щ щ	Щ щ
З з	З з	Ъ ъ	
И и	И(І) и(і)ѧ	Ы ы	и
І і	І і ѧ	Ь ь	Ь ь
К к	К к	Ѥ ѥ	І і(і)
Л л	Л л	Ю ю	Ю ю
М м	М м	Ѧ ѧ	Є є
Н н	Н н	Ѩ ѩ	Я я
О о	О о	Ѫ ѫ	Кс кс
П п	П п	Ѭ ѭ	Пс пс
Р р	Р р	Ѯ ѯ	Т т ф
С с	С с	Ѱ ѱ	І і и в ѧ
Т т	Т т	Ѳ ѳ	
У у	У у	Ѵ ѵ	
Ф ф	Ф ф	Ѷ ѷ	
Х х	Х х	Ѹ ѹ	

The above table presents the Ukrainian version of the Church Slavonic (CS) alphabet, also called Church Slavic. Columns 1 and 3 shows the CS letters, and columns 2 and 4, the Ukrainian Cyrillic alphabet with the same sound. Readers not familiar with Ukrainian can refer to the first table in this appendix, where the sounds of the letters are given.

CS was the former liturgical language of the Orthodox and Greek Catholic Slavs. It also served as a literary language and was used in some state documents (e.g., see figure 28 in chapter 11). The Orthodox Romanians also used an adapted CS alphabet until 1860.

There was a distinction between CS and Old Church Slavonic (OCS). The latter was based on a South Slavic dialect that the Byzantine Greeks adopted to transmit Christianity to the Moravians and the Southern and Eastern Slavs. The Glagolitic alphabet was devised for it in the mid-ninth century, but it was soon replaced by the Cyrillic alphabet, based on the Greek alphabet. In time, OCS was modified by the different Orthodox nationalities that used it (Russians, Ukrainians, Belarusians, Serbs, Bulgarians, and others), with the result that the liturgical language was no longer OCS but a number of CS varieties, derived mainly from the different way each nationality pronounced certain letters in the alphabet.

The CS alphabet table does not provide Modern Ukrainian equivalent letters for the CS letters Ъ, Ѣ, Ѥ, and ІѠ. The hard sign, Ъ, was not voiced, but indicated when a preceding consonant had a hard sound. The letter Ѣ was pronounced much like Modern Ukrainian У; the letter Ѥ, like Ю; and ІѠ, like Я. In OCS, those three letters represented nasal vowels, and the letter ІѠ was pronounced "sht."

Several letters in the CS alphabet table have more than one equivalent. Dual sounds for a single letter reflect a difference in pronunciation depending on its position—i.e., if it is the first letter in a word or if it is next to particular letter. For example, Є is given two equivalents, Є and Е. At the beginning of a word and after a vowel, the CS letter Є was pronounced like Modern Ukrainian Є when it was the initial letter, but otherwise it was pronounced like Modern Ukrainian Е. The pronunciation of some CS and Ukrainian vowels changed over time. A cursive form of the letter Т often appears in printed records (e.g., see 1711 church register heading further in this section).

From the table it is apparent that Modern Ukrainian does not use all the CS letters and that it represents some sounds with a different letter or combination of letters. The following list summarizes the differences. In certain cases their pronunciation would be different in other languages that used CS.

CS	Ukrainian	CS	Ukrainian
С с	З з	ІѠ іѠ	Я я
(Ѥ), (Ѧ)	У у	Ѣ Ѣ	Кс кс
Ѧ Ѧ	О о	Ѧ Ѧ	Пс пс
Ѧ Ѧ	От от	Ѧ Ѧ	Т т / Ф ф
Ѧ Ѧ	Шт шт	Ѧ Ѧ	І і / и / й
ІѠ іѠ	И и	Ѧ Ѧ	Я я
Ѧ Ѧ	Ї ї		

Just as letters represent numbers in the Roman numeral system (e.g., I, V, X, L, C, M.), they also did so in the CS alphabet. The number-letter and letter-number equivalents in the table below can be used to interpret dates represented by letters of the alphabet in CS records.

Letter	Numeral	Numeral	Letter
А а	1	1	А а
В в	2	2	В в
Г г	3	3	Г г
Д д	4	4	Д д
Є є	5	5	Є є
Ѕ ѕ	6	6	Ѕ ѕ
З з	7	7	З з
І і	10	8	И и
И и	8	9	Ө ө
К к	20	10	І і
Л л	30	20	К к
М м	40	30	Л л
Н н	50	40	М м
О о	70	50	Н н
П п	80	60	Ѓ ѓ
Р р	100	70	О о
С с	200	80	П п
Т т	300	90	Ч ч
Ф ф	500	100	Р р
Ө ө	9	200	С с
Х х	600	300	Т т
Ў ъ*	800	400	, ѣ ѣ
Ц ц†	900	500	Ф ф
Ч ч	90	600	Х х
Ѓ ѓ	60	700	Ѡ ѡ
Ѡ ѡ	700	800	Ў ъ*
, ѣ ѣ	400	900	Ц ц†

* also Ѡ ѡ.

† Some sources also include ě as a symbol for 900.

Вѣрѹю къ ѣди́на-
го Бѣга, О́тца кѣ-
дѣржѣтеля, тѣорца
неба ѣ земли, кѣди-
мыхъ же вѣсѣхъ ѣ
невѣдѣнимыхъ.

И вѣ ѣди́наго
Гѣа Исѣса Хрѣста,
Сѣна Бѣжѣа, ѣдино-
рѣднаго, ѣже ѣ О́т-
ца рѣдѣннаго прѣж-
де вѣсѣхъ вѣкѣхъ.

Вірую в єдино-
го Бога Отця, все-
держителя, Твор-
ця неба і землі,
всього, що види-
мо й не видимо.

І в єдиного Го-
спода Ісуса Хри-
ста, Сина Божо-
го, єдинородного
і від Отця рѣдже-
ного ранше всѣх
віків.

Difficulty in interpreting written records arises from changes in style over a long period and from the peculiarities of individual handwriting. The most effective way of deciphering troublesome writing is studying the recognizable words and then constructing an alphabet table corresponding to the recorder's manner of writing. Some variations in the script are illustrated below.²

2 The list was compiled from church records and the examples in Cherepnin, *Russkaia paleografiia*.

Д	А А А а а а а	Ѡ	Ѡ Ѡ Ѡ Ѡ Ѡ Ѡ
Е	Б Б Б б б б б	ѡ	ѡ ѡ ѡ ѡ ѡ ѡ
Р	В В В в в в в	Ѣ	Ѣ Ѣ Ѣ Ѣ Ѣ Ѣ
Г	Г Г Г г г г г	Ѥ	Ѥ Ѥ Ѥ Ѥ Ѥ Ѥ
Д	Д Д Д д д д д	Ч	Ч Ч Ч ч ч ч ч
Е	Е Е Е е е е е	Ш	Ш Ш Ш ш ш ш ш
Ж	Ж Ж Ж ж ж ж ж	Щ	Щ Щ Щ щ щ щ щ
С	С С С с с с с	Ъ	Ъ Ъ Ъ ъ ъ ъ ъ
З	З З З з з з з	Ы	Ы Ы Ы ы ы ы ы
Н	Н Н Н н н н н	Ь	Ь Ъ Ъ ъ ъ ъ ъ
І	І І І і і і і	Ю	Ю Ю Ю ю ю ю ю
К	К К К к к к к	ІБ	ІБ ІБ ІБ ІБ ІБ ІБ
Л	Л Л Л л л л л	ІВ	ІВ ІВ ІВ ІВ ІВ ІВ
М	М М М м м м м	ІЗ	ІЗ ІЗ ІЗ ІЗ ІЗ ІЗ
Н	Н Н Н н н н н	ІЧ	ІЧ ІЧ ІЧ ІЧ ІЧ ІЧ
О	О О О о о о о	ІФ	ІФ ІФ ІФ ІФ ІФ ІФ
П	П П П п п п п	ІХ	ІХ ІХ ІХ ІХ ІХ ІХ
Р	Р Р Р р р р р	ІЦ	ІЦ ІЦ ІЦ ІЦ ІЦ ІЦ
С	С С С с с с с	ІШ	ІШ ІШ ІШ ІШ ІШ ІШ
Т	Т Т Т т т т т	ІЩ	ІЩ ІЩ ІЩ ІЩ ІЩ ІЩ
У	У У У у у у у	ІѠ	ІѠ ІѠ ІѠ ІѠ ІѠ ІѠ
Ф	Ф Ф Ф ф ф ф ф	Іѡ	Іѡ Іѡ Іѡ Іѡ Іѡ Іѡ
Х	Х Х Х х х х х		

The Polish Alphabet

Letter	Sound	Letter	Sound
A a	<u>f</u> ar	M m	<u>m</u> any
Ą ą*	<u>b</u> on (in French)	N n	<u>n</u> ever
B b	<u>b</u> ook	Ń ń	as in Spanish mañ <u>a</u> na
C c	cat <u>s</u>	O o	p <u>o</u> t
Ć ć	[no equivalent (a soft “c”)]	Ó ó	sp <u>o</u> ok
D d	<u>d</u> oor	P p	<u>p</u> ast
E e	<u>g</u> et	R r	<u>r</u> un
Ę ę*	mat <u>i</u> n (in French)	S s	<u>s</u> it
F f	<u>f</u> our	Ś ś	[no equivalent (a soft “s”)]
G g	<u>g</u> ame	T t	<u>t</u> able
H h	<u>h</u> ave	U u	<u>u</u> ool
I i	<u>t</u> ree	W w	<u>v</u> ery
J j	<u>y</u> es	Y y	<u>b</u> it
K k	<u>k</u> itten	Z z	<u>z</u> one
L l	[no equivalent (a soft “l”)]	Ż ż	[no equivalent (a soft “z”)]
Ł ł	<u>t</u> wenty	Ż ż	mea <u>s</u> ure

* A nasal vowel

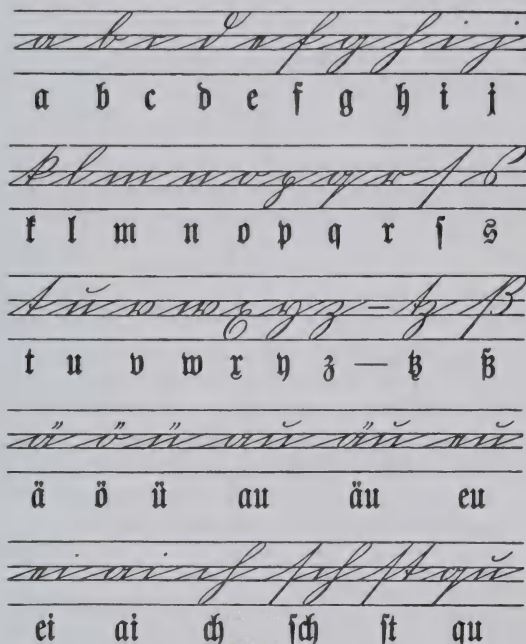
Combinations that occur frequently include *cz*, *sz*, *szcz*, *rz*, and *ch*. *Cz* = *ch*, as in church; *sz* = *sh*, as in shoe; *szcz* = *sh* + *ch*; *rz* = *z* = *zh*, as in measure; and *ch* = *kh*, as in loch. When *ć*, *ń*, *ś*, and *ź* appear before a vowel, they are replaced by *ci*, *ni*, *si*, and *zi* respectively.

The German Alphabet (Current and Gothic)

Letter	Sound	Gothic	Cursive
A a	father, cut (long, short)	𐌰, a	Al. a
B b	bed	𐌲, b	B. b
C c	cat, ts before e, I, ä, ö	𐌸, c	C. c
D d	do	𐌹, d	D. d
E e	way, bed	𐌺, e	E. e
F f	far	𐌻, f	F. f
G g	go, k at end of word	𐌾, g	G. g
H h	hat	𐌿, h	H. h
I i	meet, bit	𐍇, i	I. i
J j	yes	𐍇, i	J. j
K k	stack	𐌺, k	K. k
L l	lip	𐌽, l	L. l
M m	map	𐌼, m	M. m
N n	no	𐌾, n	N. n
O o	wrote, not	𐌺, o	O. o
P p	poor	𐌿, p	P. p
Q q	Qu = kv	𐌺, q	Q. q
R r	run	𐌺, r	R. r
S s	zone	𐌺, s	S. s
T t	ten	𐌺, t	T. t
U u	boot, lure	𐌺, u	U. u
V v	far	𐌺, v	V. v
W w	vane	𐌺, w	W. w
X x	axe	𐌺, x	X. x
Y y	yes, not common	𐌺, y	Y. y
Z z	cats	𐌺, z	Z. z
Ä ä	day, cast	𐌺, ä	Ä. ä
Ö ö	no equivalent, French feu	𐌺, ö	Ö. ö
Ü ü	yule	𐌺, ü	Ü. ü
ß	ss	𐌺, ß	ß. ß
ch		𐌺, ch	ch. ch
sch		𐌺, sch	sch. sch
ck		𐌺, ck	ck. ck
tz		𐌺, tz	tz. tz

Reproduced, by permission, from Jonathan D. Shea and William F. Hoffman, *Following the Paper Trail: A Multilingual Translation Guide*, 4 (Bergenfield, N.J.: Avotaynu, 1994).

The combinations ch, sch, ck, and tz are not part of the alphabet, but their inclusion was meant to show the difficulty in recognizing these frequent combinations in the Gothic and its cursive form. The combined sound of some letter combinations is not exactly the sum of the sounds of the individual letters. Among these are sch = shop, sp = sh + p, au = how, ei = height, and eu = boy. Sounds can be modified by the letters preceding or following them. A German grammar should be consulted for more comprehensive and authoritative guidelines. This illustration with writing instructions can be used for additional guidance in the interpretation of gothic writing.



Reproduced, from *Das ABC Buch: Buchstabil, Schreibe und Lesebuch* (Hawley, Minn.: Spring Prairie Printing, 1982), 20, by permission of the publisher.

The Gothic (*Fraktur*) script is encountered in records created by the Austro-Hungarian administration (see the figures in chapter 11). There are many books on former German scripts and their interpretation, including

Edna M. Bentz, *If I Can, You Can Decipher Germanic Records* (San Diego: the author, 1987) and

Edward R. Brandt, *Researching Germanic Ancestors: Learning and Deciphering the Gothic Script* (Minneapolis: the author, 1987).

The Romanian Alphabet

Letter	Sound	Letter	Sound
A a	<u>f</u> ather	M m	[similar to English]
Ă ă	rent <u>a</u> l	N n	[similar to English]
Â â	bottom, same as Î î	O o	<u>no</u> t
B b	similar to English	P p	[similar to English]
C c	<u>co</u> ol*	R r	[similar to English]
D d	[similar to English]	S s	[similar to English]
E e	ge <u>t</u>	Ș ș	<u>sh</u> oe
F f	[similar to English]	T t	[similar to English]
G g	gold†	Ț ț	ha <u>t</u> s
H h	[similar to English]	U u	<u>soo</u> n
I i	<u>fe</u> el	V v	[similar to English]
Î î	same as Â â	W w	[similar to English]
J j	mea <u>s</u> ure	X x	[similar to English]
K k	[similar to English]	Y y	[similar to English]
L l	[similar to English]	Z z	[similar to English]

* pronounced in “ce” combinations like chase and in “ci” combinations like cheer. The combination chi sounds like “k.”

† pronounced in “ge” combinations like gel and in “gi” combinations like jeer.

The letters k, q, x, y, and w are only found in loanwords and foreign words.

Under Byzantine rule, the Romanians adopted the CS alphabet along with Eastern Christianity and used it for nearly a millennium. It was not until 1860 that the Latin alphabet became the official script of Romania. Since then several reforms introduced some minor changes to the latter alphabet.

Appendix 2: Other Ethnic Groups with Roots in Ukraine

- Polish Roots
- Jewish Roots
- German Roots
- Mennonite Roots
- Rusyn Roots
- Czech/Slovak Roots
- Russian Roots

There is an immense collection of genealogical literature and resources for other ethnic groups with roots in Ukraine—Poles, Jews, Germans, Mennonites, and others. The following list only points the way to a starting place.

Polish Roots

Three of the most useful guides for Polish genealogical research are Shea and Hoffman's *In Their Words*, vol. 1; Rosemary Chorzempa's *Korzenie Polskie/Polish Roots* (Baltimore: Genealogical Publishing, 1993); and Edward Reimer Brandt's *Resources for Polish-American and Polish-Canadian Genealogical Research*, 2d ed. (Minneapolis, 1998). The Web site < www.polishroots.org > is a very good on-line resource. There are many Polish genealogical societies in North America, all of them in the United States. They include:

Polish Genealogical Society of Connecticut and the Northeast
8 Lyle Road
New Britain, CT 06053-2104
Publishes *Pathways & Passages*

Polish Genealogical Society of America
984 North Milwaukee Avenue
Chicago, IL 60622-4199
www.pgsa.org
Publishes *Rodziny*

Polish Genealogical Society of Michigan
c/o Burton Historical Collection
Detroit Public Library
5201 Woodward Ave
Detroit, MI 48202-4007
www.pgsm.org
Publishes *Polish Eaglet*

Polish Genealogical Society of California
P. O. Box 713
Midway City, CA 92655-0713
Publishes *Bulletin of the Polish Genealogical Society of California*

Polish Genealogical Society of Texas
15917 Juneau Lane
Houston, Texas 77040-2155
www.pgst.org
Publishes *Polish Footprints*

Jewish Roots

Jewish researchers will find superb resources at <www.jewishgen.org>. Beginner's information, enormous data bases, cemetery and shtetl information, and much more make this Web site the "official home of Jewish genealogy".

Avotaynu Inc.
1585 N. Washington Avenue
Bergenfield, NJ 07621 U.S.A.
www.avotaynu.com
Publishes the premier Jewish genealogical journal *Avotaynu: The International Review of Jewish Genealogy*

Miriam Weiner's monumental *Jewish Roots in Ukraine and Moldova* illustrates the Jewish past in Ukraine and provides a comprehensive listing of the many types of records and years for which they are extant at all state archives and local civil-registry offices. This information is now available at <www.rtrfoundation.org>. There are many Jewish genealogical societies in North America.

German Roots

Germanic Genealogy: A Guide to Worldwide Sources and Migration Patterns, 2d ed. (St. Paul: Germanic Genealogy Society, 1997) by Edward R. Brandt et al. and *The German Research Companion* (Sacramento: Lorelei Press, 2000) by Shirley J. Riemer are replete with useful information about every facet of German genealogy. The following genealogical societies focus on various regions of the former Austro-Hungarian or Russian empires.

American Historical Society of Germans from Russia (AHSGR)
631 D Street
Lincoln, NB 68502-1199
Publishes the *Journal of AHSGR*

Galizien German Descendants

2035 Dorsch Road

Walnut Creek, CA 94598-1126

Publishes the *Newsletter of the Galizien German Descendants*

Germans from Russia Heritage Society

1125 W. Turnpike Avenue

Bismark, ND 58501

Publishes *Heritage Review*

SGGEE (Society for German Genealogy in Eastern Europe)

P.O. Box 72074

Calgary, AB, T2V 5H9

sggee.org

Publishes *SGGEE Journal*

The Bukovina Society of the Americas

P. O. Box 81

Ellis, KS 67637

Publishes the *Newsletter of The Bukovina Society of the Americas*

Mennonite Roots

Mennonite researchers have enviable resources in impressive archival centres in Winnipeg and in Abbotsford, British Columbia. The California Mennonite Historical Society in Fresno, California, distributes a CD with a database of over 267,000 names of Mennonites with roots in Eastern Europe. The Manitoba Mennonite Historical Society Web site <www.mmhs.org> has links to other Mennonite centres.

The Mennonite Heritage Centre

600 Shaftesbury Boulevard

Winnipeg, MB, R3P 0M4

www.mennonitechurch.ca/programs/archives

Centre for Mennonite Brethren Studies (CMBS)

1-169 Riverton Ave.

Winnipeg, MB, R2L 2E5

www.mbconf.ca/mbstudies/index.en.html

Mennonite Historical Society of British Columbia

211-2825 Clearbrook Road

Abbotsford, BC, V2T 6S3

www.rapidnet.bc.ca/~mennohis

California Mennonite Historical Society
4824 E. Butler
Fresno, CA 93727-5097

Rusyn Roots

Rusyns can find genealogical information at <www.carpatho-rusyn.org/crs>. Resources are also available from

Carpatho-Rusyn Society
125 Westland Drive
Pittsburgh, PA 15217
www.carpathorusynsociety.org

Carpatho-Rusyn Research Center Inc.
7380 SW 86 Lane
Ocala, FL 34476-7006
www.carpatho-rusyn.org/crrc

Czech and Slovak Roots

There are several Czech and Slovak genealogical societies in the United States. The Czechoslovak Genealogical Society in St. Paul is a large organization with many members. Its Web site <www.CGSI.org> answers most beginner's questions.

Czechoslovak Genealogical Society International
P. O. Box 16225
St. Paul, MN 55116-0225
Publishes *Naše rodina*

Russian Roots

There are no Russian genealogical societies in North America at present, and no general guide has been published for North Americans with Russian roots. In recent years much genealogically useful material has been published in Russian in Russia. The most valuable resource for the study of Russian imperial records is Shea and Hoffman's *In Their Words*, vol. 2. The Web site of the Federal Archive Service of Russia is <www.rusarchives.ru>.

Appendix 3: Useful Web Sites

- **Churches in North America**

- Catholic Web Sites

- The Ukrainian (Greek) Catholic Church in Canada

- The Ukrainian (Greek) Catholic Church in the United States

- The Roman Catholic Church

- The Byzantine Ruthenian Catholic Church

- Orthodox Web Sites

- Protestant Web Sites

- **Churches Elsewhere**

- **General Genealogy**

- **Genealogical Societies in Canada**

- **Government Web Sites**

- Canada

- Provincial Archives

- The United States

- **European State Archives**

Most of the Web sites listed here are those of institutions. If the address is no longer current, use a search engine and the institution's name to find the current address.

Churches in North America

Catholic Web Sites

The Ukrainian (Greek) Catholic Church in Canada

Archeparchy of Winnipeg

www.archeparchy.ca

Eparchy of Toronto

www.ucet.ca

Eparchy of Saskatoon

www.catholic-hierarchy.org/diocese/dsauk.html

Eparchy of Edmonton

www.catholic-hierarchy.org/diocese/deduk.html

Eparchy of New Westminster

www.vcn.bc.ca/ucepnw

The Ukrainian (Greek) Catholic Church in the United States

Archeparchy of Philadelphia

www.catholic-hierarchy.org/diocese/dphuk.html

Eparchy of Stamford

www.members.tripod.com/~cerkva/index.html

Eparchy of Saint Nicolas of Chicago

www.catholic-hierarchy.org/diocese/dchuk.html

Eparchy of Saint Josaphat in Parma

www.catholic-hierarchy.org/diocese/dpauk.html

The Roman Catholic Church

Roman Catholic Archdiocese of Winnipeg
 Partial listing of Catholic parishes in Canada
 Partial listing of Catholic parishes in the U.S.A.

www.manitobacatholic.net
www.catholiccanada.com
www.catholic.org

The Byzantine Ruthenian Catholic Church

Byzantine Ruthenian Catholic Church
 Archeparchy of Pittsburgh
 Eparchy of Passaic
 Eparchy of Parma
 Eparchy of Van Nuys

www.byzcath.org
www.archeparchy.org
www.dreamwater.org/edu/passaic
www.parma.org
www.eparchy-of-van-nuys.org

Orthodox Web Sites

Ukrainian Orthodox Church of Canada
 Ukrainian Orthodox Church of the U.S.A.
 Orthodox Church in America
 Romanian Orthodox Missionary Episcopate
 in America
 Russian Orthodox Church outside Russia
 Patriarchal Parishes of the Russian Orthodox
 Church in the U.S.A.

www.uocc.ca
www.uocofusa.org
www.oca.org
www.roea.org
www.russianorthodoxchurch.ws/english
www.russianchurchusa.org

Protestant Web Sites

Baptist Union of Western Canada
 Southern Baptist Convention (U.S.A.)
 Presbyterian Church in Canada
 Presbyterian Church (U.S.A.)
 United Church of Canada

www.buwc.ca
www.sbc.net
www.presbyterian.ca
www.pcusa.org
www.united-church.ca

Churches Elsewhere

Religious Information Service of Ukraine
 Greek (Ukrainian) Catholic Church, Ukraine
 Roman Catholic Church in Ukraine
 Roman Catholic Church in Poland
 The Vatican
 Ukrainian Orthodox Church (Kyiv Patriarchate)
 Ukrainian Orthodox Church (Moscow Patriarchate)
 Russian Orthodox Church, Moscow
 Ecumenical Patriarchate of Constantinople

www.risu.org.ua
www.ugcc.org.ua/eng
www.rkc.lviv.ua
www.catholic-hierarchy.org/country/pl.html
www.vatican.va
www.uaorthox.org
www.orthodox.org.ua
www.russian-orthodox-church.org.ru
www.patriarchate.org

General Genealogy

LDS on-line catalog
LDS search home page
Hamburg passenger lists

Ellis Island Records
General Ukrainian topics
Ukrainian genealogy forum
1,700 databases
Telephone directory name searches
Fifty-eight thousand genealogy links
USGenWeb project
Obituary data base(U.S.A.)

www.familysearch.org/search/searchcatalog.asp
www.familysearch.org
www.hamburg.de/LinkToYourRoots/welcome.htm
www.ellislandrecords.org
www.infoukes.com, www.brama.com
www.genforum.genealogy.com/ukraine
www.ancestry.com
www.worldpages.com
www.cyndislist.com
www.rootsweb.com/~usgenweb
www.NationalObituaryArchive.com

Genealogical Societies in Canada

Newfoundland and Labrador Genealogical Society
Prince Edward Island Genealogical Society
Genealogical Association of Nova Scotia

New Brunswick Genealogical Society
La Société de généalogie de Québec
Québec Family History Society
Ontario Genealogical Society
Manitoba Genealogical Society
Saskatchewan Genealogical Society
Alberta Genealogical Society
British Columbia Genealogical Society
NWT Genealogical Society
East European Genealogical Society
Federation of East European Family History Societies

Carpatho-Rusyn genealogy site
Polish genealogy
Jewish genealogy
Czech genealogy
Mennonite genealogy
Germans from Eastern Europe
Galician research

www3.nf.sympatico.ca/nlgs
www.islandregister.com/peigs.html
www.chebucto.ns.ca/Recreation/GANS/index.html
www.bitheads.com/nbgs
www.genealogie.org/club/sgq
www.cam.org/~qfhs/index.html
www.ogs.on.ca
www.mbnet.mb.ca/~mgs
www.saskgenealogy.com
www.compumart.ab.ca/abgensoc
www.bcgsc.ca
www.ssimicro.com/nonprofit/nwtgs
www.eegsociety.org
www.feefhs.org

www.carpatho-rusyn.org/crs
www.polishroots.org
www.jewishgen.org
www.CGSI.org
www.mmhs.org
www.sggee.org
www.hagal.com

Government

Canada

Library and Archives Canada

Canadian Genealogy Centre

Links to most archival Web sites in Canada

www.collectionscanada.ca

www.collectionscanada.ca/genealogy

www.usask.ca/archives/menu.html

Provincial archives

Newfoundland

Prince Edward Island

Nova Scotia

New Brunswick

Québec

Ontario

Manitoba

Saskatchewan

Alberta

British Columbia

Yukon Territory

Northwest Territories

www.gov.nf.ca/panl

www.edu.pe.ca/paro

www.gov.ns.ca/nsarm

www.archives.gnb.ca/archives/EN/default.aspx

www.anq.gouv.qc.ca

www.archives.gov.on.ca

www.gov.mb.ca/chc/archives

www.saskarchives.com

www.cd.gov.ab.ca/preserving/paa_2002/index.asp

www.bcarchives.gov.bc.ca/index.htm

www.btc.gov.yk.ca/archives/index.html

<http://pwnhc.learnnet.nt.ca/programs/archive.htm>

The United States

National Archives and Records Administration

All NARA branches

Land Patents Records

National Vital Statistics System

www.archives.gov

www.archives.gov/facilities/index.html

www.glorerecords.blm.gov

www.cdc.gov/nchs/nvss.htm , www.vitalcheck.com

European State Archives

Austria

Hungary

Poland

Russia

Slovakia

Ukraine

www.oesta.gv.at

www.natarch.hu

www.archiwa.gov.pl

www.rusarchive.ru

www.civil.gov.sk/snarchiv/uk.htm

www.archives.gov.ua

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Index

- administrative units: church, 85, 134–35; political/territorial, 85–86; 87, 88; —, Austro-Hungarian, 89, 91; —, Hetmanate, 89; —, Hungarian/Romanian, 96; —, Polish, 91, 95; —, Russian, 89; —, Ukrainian, 95–96
- aerial photos, 123
- ahmentafel* chart, 2
- alphabets, 154, 163, 176; Church Slavonic, 239–44; German, 246–47; Polish, 22, 245; Romanian, 248; Russian, 22, 171, 237–38; Ukrainian, 22, 233–36
- American Carpatho-Russian Orthodox Greek Catholic Church, 58
- Ancestral File (LDS), 10
- ancestral home: xv, 83, 117, 192; determining the, 16, 17, 43, 54, 64, 65, 70, 71, 72, 73, 76, 79, 80, 81, 82; local history of, 123–50; locating the, 83–88, 96, 98–99, 101, 111–17, 192
- Application for Homestead Entry, 77–79. *See also* homestead records
- Application for Homestead Patent, 77–79. *See also* homestead records
- archdiocese, 49, 50, 60, 140, 141, 160; defined, 134. *See also* archeparchy; diocese
- archeparchy: defined, 134; in Europe, 127, 135, 136, 138, 139; in North America, Byzantine Ruthenian Catholic, 49, 56–57, 60, 254; —, Greek (Ukrainian) Catholic, 48, 49, 57, 59, 134, 253
- archives: addresses, in Europe, 67, 109 n. 44, 159–61, 229, 256; —, in North America, 13, 54, 55, 61, 65 n. 1, 256; —, in Ukraine, 154–58; letters to, 150–54; terminology, 146–47; working in, 145–46. *See also*, LAC, NARA
- arkush*, 146, 147
- attendance register, school, 26, 26 n. 6, 33
- Baptists, 43, 45, 55, 58, 63, 254
- Baptist Union of Western Canada, 55, 254
- Basilians, 13, 44, 46–47
- Bauparzelle*, 117, 200, 214; defined, 114
- Bezirk*, 88, 91, 200, 229
- birthplace. *See* ancestral home.
- birth records: in Canada, 45–55, 79–80; overseas (*see* metrical records); in United States, 58–63, 79–80
- Bishops' Transcripts, 137, 138, 139, 140, 141, 169, 171
- book publishers, Ukrainian, 19, 124, 125 n. 5, 126
- books, genealogy, 4–5
- bookstores, Ukrainian, 19–20
- Bremen passenger lists, 67
- Bukovyna (Bukovina/Bukovina): administration, 84, 88, 91, 96, 97, 136; history, 14, 15, 65, 97, 128, 136; locating places in, 34, 85, 87, 202; immigration from, 17, 43, 54, 97; maps, 93, 94; religion, 21, 43, 45, 134, 135, 136, 139; surveys, 109, 203; units of measure, 203–05
- Byzantine, 14, 24, 25, 139, 194 n. 22, 240, 248
- Byzantine Ruthenian Catholic Church, 49, 49 n. 12, 56–57, 59–60
- cadastre (*Kataster*): 42, 84, 111, 201, 213, 214; defined, 203; Franciscan, 23, 84, 109, 111, 132, 203, 208–13, 210 n. 13, 216; Josephinian, 23, 42, 83 n. 1, 84, 109, 132, 203, 205–208, 208 n. 11, 213, 214; maps, 83, 109, 111–21, 129–30, 192, 218 n. 23, 222; products of, 113, 213; Stabile, 109, 111, 203, 208, 213–14; update, 203, 208, 214, 215
- calendar, 24, 130, 179, 179 n. 12, 193, 194 n. 22
- Canada Gazette, 41, 72
- Canadian Catholic Church Directory, 46, 50
- cartography. *See* maps
- census records, 10; in Canada, 6, 11, 73–76; overseas, 34 n. 9, 88, 125, 225–26; in the United States, 73, 76, 76 n. 20
- Centner*, *cetnar*, 204, 207
- churches. *See* American Carpatho-Russian Orthodox Greek Catholic Church, Baptist Union of Western Canada, Byzantine Ruthenian Catholic Church, Church of Jesus Christ of Latter-day Saints (LDS), Congregational Church, Greek (Ukrainian) Catholic Church, Independent Greek Church, Orthodox Church in America, Patriarchal Parishes of the Russian Orthodox Church, Roman Catholic Church, Romanian Orthodox Church, Russian Orthodox Church, Russian Orthodox Catholic Church, Russian Orthodox Church Outside Russia, Russian Orthodox Greek Catholic Church, Southern Baptist Convention, Ukrainian Autocephalous Orthodox Church, Ukrainian Evangelical Alliance of North America, Ukrainian Evangelical Baptist Union, Ukrainian Evangelical Church, Ukrainian Evangelical-Reformed Church, Ukrainian Greek Orthodox Church, Ukrainian Orthodox Church in America, Ukrainian Orthodox Church of Canada, Ukrainian Orthodox Church of the U.S.A., Uniate, United Church of Canada
- church administrative terms, 85, 134–35
- Church of Jesus Christ of Latter-day Saints (LDS), 2, 10, 101, 145; Family History Centers (FHC), 10, 20, 79, 98, 143, 144, 145, 229; Family History Library (FHL), 2, 10, 20; — catalogue, 10, 20, 143, 144, 145, 229; microfilming, North America, 2, 73, 76, 79, 98, 99; microfilming, overseas, 10, 67, 101, 138, 138 n. 9, 139, 140, 141, 142–3, 144, 145, 225, 229
- church records: in Canada, 45–55; overseas (*see* metrical records); in the United States, 58–63. *See also* confession lists/status animarum; visitation records

- Church Slavonic, 25, 128, 135, 165n. 3, 218, 194, 194n. 22, 218; alphabet, 238, 239–44; in records, 21, 162, 163, 164–66, 171–73, 181–83, 189–91; numbers, 241–242. *See also* Old Church Slavonic
- circles (*Kreise*): of Galicia, 84, 91, 125, 200; map of, 93, 94
- citation: general, 2; archival, 146, 147
- citizenship records, 71–73
- collateral lines, 2
- comitates*, 96
- confession lists/status animarum, 142, 223–25,
- Congregational Church, 53
- Cummins maps, 79
- deanery (*decanatus*), 128, 131, 134, 135, 136, 141, 176; other language equivalents, 134–35
- death records: in Canada, 45–55, 79–80, 82; overseas (*see* metrical records); in the United States, 10, 58–63, 79–80, 82, 255
- delo*, 146
- denominations. *See* churches
- Department of Interior records, 68, 77, 79
- diminutives, 23, 25, 26, 34, 35, 74; list of, 27–32
- diocese: 127, 128, 134; in Europe, 85, 139, 140–41, 150, 159, 160, 195, 199; in North America, 43, 46, 49, 50, 60. *See also* eparchy
- domus numerus*. *See* house number
- Ellis Island, 66
- eparchy: 46, 127–28, 134–35; Byzantine Ruthenian Catholic, 49, 57, 60, 254; Greek (Ukrainian) Catholic, in Europe, xvi, 85, 127–28, 131n. 16, 135–36, 137, 138–40; — in North America, 46, 48, 49, 57, 58–59, 253; Orthodox, 50, 51, 61, 135. *See also* diocese; archeparchy
- emigration, 18, 67, 68, 70, 97, 200, 232. *See also* immigration
- family group chart, 2
- Family History Centers (FHC), 10, 20, 79, 98, 143, 144, 145, 229
- Family History Library (FHL), 2, 10, 20; catalogue, 10, 20, 143, 144, 145, 229
- family lists, 142, 225–26
- farnost*, 134
- Feldskizze*, 113–14, 116, 117
- Ferro, 98, 99
- florin (fl.), 204, 205, 213
- fond, 138, 140, 144, 145, 147, 205, 208, 214, 216, 226, 232; defined, 146
- Franciscan cadastre, 23, 84, 109, 111, 132, 203, 208–13, 210n. 13, 216
- Franciscan land survey (*Franzische Landesaufnahme*), 83, 83n. 1, 99, 101, 109, 110, 123
- funeral-home records, 82
- 94; history, xvi, 14, 14n. 1, 15, 16, 17, 35, 44, 65, 97, 126, 127, 128–29, 129–30, 134, 196, 203, 214, 231; immigration from, 17, 43, 44, 56, 57, 65, 68, 97; locating places in, 54, 84, 85, 87, 144; military, 226–29; military maps/surveys, 99–106, 109–11, 117, 129, 214; land records, 214–22 (*see also* cadastre); religion, 35, 43, 44, 45, 56, 57, 134–41; terms used in records, 200–01; units of measure, 203–05
- gazetteer, 11, 20, 83–88, 95, 145
- gemeinde*, 91, 114, 201, 214
- genealogical charts, 1–2
- genealogical societies, 2, 4, 5–10, 11, 101, 249–52, 255
- genealogical terms: in Latin, 194, 195–97; in German, 194, 200–01; in Polish, 194, 199–200; in Romanian, 194, 201–202; in Russian, 194, 198–99; in Ukrainian, 194, 197–98
- genealogy books, 4–5
- Gerichtsbuch*, 91
- German alphabet, 246–47
- German genealogical terms, 194, 200–01
- gmina*, 88, 91, 95, 125, 220, 222; defined, 91
- Gothic script, 200, 246–47
- Greek (Ukrainian) Catholic Church: in Europe, eparchies (*see* eparchy); —, history, 15, 16, 34, 35, 43, 99n. 33, 134, 136; —, records, 21, 22, 35, 43, 85, 131n. 16, 136, 137–40, 143–145, 146, 150, 160, 162–63, 223, 240; —, sample registers, 165–66, 169–71, 174–81, 184–88; in North America, eparchies (*see* eparchy); —, history, 44–45, 48–49, 52, 56, 57–58, 80; —, records, 45, 46–47, 48–49, 52–54, 58–59
- Gregorian calendar, 193
- grosz*, 204
- gubernia, 89, 89n. 19, 95, 96, 97, 225; map of Russian gubernias, 90
- Gulden, Galben*, 204, 205, 222
- Gutsgebiet*, 91
- Hajdúdorog* eparchy, 136, 138, 140
- Haller, Halerz*, 204, 205
- Halychyna. *See* Galicia
- Hamburg passenger lists, 66–68, 69, 200
- handwriting, 176, 178–179, 190–91, 192, 243, 244, 247
- Hetmanate, 15, 34, 89, 231
- homestead records, 65, 68, 76–79
- house number, 188, 191, 195, 198, 199, 200, 201, 208, 223; described, 192; on maps, 113, 114, 117
- immigration: history, 17–18, 43, 65, 67, 97; records: Canada/U.S.A. border crossings, 70; —, Ellis Island, 66; —, government escorted groups, 68, 70; —, Li-Ra-Ma collection, 70; —, passenger lists, 65–68; —, World War II refugee records, 70–71
- Immigration History Research Center (IHRC), 59, 71
- indemnification, 214, 216, 217, 222
- Independent Greek Church, 44, 51–53
- Indikationskizzen*, 113, 114, 117, 119
- International Genealogical Index (IGI), 10

interviews, 3–4

inventory, archival, 109, 111, 131 n. 16, 132, 138, 139, 140, 146, 147, 201; example, 148

járás, 96

Joch, 204

Josephinian cadastre, 23, 42, 83 n. 1, 84, 109, 132, 203, 205–208, 208 n. 11, 213, 214

Josephinian land survey (*Josephinische Landesaufnahme*), 83, 83 n. 1, 99, 101, 109, 110, 123, 129

Julian calendar, 179 n. 12, 193, 194 n. 22

Katastralgemeinde, 91, 113, 214

Katasterkarten. See maps: cadastre

Kaye's dictionaries, 80

Kholm eparchy, 135, 136, 138, 140

Klafter, 204, 214

korzec, 204, 205, 216

község, 96

Kriegsarchiv, 109, 227, 227 n. 14, 228, 229

Kreise, *Kreisdistrikten*, 91

Kreutzer, *kreitser*, 204, 205, 222

Krone, *korona*, 204, 205

Kulturkarte, 109, 111, 112

Kyiv (Kiev) Rus', 14, 24, 40, 65, 229

Landesaufnahme maps. See Franciscan land survey; Josephinian land survey

Land Patent Records, 77, 78, 79. See also homestead records

Land-Tax Commission, 218; records of, 218–22

Land Titles Office, 77, 79

land records, Galicia, 214–22 (see also cadastre); in North America, 68, 76–79

Latin genealogical terms, 194–97

latynnyky, 127, 140

LDS. See Church of Jesus Christ of Latter-day Saints

letter writing: English/Polish, 153–54; English/Ukrainian, 150–53

libraries, 10–13

Library and Archives Canada (LAC), 5, 65, 66, 68, 70, 74, 76, 77, 80, 81

Li-Ra-Ma collection, 70

Lviv archeparchy, 127, 135, 136, 138, 139

maps: Austrian map terms, 122; cadastre, 83, 109, 111–21, 129–30, 192, 218 n. 23, 222; Cummins, 79; East Galicia, 93, 94; empires, 90; *Feldskizzen*, 113–14, 116, 117; gubernias, 90; *Indikationsskizzen*, 113, 114, 117, 119; *Kulturkarte*, 109, 111, 112; *Landesaufnahme*, Franciscan, 83, 83 n. 1, 99, 101, 109, 110, 123; —Josephinian, 83, 83 n. 1, 99, 101, 109, 123, 129; local history from, 129–30; scale, 83, 88, 98, 99, 101, 109, 111, 111 n. 45, 113, 123, 126; topographical, 83, 85, 98–108, 129; Ukrainian oblasts, 92

marriage records: in Canada, 45–55, 79–80; overseas (see metrical records); in the United States, 58–63, 79–80

megye, 88, 96

Methodists, 44, 53

metrical records, 58, 127, 190, 196, 227; accessing, 142–54; availability, 137–41, 142–43; birth registers, 164–76; death registers, 185–90; defined, 133; languages used in, 21, 134–35, 162–63, 176, 190; local history from, 130–31; marriage registers, 176–85; origins of, 34, 131, 136–37

metropolitanate, 134, 135, 136

military records: Austro-Hungarian empire, 226–29, 230; —military parish records, 227; North America, 81–82; Russian empire, 161, 225, 226, 229

month names, in other languages, 194

Mormons. See Church of Jesus Christ of Latter-day Saints

mórg, 204, 207, 222

Mukachiv eparchy, 57, 135, 139

names: 1, 6, 10, 11, 16 n. 3, 21, 66, 67, 72, 79, 80, 81, 113–14, 131, 137, 163, 171, 179, 180, 192, 203, 223, 251; changes, 40–41, 137; diminutives, 23, 25, 26, 34, 35, 36, 74; endings, 40; given/personal, 23, 24–34, 35–36, 40, 74, 150, 151, 153–54; origins, 24–25, 34–35; patronymics (see patronymics); surnames, 3, 23, 24, 34–40, 41, 76, 150, 151, 153, 154, 181, 191, 192, 232; transcriptions/transliterations, xvi, 22, 23, 24–25, 27–32, 40, 41, 163, 233, 235; lists of, 27–32; variations, 21–24, 25–26, 34, 40–41

National Archives and Records Administration (NARA), 5, 65, 66, 70, 73, 76, 79, 82, 123

national registration, 81

naturalization/citizenship records, 71–73, 73 n. 14, 74, 77, 80, 81

nobility, nobles 14, 34, 37, 125, 214, 229, 231–32

numerus domus. See house number

oblasts, 16, 40, 57, 87, 88, 89, 126, 171; archives, 138, 139, 140, 141, 142, 154, 225; —, addresses, 154–58, 160; definition, 95; history, 95–96, 97, 124, 126, 129, 231; list of, 96–97; maps, 92, 101

Oblates, 43

obituary, 10, 82

okruhy, *okregi*, 91, 95

Old Church Slavonic, 24, 238, 240. See also Church Slavonic

opys, 138, 144, 147, 216, 226, 232; defined, 146–47

Orthodox Church in America, xvii, 50–51, 57–58, 61

Ortsgemeinde, 91

palatinate, *palatinatus*, 91, 125

passenger lists, 11, 23, 65–68, 69

Patriarchal Parishes of the Russian Orthodox Church, 51, 57, 61, 62

patronymic, 40, 163, 172, 173, 174, 183, 189, 199, 226; defined, 23–24

pedigree chart, 1

Peremyshl' (Przemysł) eparchy, xvi, 85, 127, 128, 135, 136, 137, 138–39, 185, 187

photos: aerial, 123; steamships, 71

plasa, 96

- Polish alphabet, 22, 245
 Polish genealogical terms, 194, 199–200
polk, 89, 166 n. 5
 port, 65–67, 68, 70, 72
powit, *powiat*, 91, 95
 Presbyterians, 44, 44 n. 4, 51, 52, 53, 54, 55, 58, 62, 63
 Prešov eparchy, 139–40
 protopriestdom, 134, 135
 publishers, of Ukrainian books, 19, 124, 125 n. 5, 126
- RAHS, 137, 138, 139, 141, 147, 150, 152, 154
 raion, 87, 88, 95, 96, 124, 152
 record group. *See* fond
 Redemptorists, 43, 44, 46, 47
 revision lists, 142, 143, 225–26. *See also* family lists
 RM history books, 80
 Roman Catholic Church: in Canada, 43–44, 46, 47, 49, 50, 52; in Europe, 14, 43, 57, 85, 127, 128, 134, 136, 140, 159; — records, 134, 136, 139, 140–41, 143, 150, 162–63, 223; in the United States, 56, 60
 Romanian alphabet, 248
 Romanian genealogical terms, 194, 201–02
 Romanian Orthodox Church, 50, 51
 Russian alphabet, 22, 171, 237–38
 Russian genealogical terms, 194, 198–99
 Russian gubernias, map of, 90
 Russian Orthodox Church (ROC): in Europe, 43, 135, 137, 140, 163, 223; — sample registers, 166–69, 171–74, 181–83, 189–91, 224; — microfilmed records, 142–43; in North America, 44, 50, 57, 58, 61
 Russian Orthodox Catholic Church, 57–58
 Russian Orthodox Church Outside Russia (ROCOR), 51, 57, 61
 Russian Orthodox Greek Catholic Church, 57–58
 Rusyns (Ruthenians), 26 n. 6, 52, 56, 58, 60, 65–66, 88, 128, 166, 229, 252
- SASE, 2, 3
sążeń, 204, 222
 schematism: church, 127–28; military, 228, 230
 school attendance register, 26, 26 n. 6, 33
selo, *selskoe obshchestvo*, 89, 95
 serfdom, 14, 15, 37, 89, 130, 196, 210 n. 13, 214, 222; associated document, 216–18; in other languages, 195, 196, 197, 199, 200, 202
silrada, 95
 Social Security Death Index, 10
sotnia, 89, 166 n. 5
 Southern Baptist Convention, 58
sprava, 138, 144, 146–147
 Stabile cadastre, 109, 111–12, 203, 213–14
stan, 89 n. 17, 225
 Stanyslaviv eparchy, xvi, 127, 135, 136, 138, 139
status animarum, 223
 steamship photos, 71
- Steuerbezirk*, 91, 201
strona, 146
 surnames: *See* names
 surveyors' field books, 79
sygnatura, 146
- finut*, 96
 topographic maps, 83, 85, 98–108, 129. *See also* maps.
 township, 74, 76–77
 Transcarpathia (Zakarpattia), 21, 57, 65, 88, 96, 97, 135–36; history, 14, 15, 134; immigration from, 16, 17, 43, 56
 transcription, 22, 25, 41, 49, 52, 137, 233–34, 238
 transliteration, xvi, 15 n. 2, 22–23, 25–26, 40, 87, 88, 96, 128, 163, 194 n. 22, 233–34, 235, 236; of Russian, 237; of Ukrainian, 235
 travel guides/travelogues, 128–29
- uezd*, 89, 95, 171, 225
 Ukrainian alphabet, 22, 233–36
 Ukrainian Autocephalous Orthodox Church, 57, 134, 135
 Ukrainian bookstores, 19–20
 Ukrainian book publishers, 19, 124, 125 n. 5, 126
 Ukrainian Heraldry Society, 9, 231
 Ukrainian Catholic Church. *See* Greek (Ukrainian) Catholic Church
 Ukrainian Evangelical Alliance of North America, 58
 Ukrainian Evangelical Baptist Union, 45, 58
 Ukrainian Evangelical Church, 52
 Ukrainian Evangelical-Reformed Church, 58
 Ukrainian genealogical terms, 194, 197–98
 Ukrainian Greek Orthodox Church, 44, 45
 Ukrainian Orthodox Church in America, 57
 Ukrainian Orthodox Church of Canada, 50
 Ukrainian Orthodox Church of the U.S.A., 57, 61
 Uniate, 14, 15, 34, 134, 135, 136
 United Church of Canada, 51, 52, 52 n. 17, 53–55
 United Ukrainian American Relief Committee, 70–71
 units of measure, 203–05
 U.S. Board on Geographic Names, 87, 88, 233, 234, 235, 236, 237
- Vármege*, 96
 visitation records, 35, 48–49, 131, 131 n. 16
 vital statistics, 10, 35, 79–80, 137, 141, 142, 143, 256
 voivodeship, 88, 91, 95, 97, 138
volost, 89, 95, 225
województwo, *woj.* *See* voivodeship
- yizkor* books, 126
- Zabużański collection, 137, 140–41
 ZAHs (ZAGs). *See* RAHS
 Zakarpattia. *See* Transcarpathia
zespół, 146
złoty, 204, 205

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UKRAINIAN GENEALOGY

John D. Pihach

John D. Pihach's *Ukrainian Genealogy* is a guide to tracing one's Ukrainian ancestry in Europe. Consideration is given, however, to North American records that are specifically Ukrainian or relate to the immigrant experience. Because the overwhelming majority of people of Ukrainian origin in Canada and the United States have roots in western Ukraine or southeastern Poland, most attention in this guide is focused on the resources of those regions. This handbook is intended primarily for those with a Ukrainian ancestral past, but some of the material in it may be useful to other ethnic groups with roots in Ukraine.

Chapters 1 and 2 discuss general topics that are preliminary to research. Personal names are examined in chapter 3. Chapters 4 and 5 outline the early religious experiences of Ukrainians in North America and the church records that are available. Chapter 6 addresses the crucial question of determining the name of the European ancestral community. Chapter 7 explains how to locate places on a map, describes the various administrative divisions that existed in the past, and looks at the many types of maps that pinpoint the location of the ancestral village and even the actual home. The resources for learning the history of a specific region are covered in chapter 8. Chapters 9 and 10 are devoted to church-based birth, marriage, and death records, the principal overseas genealogical resource. Chapters 11 and 12 survey other overseas materials. Several appendixes describe Ukrainian transliteration schemes and present a key to the scripts of the languages that were used in record keeping; provide a starting point for research by other ethnic groups with roots in Ukraine; and list useful Web sites.

About the Author

John D. Pihach received a B.Sc. degree in physics from the University of British Columbia and studied studio fine arts at Vancouver Community College, Vancouver. He has spent many years wandering about Asia and Europe and has made a dozen trips to Eastern Europe, where he has done genealogical research at several archives. He works as a weather observer and is the library chairperson of the East European Genealogical Society in Winnipeg and author of several articles in Galician genealogy.

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