

The voyage of Romanian Slovaks to Brazil in 1924 and 1925

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Translation into Portuguese is available [here](#).

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It is almost exactly a hundred years since a couple hundred Slovak families arrived to Brazil from what is now Romania. They took part in the colonization of the Brazilian South and Southeast regions, helped set up plantations, formed several ethnic colonies (notably the Bratislava colony near Londrina), which existed for a few decades. Due to substantial numbers of children in their first generations, their current descendants probably count in tens of thousands. This article is an outline of their history as seen from the Old World, by a distant relative whose ancestors remained in Europe, and in the light of the documents available to me. It also gives the essence of what my earlier book on Romanian Slovaks, “Reemigranti”, published only in Czech, contains with respect to the emigration to Brazil. A set of telling historical photographs relating to the topic is attached.

1. So they arrived to Brazil around 1925. But who were they, and where from?

The area of their origin can nowadays be labeled [Munții Plopiș](#) or Muntele Plopișului (Plopiș Mountains) in Romanian, and is a part of the Bihor and Sălaj counties of the present-day Romania.

Historically, the whole area had been a part of the principality of Transylvania. Presently, that name is globally famous due to Bram Stoker’s “Dracula” novel. While it is true that vampyrism was an existing concept over the whole Balkan peninsula, the novel is only vaguely based on reality as to historical persons or places. It also suffers from somewhat colonial attitude to both Romanians and Slovaks (who also figure in the book, if only by coincidence). Nevertheless, Transylvania itself is a real historical land.

In the times of the Slovak settlement, Transylvania was not independent any more. It was a part, the south-west outpost, of the Austrian-Hungarian empire ruled by the Habsburgs. Slovaks colonized the area of Plopiș Mountains mostly in 1830-1840, and until 1918, the whole region was effectively under the rule of Hungarians.

In 1918, the Austrian-Hungarian empire lost the First World War and was completely dismantled as a result. Most of the Hungarian area was distributed to Yugoslavia, Czechoslovakia, and Romania, and that is basically what the borders look like until now. The Plopiș Mountains are located within Romania since that time, except the years of Second World War, during which the region was under

Hungarian annexation once again. After WW II, about half of the Slovak population in Plopiș Mountains, that is about 20.000 people, emigrated to Czechoslovakia, most of them ending up in the borderland of what is now Czechia. That is why many of the relatives in Europe, with whom the families in Brazil kept contact well until the years 1960s or so, actually lived in Czechoslovakia, rather than Romania. Another part remained in Romania and many inhabit the Plopiș Mountains until now, still preserving their language, although there has been a strong demographic decline in the last decades.

For most of what remained of the 20th century after WW II, both Romania and Hungary were governed by communist parties and were political satellites of the USSR. Despite that, the loss of the multi-ethnic land of Transylvania by the Treaty of Trianon, 1920, is still felt as a national trauma by many Hungarians. Romania, on the other hand, has since largely adopted Stoker's book as a source of tourism and income in Transylvania. The relation of the Dracula mythology to our family history remains very faint though. To offer a more adequate picture of the early 20th century Transylvania, I would like to point your attention to a different novelistic work instead, namely the "Transylvanian trilogy" by Miklós Bánffy.

The regions from which Slovaks came to Plopiș Mountains in the first half of the 19th century became part of Czechoslovakia in 1918, and recently of Slovakia, which became independent in 1993. The original 19th century migration was intra-national, located within the Habsburg Empire. Almost all of the Slovak families in the Plopiș Mountains came from the area of Šoltýska, Lom nad Rimavicou and Detvianská Huta, in the middle of what is now Slovakia. But even that area had been only recently colonized back then, and most of the families actually originated in the north-west of what is now Slovakia, namely from the Orava and Kysuce regions. That area, in the late 18th century, is the earliest origin of most of our ancestors that we are able to track.

What follows from the history above is that your ancestors had only lived as Romanian citizens for a few years before they left for Brazil, and it is quite possible that the Hungarian state identity felt still stronger when they later recollected their past in Europe. That is why people sometimes tend to get inconsistent answers when inquiring where their families came from. In any case, they were ethnically Slovak, which means a substantially different culture and an altogether different language from both the Hungarian and the Romanian. In the lowland areas around the Plopiș Mountains, Slovaks mixed with Hungarians to a larger extent than in the mountains, where the population was pretty much just Slovaks. At the same time, Slovak ethnic and political ideology propagated slowly, while hungarization was being pushed from above for many years. So it may be that some of your ancestors did not explicitly identify themselves as Slovaks, or did so only later, under the influence of Slovak literates in Brazil.

Another complication that this history brings about is languages: names and places can be reported in different languages and different orthographic systems: Slovak, Romanian, Hungarian, as well as Portuguese after the families arrived and got registered in Brazil. Slovak is the language they spoke, but it was very rarely written because it was not an official language, plus their level of education was very low. Hungarian was the only official language of documents before 1918. Romanian was the official language afterwards and the emigration documents will be in Romanian. It appears that family names in Brazil were mostly transcribed so as to preserve the original Slovak sound, but in Portuguese writing, which means the names were sometimes radically distorted in the written form.

Sometimes they were also badly read from the Romanian documents. That is how for example the Slovak name Kortiš became "Cortyis", Koněvalík became "Conhevalic", Kutlák became "Cutlac", Ocelák became "Otelac" or "Ochelak", and so on. In first names, we have cross-language equivalences, such as: Slovak Juraj or Ďuro is the same as Gheorge in Romanian, György in Hungarian, and Jorge in Portuguese. (When searching for distant relatives, you can also come across Czech writing and naming, where the same name becomes Jiří, even though Slovak and Czech are otherwise quite similar and mutually comprehensible.) As concerns places, the locations of interest in the Plopiș Mountains often have altogether different names in Slovak, Hungarian and Romanian, such as [this place](#) called “Nova Huta” in Slovak, “Șinteu” in Romanian, “Sólyomkő” or “Bethlentelep” in Hungarian. The following charts outline the most important equivalences:

Romanian	Slovak	Hungarian
Șinteu	Nova Huta	Sólyomkő, Bethlentelep
Huta Voivozi	Stara Huta	Almaszeghuta
Valea Târnei	Židareň	Hármaspatak
Socet	Zachotar	Forduló, Szocset
Valea Ungurului, Făgetu	Maďarpotok, Gemelčička	Magyarpatak
Budoi	Bodonoš	Bodonospatak
Borumlaca	Boromlak	Báromlak
Sacalasău Nou	Nový Šastelek	Új Sástelek
Peștiș	Peštiš	Pestes, Sólyomkőpestes
Aleșd	Iležd'	Élesd
Borodul Mare	Borod	Nagybárod
Suplacu de Barcău	Siplak	Berettyószéplak
Șerani	Šarany	Sárán
Magurici	Magurič	Magurics
Vărzari	Varzaľ	Verzár, Füves
Valea Cerului	Čerpotok	Cserpatak
Padurea Neagră	Bystrá	Fekete Erdő

Tab. 1: Naming equivalences of Slovak-inhabited places across languages.

Slovak (formal)	Slovak (informal)	Romanian	Hungarian	Portuguese	Czech
Juraj	Đuro, Juro	Gheorghe	György	Jorge	Jiří
Ján	Jano, Janko	Ion	János	João	Jan
Pavol	Paľo	Paul, Pavel	Pál	Paulo	Pavel
Peter	Petro, Petrik	Petru	Péter	Pedro	Petr
Anton	Tono	Antoni	Anton	Antônio	Antonín
František	Franco, Francik	Francisc	Ferenc	Francisco	František
Ondrej, Andrej	Ondro, Ondráš	Andrea	András	André	Ondřej
Alexander	Šandor	Alexandru	Sándor	Alexandre	Alexandr
Štefan	Števo, Pišta	Stefaniu	István	Estéfano	Štěpán
Jozef	Jožo, Jožko	Iosif	József	José	Josef
Karol		Carol	Károly	Carlos	Karel
Anna	Hana, Hanka	Anna	Anna	Ana	Anna
Mária	Mara, Marka	Maria	Mária	Maria	Marie
Veronika	Verona, Veronka	Veronica	Veronika	Verônica	Veronika
Terezia	Terka	Terezia	Terézia, Rézi	Teresa	Terezie
Antonia	Tonka	Antonia	Antónia	Antônia	Antonie
Rozália	Roza, Rozka	Rosalia	Róza	Rosália, Rosalia	Růžena
Šarlota	Lotka	Sarlota	Sarolta	Carlota	Šarlota
Etela, Etelka		Etelca	Etelka		Etela
Františka	Francka	Francisca	Fránciszka	Francisca	Františka
Alžběta	Eržika	Elisabeta	Erzsébet	Elisabete	Alžběta

Tab. 2: Equivalences of Slovak given names across languages.

Finally, a bit about the economy and life conditions of our ancestors. The Slovak settlement of the Plopis Mountains was a late colonization of a hilly forest area which was not very fertile. In fact, the owners' primary motivation for the colonization of this area was not agriculture but making use of the rich forests for the production of glass and potash. When the forests had been plundered in later 19th century, the families lived from farming, but there were very few of those who could make living from just that. Mostly, they worked for their small crops, and when the work had been done at home, they went working for larger farmers in the lowlands and/or as woodcutters. Some worked as unqualified glassworkers in the Padurea Neagră glass factory or in the coal and asphalt mines in the area of Budoii. The whole Plopis Mountains were a pretty poor area, and almost all of our ancestors were just this: small farmers or peasants, and woodcutters, seasonally. There were very few specialized craftsmen and no intelligence at all. (The few higher positioned people in the area, officers, priests, teachers and qualified glassmakers, were Hungarians or sometimes Germans, merchants and innkeepers were mostly Jewish.)

In the 19th century, their houses were regularly made of wood, with clay plastering, and very simple, with just one heated room for all inhabitants in winter. Later on, many houses were whole clay, stuffed into wooden boarding during construction. Brick or stone buildings were luxurious and scarce.

Our Slovak ancestors had large families with children typically being born every 1.5 to 2 years, about half of them dying at an early age of typhus, cholera, measles etc. Before 1930, schooling in the area was unsystematic. Most children did not attend school due to farming obligations, large distance as well as lack of teachers.

As a rule, our families were Roman Catholic, which set them apart from a few other groups of Slovaks in Transylvania (such as in the Nădlac area). Religious life was organized in churches and parishes, most importantly the following, established at different points in time: Aleşd, Budoii, Şinteu, Suplacu de Barcău, Făgetu.

2. Circumstances of the emigration to Brazil

The first third of the 20th century was a time of the internal Slovak colonization of the Bihor and Sălaj area. The Slovaks grew in numbers, many left their original villages and sought land that would be available for farming, close or distant. It was a part of this process that some of them found their new material existence in a different continent, even.

The wave of emigration to Brazil rose at the turn of 1923/24 and continued for the next two years. The exact list and number of emigrants is not known. However, I have been able to reconstruct the list to some extent, based, [first](#), on passenger lists, and [second](#), on Brazilian immigration data. My estimate on this basis is that about 350 families, or almost two thousand people, took advantage of this opportunity.¹

From their home region, the emigrating Slovaks traveled by train to the Netherlands, where they then embarked on a several-week voyage by ocean liner to the shores of Brazil. Each of the four ships of the Koninklijke Hollandse Lloyd company (Orania, Gelria, Flandria, Zeelandia) would leave Amsterdam for South America at two-month intervals, so a one-way voyage could not last more than a month. The ships sailed along the route Amsterdam, Southampton, Cherbourg, La Coruña, Vigo, Lisbon, Las Palmas, Pernambuco, Bahia, Rio de Janeiro, Santos, Montevideo, Buenos Aires. One family's passport which has been preserved was issued on December 18, 1924. It confirms passage through Czechoslovakia, Austria (border station Marchegg) and Switzerland (border station Buchs) in February 1925 and arrival in Santos, Brazil on March 10, 1925. Another passport from October 1924 adds Korolevo (presently Ukraine) as the border station between Romania and Czechoslovakia, mentioning also Belgium as another transit country.² Yet another passport states the voyage took place by the third (cheapest) class. Family passports to Brazil that

1 Various figures appear in the literature: Urban (1930, new edition 2005) states “about 200 Slovaks” from Şinteu. Peřina (1955) states “more than 200 families” according to an older source. He also states the following according to a Şinteu parish chronicle: “In the twenty-fourth year, his [the parish priest's] successor laments that the Şinteu people trust Jewish agents more than him and that eight hundred of them are leaving for the unknown Brazil.” All these figures refer only to the Şinteu parish, and it is therefore certain that significantly higher figures are in play for the entire Plopiş Mountains area.

have been preserved until today are extremely valuable also because they regularly contain photographs, and they are some of the earliest known photographs of Romanian Slovaks. A collection of such photographs is attached to this article.

"My father certainly didn't hesitate to move to Brazil for long. After all the tragedies that had happened in his area, he had no ties to his birthplace. On the boat trip, the evil curse probably took its final toll. An epidemic broke out. The sick were covered in sores all over their bodies (probably chickenpox). Many people, especially children, died. Among them was my brother Jan. For the survivors, what was worse than the death of their loved ones was that they couldn't bury them in the ground. They were just wrapped in a piece of rag and thrown into the sea. We arrived in São Paulo at night. It was a warm, clear night, the moon was shining in the sky, and my parents knew that a new, better life would begin here." (Narration by Mrs. Berta Koiš Kubalak, born 1919, recorded in Karel Skipala's travel diary, 2002.)

Only a small part of them later returned to Romania, or after World War II to Czechoslovakia. The majority settled permanently in Brazil. Their descendants still live there today and almost none of them speak Slovak anymore. As far as we know, the literature knows almost nothing about this emigration. Information is still scattered among individual families, who often maintained the contact between Brazil and Europe in writing for decades.

2.1 Bratislava

One of the sources that we do have on the topic today is the memoirs of the emigrant Ján Čičmanec, published in 2012 in Slovak under the title "I grew up in the Brazilian Bratislava" ("Vyrastal som v brazílskej Bratislave" in original.) The author himself was not from Romania, but he used to meet these families in Brazil from an early age on:

"The first [Slovaks] to come [to Brazil] were Romanian Slovaks (there were about ten families), on the order of a large coffee planter from the state of Sao Paulo, which was already densely colonized and was the largest coffee producer in Brazil. At that time, many Brazilian planters, with the permission of the government, maintained agents in various European countries who recruited people for work. [...] The agent prepared all the documents necessary for emigration for each interested person, and if the person in question did not have money, he also bought them travel tickets, which the families were then paying back to the planters in the port of Santos for a long time after arriving in Brazil. [...] The largest plantations were in the northwestern part of the state of Sao Paulo. In the state of Paraná at that time, there were no plantations, there was only pure virgin forest. Colonization there did not begin until a few years later. [...] After about ten years of work on the plantations, many Slovak families, despite the low wages, carefully saved the amount necessary to buy land. [...] When they learned in 1928 about the colonization of the state of Paraná, they sent their compatriot Jozef Hečko there to inspect the new region. Hečko liked the

2 All this would suggest a route very different from what the usual train connection from Romania to the Netherlands nowadays would be. The point would probably be to altogether avoid Hungary and Germany and travel mostly on the ground of the The Entente or neutral countries of WW I, for the sake of easy passage. But more passport data is needed to study this question in detail.

region, the news spread quickly, and about 35 Slovak families bought land there, one next to the other. It was 1932, and what they bought was impenetrable primeval forest.”

Thus, according to Ján Čičmanec, the Slovak colony of Bratislava was founded, near the present-day cities of Cambé and Londrina in the state of Paraná. Here, in the Brazilian rainforest, the renowned woodcutting skills of Romanian Slovaks once again came into play.

The author lists the surnames of the Slovaks his family met in the Bratislava colony: Rapčan, Bicas (Bigas), Kubalak, Bachroň, Šulek, Šuba, Koritár, Frimel, Vacvalík (Václavík), Sedlaček, Šubik, Gubaň, Štiak, Zifčák, Kutliak, Valiček, Konevalik, Čičmanec, Choleva, Benedikti, Filipčík, Borák, Vršan, Kojiš (Koiš), Bejdak, Kurak, Hečko, Furiš, Fungač, Plátenik, Pňáček, Honiš, Mondek. The great majority of them are clearly families originally from Transylvania, although the author himself does not distinguish between them and the others, being an inland Slovak by origin. Unfortunately, his data are not sufficient for unambiguous identification of persons.

Essentially the same set of surnames as given by Čičmanec, only in Portuguese writing, is independently confirmed by the lists of pupils from the years 1944–1948 printed in Barion's dissertation (2014b), dealing with the history of the Bratislava school. An important figure in the village for decades was the teacher Anna Zifchack (Zivčák) Mazzei.

Also, the article "History of Slovaks in the Brazilian Bratislava" (orig. "História Slovákov v brazílskej Bratislave") by Jozef Mistrík gives the following list of the Slovak families remaining in Bratislava by 1960: Štefan Furiš senior + 4 children, widow Koiš + 3 ch., Ján Filipčík + 6 ch., Jozef Peňák, Konevalík + 4 ch., Štefan Hečko + 1 ch., Jozef Hečko sr. + 6 ch., Jozef Honiš sr., Jozef Honiš + 4 ch., Ján Furiš + 10 ch., Emil Koněvalík + 4 ch., Ján Žifčák + 2 ch., Alexander Hečko + 3 ch., Anton Koněvalík + 1 ch., Rudolf Václavík + 2 ch., widow Choleva, Juraj Pňáček + 3 ch., Jozef Kubalják + 5 ch., Martin Koiš + 4 ch., Andrej Bigas + 4 ch., Pavel Gubaň + 5 ch., Jozef Rapčan + 1 ch., Tomáš Mondek; in the city of Cambé, Peter Bejdák sr. and Hana (Anna) Valiček.

The colony of Bratislava did not last long as a population unit, after all. Slovak families had been leaving since the middle of the century, the remaining ones are said to have left when the coffee plantations froze in the 1970s and at the same time the land in the now urbanized area could be sold profitably.³ By 1988, the last four Slovak families remained and the descendants of the original Slovaks live scattered throughout the state of Paraná and Sao Paulo today.

2.2 Santo Anastácio and the other places

The second Brazilian place where a larger number of Slovak emigrants from Romania were concentrated was the city of Santo Anastácio, about 200 kilometers away from Bratislava in the southwest of the São Paulo state. We learn about it from the report of the priest and missionary Jozef Mistrík, who was an important figure for the Slovak minority in Brazil in the second half of the century (he also used to visit the colony of Bratislava for pastoral reasons). His report, based

³ Francisco de Oliveira Barion (2014a).

primarily on the memories of eyewitnesses, provides the best description known to us of the circumstances under which the emigration to Brazil took place.

"I spoke with several families who left Romania and still remember the events of 40 years ago. Some are already at the door of death. Others are still in their prime. In their memories there is sadness mixed with pain over the suffering they have endured, painful farewells in the old homeland and also in the new one – there with relatives and acquaintances; here with their own children and parents in cases of contagious diseases that decimated the immigrants. They also expressed satisfaction that the worst was over and that they were now free and many were quite well off. [...] Romanian Slovaks found themselves under Romanian rule after the First World War. Men and young men who had returned from the war after many years were again called up for conscription and military service. Many were already tired of the war. They wanted to escape from it. Emigration seemed to be the only option. [...]"

Rumors spread that the Romanians would demand taxes even on mustaches and other impossibilities. Someone very skillfully prepared the psychosis of the emigration. In this state of affairs, it was very easy to recruit volunteers for the emigration.

But the biggest attraction was propaganda. Jewish agents presented nice, cozy brick houses in pictures. They promised 10 alkirs (1 alkir – 24 200 m²) for each son over ten years old, a couple of oxen, cows...⁴ [...]"

The departure took on a festive character. [...] On the day of departure, the emigrants went to Holy Mass and Holy Communion. When they left, the bells rang, the bands played. The priest himself went to see them off. [...] Already in 1923, some transports left. The following year, four left. Those who remained waited for some news of the departed. Thus Konevalik wrote, inviting the undecided, that Brazil is paradise, that the windows here are bigger than the doors in the homeland. When they later met in Brazil and had to face great difficulties, they asked him why he invited them and why he deceived them, he answered them: "If I am in hell, so be you too". Before arriving in Brazil, the agents handed out Brazilian products to raise the depressed mood. They disembarked at the port of Santos. [...]"

The conditions were truly terrible. They were all introduced as agricultural laborers. That is, they had to work on farms in the interior of the country, mostly in the state of Sao Paulo. The "French fazenda" became well-known among our people (the widow was French, 40 km from the city of Lins). The men cut down trees in the jungle. The women and children had to live in huts where snakes hung from the bars. The women discouraged the men. The latter were already dissatisfied with their salary – 5 cruzeiros a day. [...]"

Also the fate of children influenced the parents a lot. They got strange worms. They entered them with their feet and after some time filled their entire bodies. Many children could not resist. An immense number of worms came out of the dead body through the nose, mouth, and ears.

⁴ Another propaganda motif, mentioned in Karel Skipala's diary (2002), is the photographs of the immense trees in Brazilian forests, appealing to Romanian Slovaks as woodcutters and symbolizing the stable amounts of paid work: "Europe is men without work, Brazil is land without men."

It is not surprising that our people slowly disappeared from the fazenda [...] One night there were no more of them. They ran away. They took boiled corn for the journey so that they would not suffer from hunger. The situation on the farm had gotten so bad that everyone left. Not even the police forced them to return.

They were invited to work on the farm of Jan Carvalho, which was quite close to Lins. Their ordeal was not over yet. People were dying of typhus here (1925). [...] They stayed in Lins for two years. With a few pennies, some went to São Paulo – to seek their fortune. But they did not find it. A crisis came. [...] Others from Lins went to Caiuva⁵. 25 families from all the transports were concentrated here. [...] But even here was not the last stop [...]" (Mistrík, 1964)

Families had been settling in Santo Anastacio from 1927 on.

“When Borák’s daughter Tonka got married, they invited us too. She was going to marry a Slovak young man who came from the neighboring state of São Paulo, from the town of Santo Anastacio, where several Slovak families lived. And because there were no Slovak girls to marry there, the young men came to Bratislava to look for brides.” (Čičmanec, 2012, p. 24.)

By 1963, Mistrík mentioned just about fifteen families remaining in this place, whose family names are mostly well-known to us: Rapčan, Furiš, Hosek (Hošek? Hoško?), Jurek, Hečko, Koiš, Kováčik, Brnal (Brňák?), Bešel (Pešel?), Gocala, Kurál (Kurák?), Korch, Roľník, Kubinec, Lukačák (Lukašák); elsewhere in the text, the surnames Mucha, Štiák, Bachroň, Zmetek are also mentioned for the older period.

Altogether it was just a minority of the Slovak emigrants from Romania who passed through the relatively well-documented colonies of Bratislava and Santo Anastácio. The stories of the others are apparently preserved only in the memory of individual families. It seems that one more point of their concentration was Vila Zelina, today part of the Sao Paulo metropolis.

In any case, the internet era brought us the opportunity to trace these family ties between two continents, over a distance of what is now a full century.

3. Genealogy of Romanian Slovaks

To those who would like to track their family roots back to Romania, I can offer my services. My experience in revealing the ancestors of Romanian Slovaks is uniquely large. And while my understanding and data coverage of their subsequent history in Brazil is limited, on the Romanian part I can trace pieces of family history that you did not hope for. What I need as a starting point is the available data on your family, reaching to the beginnings of the 20th century. Write me an e-mail to: radioc@seznam.cz

5 Probably referring to Caiuá in the west of the São Paulo state.



Phot. 01 Martin Koiš *1881 + Katarina (Julia?) Troják *1898, passport, provided by Domingos Kois.



Phot. 02 Pavel Balek *1882 + Katarina Pňáček *1889, passport 1924, provided by Heitor Balec.



Phot. 03 Martin Kortiř *1887 + Anna *1896, passport 1924, provided by Marleni Cortyis Tavalin.



Phot. 04 Ondrej Balek *1879 + Terezia Pňáček *1885, passport 1924, provided by Marleni Cortyis Tavalin and Janete Baleki Borri.



Phot. 05 Martin Korch *1895 + Rozália Kutlák *1902, passport 1924, provided by Martin Korch.



Phot. 06 Jan Korch *1884 + Mária *1882, passport 1924, provided by Martin Korch.



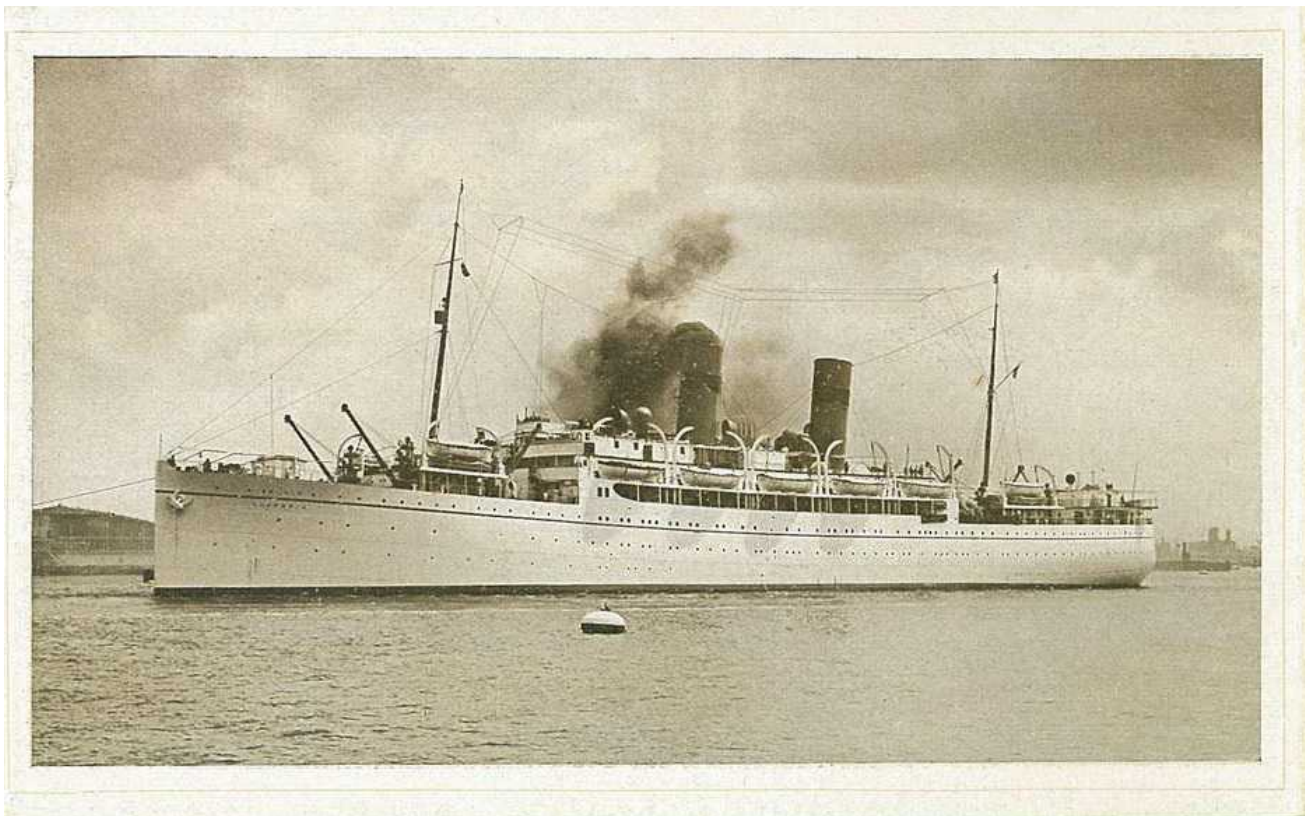
Phot. 07 Passport to Brazil, 1924, photo provided by Martin Korch.



Phot. 08 Juraj Juráš *1882 + Mária Gondek *1898, passport, provided by Sonia Maria Iuras.



Phot. 09 Štefan Segeč *1899 + Ilona (Ida) Vaksmundsky *1890, passport 1924, provided by Sonia Maria Iuras.



Phot. 10 The Orania steamship, photo provided by Roberto Oltman.



Phot. 11 A typical house in Plopiș Mountains, Huta Voivozi, photo 1938 by Vojtech Valkovič.



Phot. 12 Widow Mária Rolník *1870, born Hečko, with the younger of her children, before their late, 1926, voyage to Brazil, provided by Karel Kalianko.

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