generations

The Journal of the Manitoba Genealogical Society

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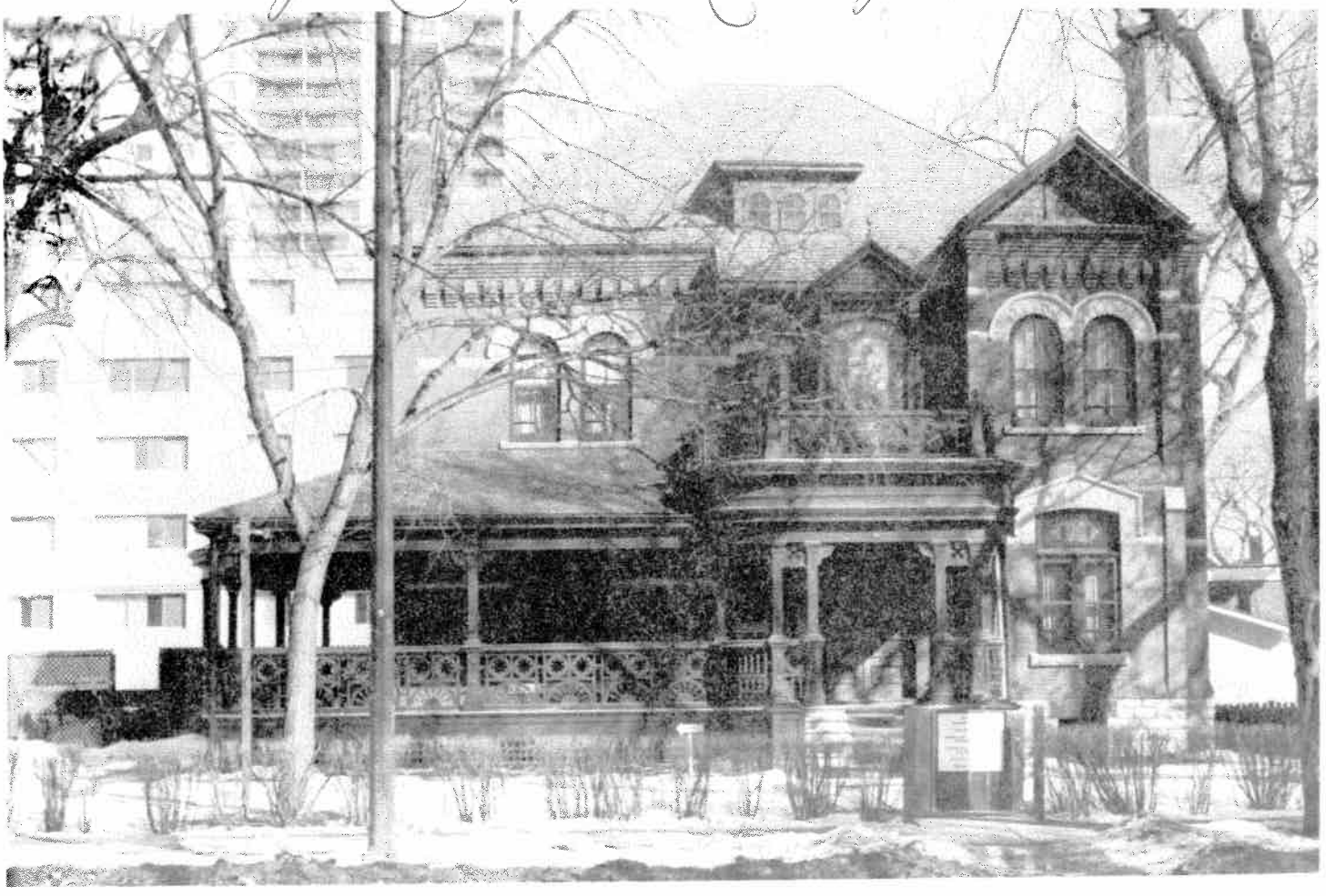

GENERATIONS

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Generations is published quarterly by the Manitoba Genealogical Society, Box 2066, Winnipeg, Manitoba, R3C 3R4. The Chairman Of Publications invites articles and news items from all members of the society and from anyone else having an interest in genealogy. Manuscripts should be typewritten, double-spaced, with adequate margins.

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The Alberta Genealogical Society has changed its address to Alberta Genealogical Society, P.O. Box 12015, Edmonton, Alberta, T5J 3L2

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The Manitoba Department Of Vital Statistics has increased its fees effective October lst 1980. Fees for certificates of birth, marriage, death, baptism or burial have gone up to $5 from $3. The cost for genealogical searches, which will cover a five-year period instead of a three-year period have increased to$7 from $5.
Community Services Minister George Minaker said the fee increase is designed to bring charges in line with those in other provinces.

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THE CHILDREN

WHO CAME TO STAY

by Kenneth Bagnell

One day in June in the early 1920s, a small boy named Horace Weir stood nervously on the deck of an old steamer and watched the buildings of the port of Halifax begin to rise in the thick, gray mist. He was 11, a frail child who had been born into poverty in Britain and was now about to arrive in Canada to begin a new life as a farm boy somewhere in the Maritimes.

He gripped the rail and peered into the cold fog. He was worried, not just for himself and what lay ahead for him, but for his five brothers and sisters who were also on board that day. He, after all, was the oldest boy, the one to whom the others looked. He worried for them, wondering where they were headed and what awaited them. They, too, were bound for life on a farm, his brothers as chore boys, his sisters as mother's helpers, all except Beatrice, who was not quite 3 and would, he was told, be adopted. He worried most of all for her. He always had, ever since that night a year earlier when his parents, broken by illness and terrible poverty, signed over all their children to an organization in Birmingham that sent boys and girls overseas to Canada.

It was almost dark when the six Weir children came down the gangplank. In the darkness and the confusion of landing - or perhaps it was planned that way to avoid the sadness of parting - Horace Weir did not see any of his brothers or sisters to say goodbye. That same evening he was put on a train for the Annapolis Valley in Nova Scotia, where he was met by a farmer in whose home he would pass his lonely childhood and in whose fields he would work until he was an adult and able to find a job for himself.

When he reached the age of 18 and was on his own, he began to search for his brothers and sisters, though he did not know for certain where any of them were.

Often people told him he should try to forget them, but he could not. Over the years he found his brothers and sisters, all but the youngest, Beatrice. But as he found them, he found as well that on that evening when they landed in Halifax their family had been broken forever. Once, after he had located one of his brothers, he put his feelings into words: "For brothers, it was not like brothers." All his life he wondered about Beatrice, who was so young, so helpless, and who had disappeared so completely. When he was in his thirties someone told him that she had been adopted by a family living in Prince Edward Island who had then moved to the United States, and so he was certain she was gone forever.

In June 1974, 50 years after he arrived in Canada, Horace Weir, who was then in his early sixties, a respected citizen and carpenter living near the Annapolis Valley community of Bridgetown, put his tools in the back of his car and began the drive home. Along the way he wondered idly if he and his wife might go to the ball game or perhaps drive down the road to visit his son and grandchildren. When he reached home and turned into the driveway he was curious to notice, beneath the trees in front of the house, a man and woman. He got out of the car. The man, whom he had never seen before, spoke softly and a bit formally. He gave his name and said he was a retired officer of the Canadian services who had lived abroad for many years. Then, turning to the woman beside him, he asked Horace Weir if he had ever met her. Horace Weir looked and smiled but said no, he had not.

"Mr. Weir," the man said, "this is your sister. This is Beatrice."

He would always remember that day and how they stood there a long time, saying nothing. Then she reached out and shook his hand.

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Horace Weir and his sisters and brothers came to this country in one of the most dramatic schemes in the history of immigration to Canada, one in which more than 80,000 children, many just out of infancy, were gathered from the poor neighborhoods of Britain's cities - London, Birmingham, Liverpool, Manchester - and sent to Canada to live on farms, some in the Maritimes and Quebec, but most in Ontario and Manitoba. During the peak period of the movement, the early 1900s, scores of organizations and individuals were busily shipping children to Canada. Some of the children, those too young to work, were adopted into families, often informally, but most were expected to spend the years of their childhood working in the fields or tending the cattle in an indenture that was stern and lonely. It was a practice that in some cases revealed the dark side of early Canada.

The child immigration movement began well over a century ago, on a day in early November 1869 when a woman named Maria Rye, a British suffragette whose opinions were as strong as her personality, arrived in the pleasant Ontario farmland near what is now Niagara-on-the-Lake, bringing with her 77 children, mostly girls between five and 10, whom she planned to entrust to anyone who would take them. She had gathered the children from the slums of the east end of London, where life was a squalid enslavement to poverty, disease, and crime from which death was an almost compassionate rescue. "The sight of so many little orphans," said The Niagara Mail and Advertiser when they arrived, "nearly all of whom are, we believe, deprived of both father and mother, moved all hearts with sympathy." The children were housed in a former jail which had been donated to Miss Rye for use as a dormitory and distributing centre.

For people in Britain who feared for the welfare of the children in Canada, Maria Rye had an answer that would be repeated for the next 50 years by those who, like her, brought children to Canada: "Can anything I introduce them to in Canada or America be worse than that to which they are doomed if we leave them where they are now?"

In those same months another woman in London, a deeply religious social worker, Annie Macpherson, who would have an even larger influence over child immigration, wrote a pamphlet for distribution among the well-to-do in London. Her message was clear: "We who labor here are tired of relieving misery from hand to mouth, and also heartsick of seeing hundreds of families pining away for want of work, when over on the shores of Ontario the cry is heard, 'Come over and we will help you.'" Then, in the spring of the following year, 1870, Miss Macpherson and her workers chose about a hundred boys from the children's shelter she had opened and sailed for Canada. In late May she arrived with them by train in the quiet Ontario town of Belleville, where the local council met her and invited her to establish her Canadian "distributing home." Within two years she opened a second home, in the town of Galt. Then, in 1877, convinced that Quebec should not be overlooked, her sister Louisa opened a third in the village of Knowlton, not far from Montreal, from where she sent children to the farmers of the Eastern Townships for many years.

Still, though Marie Rye brought out the first children and Annie Macpherson enlarged upon her work, it was a slight, dapper young medical student who would make child immigration a phenomenon of Canadian history and, in the process, become its most famous personality. His name was Thomas John Barnardo, and the organization he founded, which still bears his name, would send over

30,000 children to Canada. From 1882 to the early 1930s there was scarcely a farming district in Ontario or Manitoba that did not have a number of Barnardo boys and girls, with their cockney accents, their plain clothes, and often, too often, their lonely and frightened faces.

Barnardo was in his mid-twenties, a medical student in London, when Annie Macpherson began her work, but he was so appalled by the hordes of homeless children that he gave up his ambitions in medicine and became a full-time child worker, opening his first hostel, in the slums of east end London, in 1870. Before long the building swarmed with boys, so many that Barnardo was forced to find new ways to accommodate the numbers who were so desperately in search of his food and shelter. Emigration was the answer, made obvious by the woman with whom he worked while still a student, Annie Macpherson. Thus, in the middle years of the 1870s, the first Barnardo children began arriving in Canada in the care of Annie Macpherson, who brought them, along with her own parties, and settled them throughout Ontario, mainly in the farming districts between Belleville and Galt.

By 1882, however, Barnardo's work and ambition grew so large that he set up his own immigration scheme, with hundreds of children arriving every spring, summer, and fall at the Barnardo Homes in Toronto, Peterborough, and Winnipeg, and at the training farm in northwest Manitoba, near the community of Russell. Barnardo, who referred to child immigration as "The Golden Bridge" and "The Highway of Hope," saw it not just as an idealistic opportunity for his children but as a necessity if he were to expand his work. As he often told his supporters, "An open door at the front demands an exit door at the back." Thus, by 1897, when he was in his late forties, a famous figure in Britain and Canada, Dr. Barnardo's Homes were sending out a thousand children a year; the number of child immigrants remained steady right up to 1914, when World War I interrupted the program.

Thomas Barnardo was a complex mix of philanthropist and individualist. After he opened his hostels in London, he could be found night after night, combing the streets until almost dawn, searching out the homeless children who slept beside sheds and beneath bridges. Sometimes he would return to his hostel just before dawn with a dozen boys, providing them with the first food and shelter they had had for weeks. Eventually parents, many of them in the workhouse, willingly gave him their children in a desperate hope that under his hand they might have a chance for a decent life in Canada. He became, while still a young man, a legend.

When he came on his visits to Canada he was greeted with something approaching awe, especially by the children he had sent out. Before each visit, his Canadian staff would send word of his coming to the thousands of children already on the farms and, on an appointed day, great numbers of them would gather either at the Canadian headquarters in downtown Toronto or, in the case of the girls, on the tree-shaded lawns of Hazelbrae, a large house donated to him in Peterborough which he set aside as the receiving centre for girls. Often after he visited Hazelbrae and had been the honored guest an an afternoon tea attended by hundreds of his girls, he would set out the next day, alone, by horse and buggy down dusty roads, a striking figure in frock coat and top hat, calling at farms along the way to visit as many children as he could. Once, he set out for an obscure village a short distance from Peterborough, hoping to visit two small girls, both under 12, who had been sent from England two years previous. "I walked down a long and beautifully shaded street," he would write of his visit that day, "and knocked at a detached, old-fashioned house, standing apart from the others and back from the road." He was met by an elderly woman, who said that since she was alone and needed the companionship she hoped he had not come to remove the children. He spoke with her a few minutes, asking about the girls' manners and their willingness to work. Then he was ushered into the front parlor, where he sat alone while the woman went to bring the two children to meet their surprise visitor.

The girls were brought to him separately so that he might talk to each one privately. As each entered the parlor, silent with shyness, he stood up, removed his glasses, and extended his hand. He spoke gently, kindly and, with his incredible memory for family details, was able to recall the parents they had left and to assure them that, even if it were lonely and hard, their choice had been for the best. He asked if they went to school and to church and if they were reading the Bible - the one he had given each of them, the one bearing his likeness and signature on the frontpiece - and then, in a gesture that was as sincere as it was brief, he asked them to do their best to live the good life. Then he shook hands again and, with the girls holding back tears, he bowed, kissed the tops of their heads, and left. For such children, many of them lonely and heartbroken, a visit from Dr. Barnardo, the only father some of them would ever know, was the most memorable event in their lives.

He was, as well as a visionary, an extraordinary fund raiser, so that while he was able to defray some of the costs of sending children to Canada through government grants and free travel, the enormous expense of maintaining and expanding his homes, feeding and clothing

his children, came from money he raised almost alone, as a preacher, writer, and, often, a showman. Every year, beginning in 1890, he rented for the annual meeting of Dr. Barnardo's Homes the great Albert Hall in London, turning the meeting into an extravaganza in which thousands of children took part, singing anthems, performing drills, and demonstrating the trades in which they were being trained in his homes - as tinsmiths, carpenters, tailors, domestics. But, with his keen sense of drama, he held the most emotional display for the end. After the songs were sung and the drills had ended, Barnardo, who always chaired the meetings, would step to the centre of the stage. He would say that now he was asking for the prayers of all people everywhere for his "dear boys and girls," those who were about to leave him for good. A trumpet would then sound, and from one side of the stage, slowly at first but with gathering pace, a line of children would enter, hundreds of them, all bound for Canada, boys in dark wool suits shouldering knapsacks and girls in long dresses carrying suitcases. Then, at the end of the long line, would come a child, usually a small girl, bearing a banner with only one word: "Goodbye." Invariably the audience was swept with emotion.

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One day in the spring of 1909, a couple in Montreal, Mr. and Mrs. Godbee Brown, sat in the living room of their comfortable home, and for most of an hour they studied the pages of the recently published yearbook of McGill University. There, among the many serious likenesses of young men on their way into the professions of law and medicine, was the photograph of a young woman, a striking girl, around whom centred all their affections and ambitions. This was Theodora, their daughter, their only child, who was now graduating from McGill with honors, the vice-president of her class.

The outline of Theodora Brown's career at McGill, carried beside her photograph, made no reference to her early life, but even if she had agreed to explain it, there was little she could have told. Her birth was a mystery even to her, hidden in a brief note written years earlier when she was taken by someone and given into the care of one of the child organizations in London. When she was five years old she was put aboard a steamer and sent to Canada. Since she was too young to be placed out as a mother's helper, she remained in the distributing home to which she had been sent, in Belleville, Ont. Then, one autumn day, the people who managed the home received a note from Mr. and Mrs. Godbee Brown, well-known members of St. James Methodist Church, Montreal, asking if they, who had no children, might take one of the children to raise as their own. Thus, in October 1890, Theodora was chosen by one of the leading families of church and society in Montreal, a couple whose home would include a

library and conservatory, where her father would read her the classics. She would be surrounded by the advantages of affluence and the affections of a man and woman who took great joy in her arrival in their lives.

One day in winter, two years after she had come to the Browns, she saw some children rolling a snowball and ran to join them. Suddenly one of them, an older girl, shouted a remark that would affect Theodora's life in a remarkable way: "You know what? You're not Theodora Brown. You're a Home Girl. You came from the Home." Her mother did her best to explain, but for the rest of her life, as in the case of many children like her, the memory of that day would never go away. Despite all her gifts, her friends noticed a deep yearning for the past in her life, as if she were seeking to find out whose child she really was, not out of curiosity or bewilderment but to fill some void in her spirit. When she had a daughter of her own, Phyllis, she would remind the girl over and over again that she was her mother's "own flesh and blood." In 1948 her daughter, who had married and had her first child, returned to Montreal to bring Theodora Brown her granddaughter. Theodora's joy in seeing her grandchild was of a special kind. "It meant," her daughter would recall long afterward, "that she could once again say that a child was her own flesh and blood." In time, her daughter would become a student of genealogy and would spend years trying to unravel the riddle of her mother's childhood in Britain. But Theodora Brown's early life would remain the mystery of an abandoned child who had a fortunate destiny.

Other children were less fortunate. Barnardo and those who did similar work in the other organizations were often highly dedicated, but given the scarcity of funds, the multitude of children, and the small number of workers, especially in Canada, it was inevitable that misfortunates would occur. Some children would be placed in homes where they were worked too hard, deprived of normal affection and, in some cases, seldom visited by a worker from the organization that had brought them to their lonely life in Canada.

One spring in England, not long after the turn of the century, a thin, lonely boy named Fred Treacher, who had been put in one of the homes because of his father's death and his mother's extreme poverty, was taken aside by one of the workers, a kind woman whom he had come to trust, and told that soon he would be going to Canada.

When he arrived in Montreal, he was put aboard a train and taken to Toronto. There he was put on another train with a tag on his jacket saying he was destined for a farmer in a small community in Ontario known as Elmvale.

The work was hard and, for a boy of 12 who had never seen a farm, very strange. For weeks the farmer tried to teach him to milk, but he could not learn quickly enough, and though the man said little, it was obvious that he was growing impatient. One night when, as usual, Fred was eating alone in the kitchen, he overheard the man telling his wife that the boy was not working out, that he was nothing but "a green Englishman." Several times the farmer, who seemed to believe that punishment would teach Fred to milk, beat him severely, so severely that the boy took to hiding in the hayloft or in a distant field, coming out only to work or to eat.

His life brightened one day when he got word from England that his brother Bert, who was only 9, was also coming to Canada to be placed on a farm. The next day, with the letter in his pocket, Fred crossed the field to a neighboring farm, to the home of a man and woman who had treated him with great kindness. They, too, had taken boys from the Home, but they treated them as sons. Would they, Fred asked, be able to take Bert? They said they would. Often after Bert had arrived in their home, Fred would cross the fields in the evenings, and there in the large, friendly kitchen he would sit at the table with Bert and his new family, saying little but somehow feeling that his own life was better, just knowing that his younger brother had been so fortunate.

Then, one late afternoon in August, Fred finished his work early and crossed the field, hoping that he might be able to give Bert a hand with the chores. He reached the house and, finding it empty, he climbed to the top of a hill overlooking the lake where Bert often went to feed the ducks. He looked down and saw four people: the farmer - who was stirring the water with a long pole - his wife, and two men he did not know. He called out, asking where Bert was. Only the woman looked up. Slowly, she said that Fred should stay where he was. She began to come toward him, but before she reached him he saw the long pole rise from the water, and on the end of it, hanging on a hook, was the small peaked cap his brother always wore.

Many years later, when he was an elderly man respected in his community and church, Fred Treacher would go back to Elmvale and find once more the small grave and marker he remembered from his boyhood. It said that Bert Treacher, a Home Boy, was buried there. But what affected Fred so much were the words that were chosen to go beneath the name: "Dearly loved, Dearly missed."

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What many children like Fred Treacher would remember all their lives was the work, long, hard, and unrewarding. In July 1905 a 9-year-old girl with a bright, expectant smile, Ellen Keatley, was sent by train from Halifax to a farm in the Nova Scotia settlement of Pictou county. Within a few days of arriving there, she was, though only 9, carrying sacks of potatoes to the cellar, picking boulders from the fields, carrying all the water to the house and barn, and wielding a bucksaw in a vain attempt to cut the wood. For eight years, during which she was never visited by the organization that sent her there, she rose before everyone else and retired after them. Finally, when she was reaching 18 and facing another winter without even warm clothes, she wrote the Home and asked to be removed. She was. Some, like Amy Norris, who came to Canada when she was 12, were not kept in one place very long but were shunted from farm to farm all through childhood. Sometimes it was because they were mistreated and the Home removed them; sometimes it was because the farmers were dissatisfied with them or no longer felt they needed them. Whatever the reason, the frequent moving from place to place left many of them bewildered and hurt and, they believe, unsettled for the rest of their lives. Amy Norris was moved 14 times in four years.

One of the most dramatic episodes in the entire history of child immigration came near the end, in the late twenties, just before the Great Depression delivered the final blow. A 14-year-old boy, very unhappy, was wandering through a London street one day when he spied a poster carrying a photo of a smiling farm boy and the words: "Come to Canada. Be Your Own Boss at 21." Within a matter of days, since he was old enough to emigrate on his own, he signed an agreement saying he would take whatever farm job was offered to him in Canada. Then he sailed. He was sent to a small, poor farm near Lindsay, Ont., to live with a man and his very aged mother, decent people, but neither of whom had much sympathy for the lonely, precocious boy who sat at the table in the evening writing poetry. He found his best friend, indeed his only friend, to be a local minister. Reverend Robert Simpson, who, following Sunday services, would invite him to his home, where they would talk of ethics and ideas. The boy would never forget him.

Within two years the boy came to Toronto. Since the Depression had struck and he had neither education nor skills, the only job he could find was selling doughnuts on the street in return for a bed and all the doughnuts he could eat. In a decision that would influence his life more than he could have imagined, he joined a working boys' club at Toronto's Broadview YMCA. There, two of the administrators, Murray Ross and Richard Davis, sensed

in him special gifts. Davis suggested that he should complete his education - he had never gone to high school - and, as an afterthought, told him that, if he wished, the Y would give him a test to measure his intelligence to see whether he was suited to higher education.

Six weeks later he showed up in Richard Davis' office and took the test, a standard IQ test which he was given a set time to do, though, of course, he was not expected to answer every question. He finished the test in just over half the time. He answered every question; virtually every answer was correct. Murray Ross, later to become the first president of York University, would never forget the astonishing paradox of that day, the shabby, homeless orphan with the rare, even spectacular intelligence. "We took the results," Ross told a friend years later, "to psychologists at the University of Toronto. They said he was literally one in a million." Within a few months, through the encouragement of Richard Davis and using textbooks at home, the boy finished his high school studies and was entered at the University of Chicago in sociology, where he completed his degree in less than three years.

Thus began the career of the man many believe to be the most brilliant sociologist Canada has yet produced, a child emigrant from Britain named John R. Seeley. He became, in time, the head of sociology at York University, Toronto, and is today associate dean at a private college in Los Angeles. Like all the others, he would never forget the loneliness and the hardship of those early years in Canada. But in the end, most of all he would remember how one person, a country minister named Robert Simpson, befriended him in his ordeal and touched his life with hope. Often, he says, he goes back in his mind to the Sunday afternoons in the manse near Lindsay, Ont., and the long conversations with the aging Presbyterian clergyman. Perhaps John R. Seeley was speaking for most of the men and women who came to Canada as he did and found one person who cared for them, when, a few years ago, he spoke to the American Academy of Psychoanalysis. Recalling the influence of one man on his life he told his audience: "I know that for brief times, on small scales, as far as an arm will reach, good people will do good things."

HOW TO TRACE YOUR ANCESTORS IN NORWAY

by Jan H. Olstad/Gunvald Bøe

What is your aim?
Suppose you want to know more about your roots in Norway. Obviously, you can't trace all your ancestors. You must restrict your search and perhaps try to track back one line of the family first and then take the others in turn. Or you can concentrate on one particular branch of the family which has lived for generations in the same place, and cut out all other branches.

Before you start your investigation, you should, therefore, get certain things quite clear in your mind. First of all you must decide exactly what you want to find out.

Problems
You must also recognize that it is sometimes difficult to trace the lineage of your ancestors very far back. This may be due to a number of different reasons. The information you start off with may be so meagre or inaccurate that it is impossible to know where to begin the search. Your ancestors may have moved about so much that it is impossible to keep track of them. Important sources of information may have been destroyed - by fire, for instance. Even in the most favourable circumstances it is often difficult to trace a line farther back than to the second half of the 17th century, as few consecutive records were kept before that time. Frequently research comes to a stop long before that.

It matters a great deal what your ancestors were - whether they were farmers working the same farm for generations, whether they were tenant farmers, labourers or servants, officials or town merchants, seamen or fishermen. Depending on their class of occupation, some families are easier to trace than others.

It is, however, worth noting that the population of Norway used to be rather stationary in earlier times. Internal migration on any scale did not start until the 19th century. Even today Norwegians are not so much (on the move) as the Americans.

In general, conditions vary so much that you must not be surprised if quite a considerable expenditure of time and money yields only a modest amount of information. Above all, a genealogist must learn to be patient.

Names

N.B

Names should be given special attention. In the old days Norwegians were identified by their Christian name and their father's name: Olav Hakonsen (or Hakonsson, - son), i.e. the son of Hakon, Sigrid Hakonsdatter (or -dotter), the daughter of Hakon.

In addition a third name was very often used, usually a farm name. This (surname) does not necessarily identify a family or a relationship: it signified the dwelling-place. When the farmer Ole Olsen Li moved from Li to another farm, e.g. Dal, he was called Ole Olsen Dal. A farm labourer could be named in the same way, without being kin of the farmer. Sometimes, however, the preposition "pa" (at) could be placed between the patronymic and the farm name, indicating that the person concerned had his occupation at that particular farm. Similarly a tenant farmer (a cottager, "husmann" was very often recorded in the official registers under the name of the farm to which his little home belonged, sometimes with the preposition "under" before the farm name. Thus a cottager connected with the farm Lunde could be called Hans Petersen Lunde, or sometimes Lunde-eie (eie = possession), even if his home colloquially bore another name.

You should recognize, therefore, that a surname in addition to the forename and the patronymic is not always the same as a modern family name. Family names in Norway are, in fact, a product of only the last few generations, except among the traditional upper classes (the clergy, military and civil servants, and the upper sections of the bourgeoisie).

On arrival in the USA, the immigrants either bore, or in many cases adopted, a third name. Usually it was the name of the farm from which they immediately came. In some cases they preferred to take the name of another farm where they had lived at some time, or they might even take the name of their home parish.

Some immigrants dropped the old farm name and adopted the patronymic as a family name. It happened that Ole Andersen and his son Anders Olsen took the same surname, Anderson or Olson. On the whole, the immigrants were not very particular about which surname they adopted. The main point seems to have been that the name could be written and pronounced in English. In America, names such as Nelson and Johnson were already widely known and much easier to pronounce than most Norwegian farm names. Even in the cases where the farm name was retained as surname, it was often so much changed and modified under the influence of the new language that it is now unrecognizable.

Even the Christian names were changed. The forenames and the patronymics were written, for instance, by the immigration officer or the census taker in the USA as they sounded to him (Hakonsen = Hawkinson, etc), or they could be given English equivalents (Gulbrand was changed into Gilbert, Aslaug into Alice, etc).

Speaking of names, you may benefit from a special feature: In Norway there were, especially in the rural districts and often up to our own days, very strict rules for naming customs. Thus, the eldest son was named after his paternal grandfather. The eldest and second daughters were similarly named after their paternal and maternal grandmothers. When the grandparents' names were used up, the great grandparents' names were the next to be used, though without strict rules as to the order. In some cases special circumstances might interfere with these rules. Thus the name of a deceased spouse should be used first of all, and the name of the father or mother if the child was baptized after his or her death. It was a saying that "the name and the farm must go together"; for that reason a child, intended to be the owner of the farm when coming of age, should be given the name of a previous owner, relative or not. - A certain knowledge of these naming customs is often useful when you search for ancestors. In recent times the customs have been modified or even dropped. One way of modification has been to use only the initial letter instead of the whole name, thus giving way to more fashionable names.

Coats of arms

The use of family coats of arms has been restricted to relatively few families, in particular the nobility, state officials, and the upper middle class. The so-called bumerker, used to mark tools and as signets and

signatures, are not coats of arms. Their initials and emblems, however, can sometimes help to solve genealogical problems.

Kinsfolk in Norway?

At present it is often a very difficult task to trace possible relatives, now living in Norway, of 19th century emigrants whose descendants have lost contact with the old country. One reason is that it is a very time-consuming job to track the families in all their ramifications from, say, 100 or 150 years ago and down to our own times; it is in fact easier to work in the opposition direction. Another reason is that in such cases you are in need of a number of different and widely spread archival sources; some are kept locally by governmental or municipal officials, while others will be found in the various central archives. You may also often be more or less dependent on what old people in the parish are able to remember and tell you.

It may, therefore, be quite a job to track down still living relatives in Norway. No public authority is under any obligation to undertake such investigation for you. Certainly, within the limits of reason, keepers of archives, local pastors, and others will do what they can to give you information. Nevertheless you must understand that the task, first and foremost, must be based on your own efforts - always assuming, of course, that you do not hire a professional genealogist in Norway to do the work for you.

It may be mentioned, however, that newspapers (especially the small local papers) have frequently offered assistance, often with good results. But this help, too, is not something you can take for granted.

Should you fail to trace your present relatives in Norway after consulting the appropriate authorities and having left, on the whole, no avenue unexplored, you may be able to get help from the Salvation Army. This world-wide organization has a special branch for inquiries of that kind: The Missing Persons and Inquiry Department. In Norway the name and address are: Frelsesarmeen, Ettersokelseskontoret, Borggata 2, Oslo 6. It should be noted, however, that the field of activity of this office does not include ordinary genealogical investigation.

Before you visit or write to Norway for genealogical information, you should make every possible effort to find answers to your problems in your own country. The answers are often nearer at hand than you imagine. In other cases information from sources in your own country is a necessary precondition for further research in Norway.

Such information may be obtained primarily from three kinds of sources:

I. Your own milieu
Oral tradition in the family itself or through friends and acquaintances. Written information, such as certificates, naturalization documents, deeds, letters, diaries, notations in old Bibles or on photographs, newspaper cuttings (e.g. obituaries and other biographical articles), inscriptions on tombstones, initials and years on silverware, etc. You should also write to your relatives in Norway, if you have their names and address. They can perhaps give you valuable information and will probably know whether any history of your family has been written.

II. Printed sources
Hundreds of books have been published, especially in the United States, containing information that may be useful for the genealogist: biographies, family books, histories of special settlements or of Norwegian immigration in general. Books of this kind have also been published in Canada. In the USA special reference can be made to the publications of the bygdelags (year books, membership rolls, etc.) and to the many books published by the Norwegian-American Historial Association.

These publications, as well as other Norwegian and Norse-American literature, can be consulted at major libraries such as the Library of Congress, Washington D.C., and the libraries at the University of Minnesota and Augsburg College, both in Minneapolis, MN., and St. Olaf College, Northfield, MN. The Memorial Library

of the University of Wisconsin, Madison, WI, has the largest collection of Norwegian local histories in America, together with most of the Norwegian genealogical journals and collected works (but not individual family histories). Remarkable is the collection of Norwegian-American newspapers, available on microfilm, at the Preus Library of Luther College in Decorah, Iowa.

III. Archival sources

These include, first and foremost, the records of congregations and other church organizations, and the records of official agencies on the federal, state, county, city and township level: such as papers relating to immigration, naturalization, settling, employment, military service, birth, marriage, and death. Some of these papers are kept by the appropriate agencies, others are transferred to central repositories.

Valuable information, and also a clue to further research, may be obtained from the passenger arrival lists, which give the names and other data for passengers arriving from abroad at ports on the Atlantic Coast, the Gulf of Mexico, and a few inland ports. Such lists (beginning with 1820) are now on file in the National Archives, Washington, D.C. 20408. See also the printed publication (The Morton Allan Directory of European Passenger Steamship Arrivals) (New York, 1931).

Reference can also be made to the applications for federal citizenship (on file in the county courthouses), or to the federal and state census schedules, and other material. There was a federal census every tenth year 1790-1890, the returns now being kept by the National Archives. In addition there are a large number of special censuses for certain territories, states and counties, among them the 1857 schedules for Minnesota. Some of these schedules, and also index material, are in the custody of the State Historical Societies or Libraries of, e.g., Illinois, North Dakota, Minnesota and Wisconsin.

More details about these and other sources, and about where to find them, can be obtained through a "Guide to Genealogical Records in the National Archives" and a number of general information leaflets from that institution. Other useful leaflets are "Where to Write for Birth and Death Records", " ... for Marriage Records" and "... for Divorce Records". These prints can be purchased from The Superintendent of Documents, U.S. Government Printing Office, Washington DC 20402.

Note that the National Archives and Records Service (which is a branch of the General Services Administration) operates a nationwide system of depositories, including 11 Regional Archives Branches (located in Boston, New York, Philadelphia, Atlanta, Chicago, Kansas City, Fort Worth, Denver, San Francisco, Los Angeles and Seattle). The Regional Archives Branches do not only house original archives material created by federal agencies in that particular area, but also microfilm copies etc. from other depositories. Microfilm from the National Archives may also be borrowed through libraries and research institutions located within a particular region, in accordance with the "National Interlibrary Loan Code, 1968".

In addition to the federal records there are the papers from agencies on lower levels, kept by the State Archives or sometimes by the State Historical Society or similar institutions.

Church or parish registers are usually still in the possession of their respective parishes. But a great many of the registers pertaining to the former Norwegian Evangelical Lutheran Church in America have been microfilmed, the film reels now being stored in the Archives of the American Lutheran Church, Wartburg Theological Seminary, Dubuque, Iowa 52001.

Special reference should be made to the library of The Genealogical Society of Utah, 50 East North Temple, Salt Lake City, Utah 84150. This library, which is operated by the Church of Jesus Christ of Latter Day Saints, possesses film copies of the principal genealogical records in Norway and other countries, and also of American immigration records, besides millions of family group genealogies and individual index cards containing names and other data. More than one hundred branches of this library are spread all over the USA and other countries, and they are open to all readers, not just to members of the Mormon church.

In addition to all the printed, written, or microfilmed material mentioned above, and to public records in general, there are also several large collections concerning immigrants from Norway: for example those of the various State and County Historical Societies, and - not least - of the Norwegian-American Historical Association (housed in the Rolvag Library of St. Olaf College, Northfield, MN 55057), including the voluminous collections prepared by Andrew A. Rowberg and Carl G. O. Hansen.

The National Archives and its branches, the State Archives, and other institutions and societies will certainly be able to tell you more about the various records and where to find them. First of all, however, you ought to read a textbook about genealogy and the special research technique used in connection with such work. A great number of books of this kind have been published, including guides to research in foreign countries.

For information about how to proceed in your work you may also contact Sons of Norway, 1455 West Lake Street, Minneapolis, MN. 55408.

Although there are other societies in the USA aiming at research work in Norse-American genealogy, the best existent "clearing house" for such research is the Vesterheim Genealogical Centre, c/o Professor Gerhard B. Naeseth, 4909 Sherwood Road, Madison, WI. 53711. Professor Naeseth, a prominent scholar of earlier Norwegian immigration, is willing to offer suggestions and in some cases to locate existing helpful printed material and other information. (Don't forget return postage!) For membership of the center, and for subscription to the periodical "Norwegian Tracks", you may apply to the Norwegian-American Museum, 502 W. Water Street, Decorah, Iowa 52101.

With regard to Canada, reference can be made to the passenger arrival lists (1865 ff.), on file in the Public Archives of Canada, Ottawa, 395 Wellington St., K1A 0N3, and also to various material in the Provincial Archives. As in the USA, the church papers, at least the Lutheran records, are for the most part kept by the individual congregations and only to a smaller extent collected by the various synods.

Sundries

There are also other things you can do before you consult the primary sources in the old country. As mentioned earlier, you may be able to find out whether your pedigree has already been, more or less, charted in Norway. There are a great quantity of printed family histories, either separate books or articles in periodicals. The best survey of the chief publications in this field is to be found in the bibliography "Norske slektsboker" (Norwegian Family Books) by Morten Hansen (Oslo 1965). Some of the North American libraries mentioned above may also be able to give you information about this literature, but you can also write to one of the principal libraries in Norway, for example Universitetsbiblioteketi Oslo 2, the university libraries in Bergen, Trondheim, or Tromso, or Deichmanske bibliotek, Oslo 1.

Good information about typical farming families in Norway is, very often, found in the rural chronicles called bygdeboker. (A bygd is a country settlement that forms a topographical and usually also an administrative unit.) Many of these chronicles devote most of their space to farm and family histories. The contents, however, are usually confined to the farmers' families proper, and exceptionally, to civil servants and others of the "upper" classes, while the "husmann" and other social classes are left out. Nor have all parishes as yet acquired their bygdebok. - A useful survey of this literature is given in "Norsk lokalhistorie. En bibliograf" by Harald Andresen (Oslo 1969).

Much general information, and also treatises on particular families, will be found in the chief genealogical magazine in Norway, "Norsk slektshistorisk tidsskrift". There are also quite a number of local genealogical periodicals.

Administratively, Norway is divided into districts roughly corresponding to the British and American countries. Such a district is called a "fylke" (or before 1919 an "amt"). There are at present 19 "fylker" (some of the old "amt" names being given below in parentheses): Ostfold (Smaalenene), Akershus, Oslo (the capital, before 1925 called Christiania), Hedmark, Oppland (Christian), Buskerud, Vestfold (Jarlsberg og Larvik), Telemark (Bratsberg), Aust-Agder (Nedenes), Vest-Agder (Lister og Mandal), Rogalund (Ryfylke, also Stavanger), Hordaland (Sondre Bergenhus, including the city of Bergen) Sogn og Fjordane (Nordre Bergenhus), More og Romsdal, Sor-Trondelag (Sondre Trondhjem), Nord-Trondelag (Nordre Trondhjem), Nordland, Troms (Tromso), and Finnmark.

There are also a great many other administrative subdivisions, for instance kommuner (municipalities, townships), and prestegjeld and sokn (parishes).

You should realize that from time immemorial, in the rural districts of Norway, the usual unit of settlement was the farm (gard, gard), including the main farm, a number of "husmanns" homes, etc. Villages in the ordinary sense of the word were few and far between.

The best account of farm names in Norway is to be found in a monumental work, "Norske Gaardnavne" by O. Rygh (one volume for each "fylke" and a joint index volume), and in "Norsk Stedsfortegnelse", published by Postdirektoratet (1972). Making use of these works can often lead to the identification of the parish in which a particular family originated, especially where the less common names are concerned.

You should have a good survey map of Norway, and more detailed maps of the region your people came from. The official maps published by Norges geografiske oppmaling (Norwegian Topographical Survey) may be bought in the USA through the commission agent, Anundsen Book Center, Decorah, Iowa, 52101, or through Sons of Norway (address see above).

The central public archives in Norway

When you have assembled all the information you can secure in your own country, from relatives in Norway, and from printed sources, the time has come to consult the primary sources. These include the many kinds of records which have been kept down the centuries, chiefly by official institutions, and which now form part of their archives.

The agencies concerned now hold only relatively recent records. Old records are usually transferred to one of the official central repositories or public records offices.

The National Archives in Norway:

Riksarkivet, Folke Bernadottes vei 21, Postboks 10 Kringsja, Oslo 8.

The Regional Archives:

Statsarkivet i Oslo, Folke Bernadottes vei 21, Postboks 8 Kringsja, Oslo 8, for Ostfold, Akershus, Oslo, Buskerud, Vestfold and Telemark fylker.

Statsarkivet i Hamar, Strandgaten 71, N-2300 Hamar, for Hedmark and Oppland fylker.

Statsarkivet i Kristiansand, Vesterveien 4, N-4600 Kristiansand S, for Aust-Agder and Vest-Agder fylker.

Statsarkivet i Stavanger, Domkirkeplassen 3, N-4000 Stavanger, for Rogaland fylke.

Statsarkivet i Bergen, Arstadveien 22, N-5000 Bergen, for Hordaland (including Bergen) and Sogn og Fjordane fylker.

Statsarkivet i Trondheim, Hogskoleveien 12, Postboks 2825, N-7001 Trondheim, for More og Romsdal, Sor-Trondelag. Nord-Trondelag, Nordland, Troms and Finnmark fylker.

The principal records relating to Troms and Finnmark, though, are kept at the Statsarkivkontoret i Tromso, Petersborggaten 21-29, N-9000 Tromso.

The National Archives preserve the non-current records of government departments (ministries) and other central offices, while the various regional and local branches of the State administration.

As far as the chief sources of genealogical information are concerned, you can, as a rule, expect that records dating from before 1900 or, in many cases, 1950, have been transferred to the central repositories.

An excellent account of the contents of the Regional Archives is to be found in the book "Arkivkunnskap. Statsarkiva" by Alf Kiil (Oslo 1969).

What can the archives do for you?
If you know where your family came from, you should approach the statsarkiv for that district, as the Regional Archives in most cases are the best place to start your investigation.

You should, however, notice that the chief responsibility for those institutions is to preserve the records and to make them available for research use. The archives are not obliged to make extensive searches for the public, nor are they staffed to do so. But you will always receive some help, or the archives will forward your inquiry to the appropriate agency. As a rule, the archives will try to find a record about a person if they are given the essential facts necessary to search in the pertinent series - that is: the person's name, place name, and time. If possible, the archives will also try to advise you how to proceed in your work.

Lengthy genealogical inquiries, tracing lineage, construction of family trees, etc. must be pursued privately, either by an archive employee, working in his own free time, or by a private genealogist. Investigators willing to accept private commissions are often difficult to find, but the archives will do what they can to help the inquirer with this problem. Payment for private investigation is nearly always by the hour. As such work is generally rather time-consuming, it is difficult to forecast how much time it will take. A fixed price per person or generation or similar arrangements are out of the question. Those commissioning such inquiries should specify at the outset the maximum sum they are prepared to spend.

In addition to information by letter the archives are able to supply copies of baptismal, marriage, and death certificates, at fixed rates, and also photographic copies. With regard to certificates, accurate information must be supplied about the person(s) concerned. It is not enough, for instance, to write that a person was "born in Telemark, around 1860"; the name of the

parish and the exact year should be given, if possible. This is even more imperative when you want a record from one of the bigger cities, in particular Oslo. - The archives are not licensed to issue certificates in foreign languages.

If you visit Norway personally, you can study the documents in the archives, and the staff will, within reason and possibility, help and advise you. As you will have to do the research work yourself, it is a condition that you can read Norwegian (or, as far as elder records go, Danish) and also, in most cases, that you can decipher the old "Gothic" (German) style of lettering, which was used in Norway until late in the 19th century.

Other authorities

If you require relative recent information - for instance about possible relatives now living in Norway - the archives will not always be able to help you, owing to their lack of records from recent decades. In that case, you may write directly to the authority concerned: the parish minister, the local police, the register of vital statistics, etc. The survey of sources given below will tell you which authority to approach. Should you still be in doubt, you can send your inquiry through a Norwegian Foreign Service Station (Embassy, Consulate, etc.), and it is also easier in that way to arrange payment of fees (according to the official scale of charges). At most Norwegian Embassies and Consulates you will probably be able to study "Norges Statskalender", a book which lists the various government departments and other institutions and organizations (with addresses), their spheres of work, and the names of all urban and rural administrative districts. Geographical data about Norway can be obtained from the Embassies and Consulates and also from Norwegian and Scandinavian travel bureaux. More general information may be obtained from the Norwegian Information Service, 825 Third Avenue, 17th floor, New York, NY. 10022.

Also Nordmanns-Forbundet (The Norsemen's Federation), Radhusgaten 23b, Oslo 1, can give you useful advice about how to proceed in your quest. Provided that you are a member of that organization, they may even give you direct assistance in your research.

Norsk Slektshistorisk Forening, Postboks 9562 Egertorget, Oslo 1, the publisher of the Norsk slektshistorsk tidsskrift mentioned above, is not one of the places that should be consulted. On the other hand,

some of the local genealogical societies are in possession of adequate collections, indexes and personal resources and may be able to give assistance. Names and addresses can, in the event, be given by, for example, the Regional Archives for the appropriate district.

Written inquiries

Note that mail for any public institution in Norway should usually be addressed to the institution itself, and preferably not to the head of the office or any other particular member of the staff. If the official happens to be absent, letters addressed to him personally may remain unanswered. The same applies to individual officeholders, such as parish ministers. The name of the person is of no importance to your purpose and therefore unnecessary.

Whomever you approach, there are two things you should remember:

(1) Decide for yourself exactly what you want to know, and make your inquiry specific.

(2) Supply too much rather than too little information. If you can give enough details, and also specify in which way (from what sources) you have got those details, you may have a fair chance that your inquiry will be a success.

Finally: When you have decided that a certain authority or archive repository seems to be the appropriate one in your case, write to that addressee, and to that only. It is pointless (and, of course, inconsiderate) to send quite a number of identical inquiries to various addressees, as public agencies in Norway are obliged to reply to all written inquiries, whatever the answer may be.

Below follow descriptions of some of the prinipal sources of genealogical information, and their place of deposit.

To use these records effectively a genealogist must know what kind of information they contain and also, in most cases, how that information is arranged. You must, therefore, bear in mind that records were not originally made for genealogical purposes. The fact that they are of genealogical interest and value, is simply incidental. The records were created to satisfy legal requirements or to meet the administrative, ecclesiastical or other needs of the originating authorities. Most records are still kept in the order and according to the system that best served the needs of the creating agency. They are, therefore, often not particularly well arranged to meet the requirements of a genealogist.

Like probably all other countries, Norway does not have a complete register of all persons having lived there through the ages. Registers of the present population, prepared for computer use, are run by the Central Bureau of Statistics, but they are not accessible to genealogical researchers.

Parish registers

Kirkeboker

These are records kept by parish clergymen: usually by the pastor or parish minister (soknеprest), sometimes by his curate (kapellan). They give, among other things, information about baptism (birth), confirmation, marriage, and burial (death). Since the beginning of the 19th century they have also recorded movements into and out of the parish. These lists, however, are often very incomplete, and the individual entries are sometimes made many years after the actual migration.

Some parish registers date from the 1600s, but most are from after 1700. Not until about 1800 were the registers given a standardized form. Before that the records were kept in a rather more haphazard way, often with all ecclesiastical business entered in succession, without any kind of classification.

The parish registers are transferred to the Regional Archives eighty years after the last entry. More recent registers are in the care of the parish ministers.

In rural districts (and in some towns and cities) duplicates of parish registers (klokkerboker) have been made by the deacons (klokker). They are sent to the Regional Archives on completion. Registers less than 60 years old, however, are usually not accessible to genealogical researchers.

Abstracts of the parish registers since 1866 are held by the Central Bureau of Statistics. For the greater part of the period before 1921 the abstracts are deposited in the National Archives.

Registers with details of church proceedings are also kept by the leaders of recognized nonconformist churches. With a few exceptions only, these books have not as yet been transferred to the Regional Archives. Up to the last decades of the 19th century, however, practically all Norwegians were members of the Lutheran State church.

Census returns

Folketellinger

National censuses were taken in 1769, 1801, and every 10th year from 1815 up to and including 1875. From 1890 (1891) a population census has been taken every 10th year. All census returns from 1900 and earlier are available for inspection. They are all to be found in the National Archives, except for the 1875 and 1900 returns, which are kept in the Regional Archives.

The best from a genealogical point of view are the 1801 census, giving name, age, occupation, and family status, and the census returns from 1865 onwards, which also give information about each person's place of birth etc. Some of the dates given, in particular those regarding age or year of birth, are now and then rather inaccurate. - The other schedules provide almost only statistical data. The 1769 census, however, includes some name lists, mostly from North Norway, and the 1815-45 returns give lists of persons in a few scattered parishes.

For 1870 and 1885 there are census returns for the towns only, kept partly in the National Archives, partly in the Regional Archives.

Municipal census returns for some towns and cities, from the 20th century, are not open to research.

The 1801 census will before long be available for computer use. The same applies to the 1875 census for Oslo.

Older census returns

Manntall

The National Archives preserve a number of records dating from before the introduction of the national census. The most important are the population rolls 1664-66. These cover the rural districts only and are entered in two parallel series, one filled in by the parish clergymen, the other by the local law officers.

Apart from women engaged in farming, only men and boys over a certain age are listed. The population rolls of 1701 list only males in rural districts. Records covering large parts of East and South Norway are missing. (For other population records in the National Archives, see below under county and bailiwick accounts.)

The Regional Archives also possess, though only in relatively few cases, a number of complete population records (for instance the so-called sjeleregistre - the "registries of souls", deposited partly in the ecclesiastical files, partly in the civil files.

Probate registers

Skifteprotokoller

These show the registration, valuation, and division of real estate and property of all kinds left by deceased persons and give the names of heirs and guardians and much other family information as well as much interesting data of an economic and cultural nature. The oldest registers go back to about 1660. They were kept by the probate court (skifterett, skifteforvalter), that is to say by the stipendiary magristrate (local judge, sorenskriver) in the rural districts and by the corresponding official (magistrat, byfogd, byskriver) in the towns, and are now preserved in the Regional Archives. They are usually quite voluminous, and only some were originally indexed. Of late, however, quite a number have been indexed on cards.

The probate registers do not cover the estates of all deceased persons. Only in certain cases, for instance when there were heirs not yet of age, was the estate administrated officially.

The National Archives and the Regional Archives also preserve a number of special clerical and military probate registers. In addition there are lists and extracts of the probate registers (skiftedesignasjoner) as well as obituaries (dodsfallsmeldinger) including all deaths.

* * * *

For genealogists the sources so far mentioned are the most important ones. They must be used in conjunction with each other. As they are not concentrated in one place, you will have to "commute" between, for instance, the National Archives and the Regional Archives as and when your research makes progress. Some of the repositories have, however, microfilm copies or written abstracts of records in other archives.

Nevertheless you must make use of other sources as well if you want to get more detailed information, or if you are hunting for "missing links" or want to trace your ancestors still farther back in time. Some of these sources are:

Registers of conveyances and mortgages
Skjøte- og panteboker; panteregistre
These books offer information about real estate conveyances, mortgages and other encumbrances on property, agreements and contracts, etc., often with much biographical material. They rarely go farther back than to about 1720. Deeds from the last few decades are held by the local magistrate or town council clerk (sorenskriver or byskriver). Earlier deeds are in the custody of the Regional Archives.

Real estate books
Real estate books called matrikler will give you the names of owners and cultivators of farms. The volumes from 1665 and 1723 (in the National Archives) are particularly important. More recent matrikler (from and after 1838) have been printed. There are also quite a number of so-called jordeboker, records to some extent providing the same kind of information. The very oldest, from the Middle Ages, have been printed. Special mention should be made of Statthol-derarkivet's jordeboker 1624-26 and Landkommisjonens jordeboker 1661, both now in the National Archives.

Emigrant lists
Since the end of the 1860s the police in a number of districts have kept lists of emigrants with their names, home address, date of departure, destination, and name of ship.

These lists may often prove the best starting-point for your inquiries. They are kept at the local police station, but the oldest lists of Oslo, Kristiansand S., Bergen, Alesund, Molde, Kristiansund N., and Trondheim have been transferred to the Regional Archives. The Regional Archives in Oslo also have emigrant lists from the White Star Line's agent for the period 1883-1923. The Stavanger emigrant lists have been destroyed by fire.

In this connection it should be noted, too, that "domicile" is frequently not identical with "place of birth". Since many emigrants moved to a town some time before they left Norway, their domicile may be listed as, for example, Christiania, Bergen or Stavenger, although they were not in fact born there.

Examination of the lists of the larger ports, for example Oslo, requires that you know, fairly exactly, the date of emigration; it is not enough to say, for instance, "the 1880s".

In a few cases the emigrant lists have been indexed on cards, or in separate volumes, and the lists of Bergen will soon be ready for computer exploitation.

Registers of a similar kind, in particular passport records, are preserved in some cases, for example in the bailiff, police, or sheriff archives in the Regional Archives.

You should note that a considerable number of emigrants from the southeastern parts of Norway found their way to America through Sweden, where they embarked in Gothenburg. Some of them even went to Copenhagen for embarkation, or to British ports.

Migration records

For internal migration, see above under Parish registers. After 1900 and up to 1915, and often even later, migration was registered by the local police (in town and cities usually the politimester, in the countryside the lensmann). Some of these registers are now on file in the Regional Archives. Today migration is registrated by the local bureaux of vital statistics.

Court records

The court records are one of the sources to which you can go if you want further information. Most of these records - the assize records of proceedings (tingboker) in particular - are deposited in the Regional Archives, but a few (from the higher courts of appeal) are found in the National Archives. They contain reports of civil and criminal cases, including the so-called odelssaker (referring to allodial property rights), and sometimes you can find information here about entire families through several generations. Some of the books go back to the early 17th century. They usually have no index and their perusal therefore requires ample time.

Accounts

Various accounts also rank among the archive documents which you may find useful to consult. Most important are probably the county and bailiwick accounts (lens- og fogedregnskaper) now deposited in the National Archives. These go back to the 16th century and include tax lists and real estate registers and other material which may help you to trace the owners and cultivators of farms from year to year. Information of a more detailed character about individual persons is found in various

supplementary tax rolls (ekstraskattmanntall), of which the most important date from 1645, about 1647, 1710 ff., 1762 ff., and 1816 ff. The accounts of the bailiffs cover rural districts only. But there are also corresponding town accounts (byregnskaper).

The Regional Archives preserve numerous cash books in which the magistrates have entered fees and other payments which people have made. A few cash books are also deposited in the National Archives.

Military records

Rolls, that is to say listings of officers and other ranks for each military unit, are preserved from about 1650. The oldest rolls are very sketchy, but in the rolls from the 18th and 19th century much detailed personal information is given, sometimes so much, in fact, that in some respects its equivalent cannot be found in any other source. The preservation of the rolls, however, has been very much a matter of chance, and for certain districts or units the rolls may be completely lacking. The rolls which have been preserved, are kept partly in the National Archives, partly in the Regional Archives (especially Bergen and Trondheim).

Rolls may be found not only in the strictly military archives, but in civil archives as well, for instance among the amt (fylke) records.

Useful biographical and also genealogical information can be found in the military probate and trustee administration records, in the archives concerning the military administration of justice, and in various accounts. For the most part these records are kept in the National Archives.

Miscellaneous records

In the archives of the town magristrates, the town council clerks, and the clerks of the aldermen's court, now in the custody of the Regional Archives, are to be found, among other material, citizenship registers (borgerskapsprotokoller) and other books with corresponding contents. These tell when, for instance, a craftsman, a merchant, or a skipper was given his civil rights. More detailed information will be found in the attached bundles of testimonials etc. The oldest of citizenship registers in a number of towns have been printed.

Registrations of civil marriage (permitted since 1845) are on file at the office of the registrar (usually the notary public), though a number of the records have been transferred to the Regional Archives.

* * *

There are also many other useful documents, too many, indeed, to describe here. The staff at the various archives will be pleased to give you advice. However, you may care to note that all archives have a number of collections of genealogical and personal histories of various kinds in manuscript form, as well as a great many farm and family records, applications for official posts, and large quantities of individual letters. The oldest of these, the so-called diplomas, often written on parchment, go far back into the Middle Ages and are the principal sources of information about that period. However, the proper use of these documents presupposes much historical knowledge and philological experience and is therefore most suitable for specialist study. Most of them have been printed and published in "Diplomatarium Norvegicum" (21 volumes, with a good index).

Collections such as those mentioned are also found in certain libraries, museums, and other institutions. As far as Aust-Agder "fylke" is concerned, special reference should be made to the collects at the Aust-Agder-arkivet, N-4800 Arendal.

Institutions with photographic portrait collections of significance include Universitetsbiblioteket, Drammensveien 42, Oslo 2, Riksantikvaren, Akershus festning, Bygning 18, Oslo-Mil, Oslo 1, Norsk Folkemuseum, Bygdoy, Oslo 2, and Videnskabsselskabets bibliotek, N-7000 Trondheim.

Central repositories for photographic material, or at least detailed indexes of where to find such material, will probably within a few years be organized in all counties.

The newspapers contain much personal and family information of a historical nature. Most newspapers are filed at Universitetsbiblioteket, Oslo. Many central and local libraries have collections of newspaper cuttings of biographic value. Especially noteworthy are the collections of Deichmanske bibliotek, Oslo 1.

Address books, telephone directories, and trade indexes are other possible sources of information which you can consult yourself. Some of these are even available in public libraries in America.

Bureaux of vital statistics

Folkeregister

A register of population is kept in all municipalities. It is intended chiefly as an administrative aid, and the bureaux are only to a certain extent allowed to answer inquiries from the public. The population register can, therefore, not be taken into account in connection with genealogical problems.

The Central Bureau of Statistics
Statistisk Sentralbyra
Dronningens gate 16, Postboks 8131 Dep., Oslo 1,
is the central agency for all official statistics. As it is also charged with supervision of civil registration, the Bureau receives large amounts of personal data. In cases where, for instance, the parish registers have been destroyed by fire, the extracts held by the Bureau (see page 6) are of inestimable value.

Generally, however, the material held by the Central Bureau of Statistics is not relevant for genealogical research, and, as the use of material relating to persons is restricted, the Bureau is not one of the institutions which should be consulted for genealogical purposes.

Municipal archives
Kommunearkiver
The contents of these archives are not of such a kind - nor are they, generally, organized in such a way - that they can be recommended for consultation in the first instance. But they may contain information of interest. The school registers, for instance, give the names of children, their date of birth, and also the parents' status and names.

The municipal records would have to be studied on location. They are almost never transferred to the Regional Archives. The municipal authorities cannot be expected to do any genealogical research work for the public.

District Superintendents of Police
Lensmenn
In rural districts the lensmann (district superintendent of police or sheriff) has played a central role in local administration, fiscally, legally, and in many other respects. The lensmann's archives, where preserved, are therefore often quite comprehensive and may yield useful information, for instance about emigrants.

In some cases the oldest parts of the lensmann's archives are transferred to the Regional Archives. Otherwise the archives must in the event be studied on location. It will be wise to remember, however, that the lensmann and his staff are assigned to do their duty in quite other fields of investigation than genealogical research.

Generation Gaps

"Generation Gaps" is the query section of Generations where researchers can seek the help of others who may be researching the same families. Members may place up to two free queries each year. Additional queries, or those placed by non-members, may be inserted for a fee of $2.50 each time the query is printed.

CASSIDY — GeorgeFranklin Cassidy. B.25 Mar. D.17 Jan 1948. Wife Delilah Hall B.31 May 1859 D. 30 Oct. 1954 in Brandon Home for the Aged. They lived in or near Russel or Roblin Man., settled in early 1900s. Need place of burial for both. Ms. Helen Lewis RR#1 Simcoe, Ont. N3Y 4V9.

DEPEW — Need information on Richard Depew or children. Richard b.1820 in Ontario d.? Married twice. Had daughter Sarah from first marriage. She married Thompson Smith in Ontario. Other children? Did he have a family with second wife? Where? Ms. Helen Lewis RR#1 Simcoe, Ont. N3Y 4V9.

DURANT — Alfred Durant b. England 1818. Married Martha Peaker in Ontario in 1856. Died in Norfolk County. Has two sisters Ellen & Miranda or Sharlotte. When did he come to Canada? Did he have any brothers? Ms. Helen Lewis RR#1 Simcoe, Ont. N3Y4V9.

ELLIS — Seeking information on Hosea Ellis, Born Northern Ireland 27 Apr. 1833; immigrated to Canada as a young boy. About 1858, he married Mary E. Marsh, a French-Canadian. Daughter Christine born in Ontario 25 Sept. 1858. Mr. John P. Pellis 108 E. Monroe ave. Apt. A11, NewCastle, Delaware. 19720. U.S.A.

KALINSKI — Mr. Michael Kalinski and his younger sister were abandoned on a train travelling from Winnipeg to Montreal in 1912 or 1913. They were returned to Winnipeg where Miss Kalinski was placed for adoption. Mr. Kalinski has no knowledge of her whereabouts. We are searching for the identity of Michael Kalinski. Who were his parents? Where is his sister? Ms. Beverly Kalinski Box 120, Bienfait, Sask. S0C 0M0.

MORAN — Peter b. 1870 Leith Scotland.m. Jane Robb b.1876 Edinburgh. 3 children. John Anderson b. 1900 & Keith Campbell Robb b. Edinburgh Mary Robb b. 1909 Winnipeg.m. Bands. Jane. Parish Saint Giles, Peter.Parish St.George. Edinburgh 9/11/99. No records on marriage. N.E. Moran, 1220 Ashburn st., Winnipeg, Man. R3E 2X9.

GRAHAM — James Graham of Scugog, Ont. Had 3 sons- William, Thomas, &DR. Orr Graham. James was a stock breeder. Dr. Orr Graham was a vetenary surgeon in Port Penny, Ont. Trying to research birthdate, etc. James was possibly born in Ireland. Ms. Dorothy Graham 1107-1590 Henderson Hwy., Winnipeg, Man. R2G 2B8

LIND — John Lind, born 1860 in Värmland, Sweden. Immigrated to Denver, Colorado in 1880's. Married Betty Fardys & Beda Hanson. 4 issue of 1st marriage & 2 of second. He died in Denver - Rio Grande R.R. in 1912. Trying to locate the birthplace in Sweden. Ms. Dorothy Graham, 1107-1590 Henderson Hwy, Winnipeg, Man. R2G 2B8

COOK — George Cook m. Martha Shephard. Lived in Carman for some time. Ms. Nedra S. Burnett, Carman, Man. R0G 0J0.

DURNO — James McIntosh m. Margaret Durno. Came from Portsoy, Scotland - 1853. Farmed in Stephenville, Man. - near Carman. They are buried in Graysville Cemetary - want info on Durno.