Gen Dobry!

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*** WELCOME! ***

to the latest issue of *Gen Dobry!*, the e-zine of PolishRoots®. If you missed previous issues, you can find them here:

> http://www.polishroots.org/gendobry/gendobry_index.htm

If you'd like *Gen Dobry!* in PDF form, this issue is available for downloading here:

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*** MORE THAN ONE SURNAME ***

by Fred Hoffman<*wfh@langline.com*>

Recently there has been a very interesting discussion on the Galicia_Poland-Ukraine list, one I thought I might write about because the subject comes up often: why the same person may be listed in records with two different surnames. At practically every genealogical conference where I've spoken, a researcher has come up with photocopies of records and asked why the same person shows up under one name in this one, another in that one. So I know the subject interests and baffles people.

The discussion started when a member named Erika posted this note:

> Wonder if anyone one might be able to shed some light on this...
> I recently have access to a transcription of birth and marriage
> records from Okno (these are typed out from the films, not photo-
> copies), and I have traced back some of my Namakas...
>
> Starting in about in about 1841, I see the surname listed in
> various ways for different people...
> Slepach v. Namaka
> Namaka vel. Slepak
> Namaka v Stepach
> etc.
>
> then it returns to just Namaka...
> in once instance the mother of a Namaka's surname happens to be
> Stepach, but this does not explain the other instances to me...
>
> any ideas what this could mean? what is "v" or "vel".
> I also see "olim" a few times...

There have been several good replies so far. Roman Kaluzniacki explained that *v.* is an abbreviation for Latin *vel*, which means "also, or," and indicates that the person was known by a second name. He added that *olim* means "formerly" in Latin and usually referred to a previous occupation rather than a different name. I would add that *olim* also appears in the meaning "formerly [alive]," and often indicates that the person in question has died.

Then Lavrentiy Krupniak explained that it wasn't uncommon for individuals to be known by two different names. He posted examples from a list of people in the village of Struboviska (Polish name Strzebowiska) in southeastern Poland. The list was taken from this page on George R. Warholic's Website: http://www.members.tripod.com/warholic/stru4547.htm. I will cite a few examples, but you can get the whole list at that URL. The numbers refer to house or farm numbers

shown on a map; the names and nicknames, originally written in the Cyrillic language, are sometimes rendered written phonetically by English standards, sometimes by Polish standards (W = the sound we write V, SZ = our SH, and so on):

No.	Name	Nickname
1	School	—
2	The Jew Wolosky	Hershko
3	Ferensewitch, Fedor & Iwan	Halushka
4	Moskal, Iwan	Moskaliwski
5	The Jew Koba	Mihawchik
6	Rusyn, Iwan	—
7	Kopalciw	Lazarishen
8	Semania, Maria	Moskal
9	Sałamaszczak, Dmetro	Dzedziw
10	Miławczak, Jurko	—
11	Grendey, Iwan	Wugreniw
12	Rusyn, Iwan	Ryzun (cut throat)

Dennis Benarz responded with a note saying that this whole topic was fascinating: "I never realized that the practice was so common in the highlands of central Galicia. I wonder why they thought that the deception was necessary?" He added that in his experience nicknames didn't make it into records very often.

It was a good question, one on which I thought I could shed a little light. What follows is an expanded and edited version of the reply I posted. I hope it makes the subject a little clearer, since this confusion is something I had to deal with when I started studying surnames.

This is a fascinating topic, but the use of English terms "alias" and "nicknames" generates confusion because the way we use those terms doesn't always translate well with in regard to their usage in Polish records. The names Lavrentiy listed weren't exactly "nicknames" in the sense we use that word, and the use of *alias* did not have the connotation it does in English.

Let's start with *alias*, which in Latin means "elsewhere, other times, otherwise." When you see a record identifies one of the parties as "X alias Y," it simply means some people called him X, some called him Y. It doesn't necessarily imply there was anything shady about the person in question; the record keeper is just recording a fact in hopes of better identifying him.

There wasn't usually any deception involved. How could there be? Most folks grew up in rural settings where folks generally knew each other. If you've ever lived in a small farming village, as I have, you realize how hard it is to deceive the locals. I remember when someone told me, only half-joking, "While driving, you don't need to bother using your turn signal. We all know where you're going." (Actually, as a big-city boy, I found that kind of creepy.)

Anyway, I have to figure there was a lot of that mentality in rural Poland. It wouldn't be easy putting anything over on the people who'd known you since the day you were born. But given how

stubborn Poles are, it is entirely plausible that some folks would insist on calling a guy by one name, and others would insist on calling him something entirely different. It'd be kind of like those old Miller Lite commercials, "Tastes great! Less filling!"

As for nicknames, true, they generally don't appear in birth, marriage, and death records. But Polish, at least traditionally, doesn't exactly have what we call nicknames. They have *przezwiska* and *przydomki*, which are kind of like what we call "nicknames." Dictionaries generally define *przezwisko* as "nickname," *przydomek* as "by-name"; but the distinction—especially in older Polish—is not one we make in modern North American society. I'd say a *przezwisko* was closer to what we mean when we say "nickname," except that a *przezwisko* was often kind of insulting. It was associated with a single individual, and was a name people might call you even if they didn't really know you all that well. A *przydomek* was what they called you *przy domu,* at home: kind of a second or even third name, not your given name or your surname, but another name that helped set you, or your branch of the family, apart from everyone else. *Przydomki* were often handed down from generation to generation, and in such cases served to distinguish different branches of the same family or clan. So *przezwiska* and *przydomki* were slightly different, but the distinctions were often blurred and hard to define.

The *przydomki* are numerous in old records, especially for nobles. It was quite common for nobles and families of nobles to have by-names as well as their "real names." You'll find mention in a court record of, say, "Jan Nepomucen Bonawentura Stanisław Szczurkowski, alias Nosala." Noblemen often bore the same set of given names from generation to generation, and the by-name was what everybody actually called him — in this case Nosala means "big-nose." (I made up this example, but if you like I can cite plenty of actual cases from old records). Some by-names were associated only with individuals; others were used as distinguishing names by specific branches of noble families.

We don't see as many old documents recording *przydomki* because for a long time nobody bothered keeping records regarding peasants. But Jan Słomka's memoirs, *From Serfdom to Self-Government: Memoirs of a Polish Mayor, 1842-1927*, say they were almost universal for peasants, at least in the Tarnobrzeg area. Here is my translation of a passage from that book, from the Website http://www.linux.net.pl/~wkotwica/slomka/slomka-06.html.

> In those days almost every peasant had some kind of *przezwisko* or *przydomek*, by which he was known and called in the village. Thus for instance Wojciech Łuczek of Podłęże was called "Pończocha" [stocking], Józef Słomka of Podłęże was called "Rychlicki" [one from Rychlik], Michał Wiącek from Number 53 was "Kwapisz" [one always in a hurry, or the fluffy one), Józef Wójcikowski was "Drab" [thug, mercenary, or a kind of ladder], Ignacy Gronek was "Kozieja" [goat], Jan Szczytyński was "Ryś" [lynx], Jan Mortka from Number 27 was "Karolik" [kin of Karol], Stanislaw Antończyk was "Mastelarczak" [son of the stableman, groom], and so on.
>
> More than one was better known by his *przezwisko* than by his surname, or was even called only by his *przezwisko*. For example, Łuczak was universally called simply "Pończocha," Wójtkowski was called "Drab," Mortka was called "Karolik,"

and so on. They themselves gave their *przezwisko* instead of their surname when writing official records and in other circumstances. Some didn't even know their actual surnames, and naturally took no offense at being called by their nicknames.

They called Mortka "Karolik" because his grandfather's name was Karol. They called Antończyk "Mastelarczak" because his father was a groom or stable hand for the county — but in general the origins of these various *przezwiska* and *przydomki* were unknown.

In some cases those by-names went on to become surnames. In other cases they were actually handed down from generation to generation, always persisting as by-names used by an individual or a family but never quite formalized as surnames. If I'm not mistaken, a lot of the compound place names so common up in the Mazowsze region came from by-names associated with specific noble heirs. You started out with an estate Jankowo (little John's place), and then it was subdivided into Jankowo-Nosala (the Jankowo belonging to the guy with the big nose) and Jankowo-Brzuchala (the Jankowo belonging to the guy with the big belly). And on and on it went. (Don't go looking for these places on a map; I made them up to illustrate the point. Real names tend to get a little messier, and this is already confusing enough!).

Now why two different names would be applied to the same person—that's a little harder to explain. There probably is no one reason; it could vary from case to case. I suspect some complication of marriage or inheritance was often involved. Maybe a husband married a woman whose family had more prestige than his, so he found it advantageous to go by her name instead of his; but lots of folks just said "Hmph, you can call yourself that if you like, but we know your real name, mister!" Or maybe the family moved and changed their name to identify with their new home. Or maybe some people called a man by a name denoting his occupation more often than his actual surname. A record keeper, wishing to make sure all involved knew exactly who this guy was, might have felt it best to give both names, without making any judgment as to which one was his "real" name. In fact, to a lot of people the whole question of "real" names never arose. They just called people what they called them, and didn't lose much sleep over the matter.

This lax approach towards names seems odd to us, but things were different back then. The approach to naming was often rather casual. Prof. Kazimierz Rymut points out in his book on Polish surnames that until the early 20th century, there really was no set, consistent term for "surname" in Polish. You can look in older dictionaries and you'll see that back then *nazwisko* was just another term for various kinds of names. This tells us that Poles didn't really put all that much emphasis on strict, unchanging names; the way they saw it, only some stick-up-his-butt Prussian would worry about such a trivial thing. It's not really surprising that sometimes the same person could be called by more than one name—and that this circumstance is reflected in old records.

Obviously in most cases the only way you're going to learn all you want to know about how and why a by-name or nickname got attached to a specific person or family is by digging into that family's history. But I've seen enough records to be sure: there were plenty of cases where individuals were known by two different names, and the priest or clerk recorded that fact. Sometimes the names are linked semantically; sometimes they have nothing at all to do with each

other. Of course, those latter cases drive genealogists berserk! But I hope maybe this will make the frustration and confusion a little easier to deal with.

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*** LETTERS TO THE EDITOR ***

Subject: *Genealogy of Zakopane Families*

Editor—In the December issue Stephanie Sweas <reallylooking@mail.com> asked if an English translation is available for the book Genealogy of Zakopane Families*. Here's a note I received recently that tells us a little more:*

I have the volumes that a recent letter writer referred to. I met the author and his wife while I was visiting a cousin? (we are still working on it) in Zakopane. The books are in Polish, but they have no index, references, footnotes, etc. There is no way to find out where the information came from or where original documents are archived. The author and his wife offered to research my Kois family for me for $12,000 and publish the results. They planned to visit the United States and have the manuscript printed here.

I declined the offer and may regret that I will never find out if I am related to King Bolesław the Great!

Marylee Kois Skwirz <mskwirz@mail.smu.edu>

Editor—Well, life is full of disappointment. But thanks for taking the time to share this info.

Subject: Save the Rospuda Valley

Editor—This has nothing to do with genealogy, but many of our readers are interested in all aspects of Polish culture, history, and society. The preservation of the Rospuda Valley and Via Baltica may interest them, and it seems appropriate to pass this along.

Not sure if you are familiar with this topic. It is of great concern to me, especially as a viable alternative exists to this project. I would very much appreciate circulation of the following.

Bronwyn Klimach <bronklimach@gmail.com>

---------- Forwarded message ----------

Please forward this message to everyone you think could be interested:

As the measures to protect the Rospuda valley, which for several years have been undertaken on the national level seem to be exhausted, we ("Save Wetlands" Association, Poland) appeal to the

international individuals and authorities to take action to help us to preserve this very valuable unique mire complex.

In this case the international pressure on the Polish government and involvement of international organisations and individuals seems to be the last hope for the Valley.

Learn more about The Rospuda Valley/Via Baltica on:

http://www.darzbor.v24.pl/via-baltica/index.html
http://www.imcg.net/threat/01.htm
http://www.imcg.net/threat/imcg_rospuda_070207.pdf
http://www.greenpeace.org/poland/kampanie/via-baltica-nie-t-dy-droga/send-the-letter-to-polish-prim
http://www.zb-zeme.lv/eng/xxx/wbg.htm
http://cmok.free.ngo.pl/en/ar6_en.html
http://natura2000.mos.gov.pl/natura2000/dane/pdf/eng/PLB200002_Puszcza_Augustowska.pdf

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*** MAZOWSZE TROUPE ON PBS ***

Editor—Paul Valasek forwarded a note to me that I thought all our readers would want to know about:

The Music & Dance Of Poland: Mazowsze

Premiere Sunday, March 11 at 6:30 pm on WTTW11

February 20, 2007

This March on public television, an exciting new production celebrates Polish culture and heritage —"The Music & Dance of Poland: Mazowsze." This high-energy special featuring the world famous troupe performing at the Polish National Opera House, produced by WLIW New York, will premiere on WTTW11 Sunday, March 11 at 6:30 p.m. and air nationwide on public television stations (check local listings).

We're excited about "The Music & Dance of Poland: Mazowsze" because a program like this is more than a television broadcast — it is a means of preserving and promoting cultural legacy to the young generation of Polish Americans and connect them to their family history. The performance special also provides a rare opportunity for American audiences to experience the incomparable Mazowsze troupe, and share the beautiful and unique artistry of traditional Polish music and dance.

"The Music & Dance of Poland: Mazowsze" continues WLIW New York's commitment to bring cultural history to mainstream broadcast television. This March we are also bringing back the popular cultural documentary "The Polish Americans," originally produced in 1998 and now available on DVD for the first time.

Viewers can order "The Music & Dance of Poland: Mazowsze" and "The Polish Americans" DVD, VHS and more at http://www.wliw.org (click "Pledge Online" and search for the word "Poland") or by calling 1-800-767-2121.

I hope you will let your readers and/or listeners know about this special broadcast!

Interviews with the producers and advance copies of the DVD are available. For these and all other requests, please contact me at: 212.560.8824 or <*PadillaN@wliw.org*>.

Thank you for your support!

Dziękuję,

Natasha Padilla
Communications Associate
WLIW New York
Tel: 212.560.8824

Email: <*PadillaN@wliw.org*>
Web: http://www.wliw.org

      Editor: Paul Valasek was kind enough to find and forward a list of TV airdates for this program in specific areas. Take a look below and see if and when it's playing in your area. Incidentally, do I feel a "pledge drive" coming on?

"The Music & Dance of Poland: Mazowsze"

TV Airdates as of 2/15/07

New York tri-state area - WLIW21 Thursday, 3/1 at 8 pm
Alaska One - Saturday, 3/3 at 2:30 pm
Minneapolis MN - TPT2 Saturday, 3/3 at 4:30 pm
San Francisco CA - KRCB Monday, 3/5 at 7 pm
Springfield MA - WGBY Monday, 3/5 at 9 pm
Buffalo NY - WNED Wednesday, 3/7 at 7:30 pm
Seattle WA - KBTC Wednesday, 3/7 at 9 pm
Cleveland OH - WVIZ Saturday, 3/10 at 5:30 pm
Denver CO - KRMA Sunday, 3/11 at 1 pm
Los Angeles CA - KCET Sunday, 3/11 at 1:30 pm
Chicago IL - WTTW Sunday, 3/11 at 6:30 pm
Johnstown PA - WPSU Saturday, 3/17 at 11:30 am
Nebraska Network - Sunday, 3/18 at 2 pm
San Antonio TX - KLRN Sunday, 3/18 at 4:30pm
Pittsburgh PA - WQED Tuesday, 3/20 at 8 pm

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*** POZNAŃ PROJECT UPDATE ***

Dear Poznań Project friends,

It's been one full year since the searchable database was created, and no doubt it's been a great success. The statistics (started in March 2006) show more than 150,000 queries to the database so far; usually it was about 500-700 per day. Although such figures can hardly be understood as the actual number of visits, it is obvious that hundreds of people check our site regularly and probably many thousands have already tried it.

Also in the last days we have reached 100,000 marriage entries in the database (even if we don't count the "additional material" from outside the Poznań Province). This is yet another good moment to thank all of you who have submitted transcripts of church records. Each contribution is most welcome, large parishes as much as small ones; but it seems highly appropriate to express my special thanks to Elyssa Kowalinski and Ed Price, each of whom having transcribed nearly 20,000 records so far (and both still sign up for new locations).

A hundred thousand sounds like a big result, but still there is some five times more material yet to be transcribed to complete the project. I appreciate any offer to help with further transcriptions, and please promote the idea of the project among those who might still not have heard about it.

Reading your comments, I see that the project serves its purpose very well. It proves useful both to those who still wait for their ancestors to appear in the search results (if they have not shown up yet, they certainly will at some point, be it at 20% - 30% - 50% - or 90% of the database completion, but they will with little doubt), and to those who are already advanced in their Poznań/Posen genealogical research, but the Project helps them broaden its scope and find many additional links.

Hence, it will still be important to find new volunteers. If those of you who have already submitted some material would be willing to sign up for new parishes, provide scans of microfilms, or send donations for the project's development and maintenance, please do not hesitate to contact me. The details about the possible ways to support the Poznań Project are discussed under:

http://www.discovering-roots.pl/poznan_project/support.htm

Each new parish added to the database potentially helps a number of people in uncovering their family history.

Obtaining scans of microfilmed records has recently become a potentially hopeful way of speeding up the project. If it is available to you, I would appreciate any offer to help in this way. Even if you can't index marriages, but the facility to obtain scanned images is available to you, it would be an important contribution to scan marriages from the microfilms you are researching—please e-mail me for details. Many people would only be able to index records if provided with the scans which can be read at home.

Four language versions of the search engine are now available, and long-term statistics show that the English interface is still used by ca. 60% of the users, 30% use the Polish version, 8% prefer the German, and the remaining 2% - the French one. The rest of the material presented (project description, etc.) has also been translated into Polish and (in some part) into German and French. I would like to thank those of you who have helped me with translating, thus making the service more available to those who might be interested, regardless of their country of origin.

It should also be stressed that after a few years when the Project was mostly supported by U.S. researchers, recently many native Poles have become aware of its existence, and started to contribute to its progress. This is particularly important, given that a substantial part of the records has not been microfilmed and thus can practically only be accessed at Polish archives and parishes. For a few of localities, the respective transcripts have already been provided by Polish researchers and are serving the world's genealogical community. Also, those with Polish mother tongue are of help to verify the difficult spelling of many surnames, a nightmare to all volunteers.

In the last two months, material from the following parishes has been added to the database:

Catholic:
Dziekanowice, Kłecko, Kamionna, Poznań - St. John parish, Ludzisko, Szaradowo, Żydowo (near Witkowo), Gromadno, Pawłowo, Jarząbkowo, Słupy, Pogorzelica, Nekla, Solec (near Środa), Biechowo, Gorzyce, Nietrzanowo, Wudzyn, Słupia (near Kępno), Białcz Stary, Kobylin, Kostrzyn, Poznań - St. Margaret parish, Wyrzysk, Kaczanowo, Kazimierz Biskupi, Wąsosze, Srebrnagóra, Śmiłowo, Zabartowo, Michorzewo, Janowiec, Brudnia (33 new parishes, though for some of them only a "starter" is available).

** We have thus exceeded the number of 100 Catholic parishes in the database! **

Lutheran:
Babimost [Bomst], Strzelno [Strelno], Września [Wreschen], Inowrocław [Inowrazlaw], Dzierżążno [Drensen]

In case of a number of other parishes, the database contents have been extended by additional years which were missing at earlier submissions.

There have been problems as well. Actually, the database runs on a PC in Maciej's office, and its performance has been much decreased in the last weeks due to its volume and to other projects the server has to perform. We have thus transferred the search engine and the database to another, less "overworked" server. This is still a temporary solution, though.

As usual, I remind you of the web address of the Project's site:

http://www.discovering-roots.pl/poznan_project/project.htm

Please feel free to forward this information to any person or forum potentially interested in Poznań/Posen genealogy.

Best regards,

Łukasz Bielecki

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*** NOBILITY VS. GENTRY ***

Editor—The following is a note posted on the Herbarz mailing list by Kaj Malachowski, and discusses a distinction that may be worth considering when dealing with Polish nobles.

Gentry is a rather informal status (being a member of the gentry, in the narrow sense, as opposite to being a nobleman, would mean being a land-owner while not bearing a hereditary title of nobility).

Nobility is a formal qualification. In Poland, in the Modern Era you would become one by inheriting a title or by a formal act, not simply by purchase of land.

It's a common mistake in the English-language literature on old Poland to confuse nobility and gentry. It is also a misconception found in writings about England itself, but let me concentrate on Poland alone.

The error comes from not understanding the constitutional differences between the two monarchies and from over-concentrating on the poorest layers of the numerous Polish nobility whose material status would roughly correspond to that of the English gentry.

But nobility, unlike gentry, is not a material status. It is a legal status. The error also comes from the high number of Polish nobility and from the lack of gentry in Poland as numerous as England had. That scarcity of gentry in Poland comes from the fact that until the Partitions of Poland there was hardly a legal space for them to exist as in Poland, unlike England, the nobles succeeded in formally restricting the right to own land only to their own class.

Nobility in the broadest sense would also contain gentry, but I would rather choose the narrow definitions where a gentleman is a land-owner who is not a nobleman (and such a group does indeed develop in Poland, after it is finally allowed).

Within the nobility there's also its inner circle—the peerage—which in the Polish constitutional order would mean those who fitted ALL the following criteria:

1. would hold a hereditary right to seat in the parliament of their respective land (and on special occasions like election of a monarch also in the General Assembly);
2. would stand in the court of equals;
3. would enjoy the *paritas* or *equalitas* by being members of the restricted group to whom the king could grant land dignities or the dignities at the central level.

This excludes the *scartabelli* (lower nobility, that disappeared in the late Middle Ages but was formally reintroduced in 1669). These could not hold dignities so effectively were not peers until their nobility "matured" in the course of 4 generations. These criteria also exclude certain groups of

poor nobility who held land in someone else's estates and thus would not stand in the court of peers. These would still be nobles, so not gentry (in the narrow sense), also not lower nobles, they would still be peers *de iure* but not *de facto*. There is a fascinating article in one of the recent Yearbooks of the Polish Heraldic Society showing how such a group struggled in the late 18th century to have their peerage fully exercised and to move to the court of peers from the court of their overlord where they would previously stand. Meanwhile they would still sit in the parliament of their land on hereditary basis and used that to pursue their cause.

The above criteria also exclude those ennobled in the 19th century Polish monarchies under the partitioning rulers (the Czars of Moscow as Kings of the "Congress Kingdom of Poland," the Kings of Prussia as Grand Dukes of Poznań, and the Austrian Emperors as the Kings of Galicia and Lodomeria) from the Polish peerage. While one could claim that they do remain Polish nobles, that may lead to funny cases, unseen in countries whose political history was less troubled, where a Galician baron is not a Polish peer while a poor nobleman nearby is! It may also lead to strange cases where two people who enjoyed the same status in Galicia *(Ritterstand)* are not equal when it comes to Polish peerage, depending on whether they acquired that status by a grant (this would create a lower nobleman) or by "recognition of old-Polish nobility" (and that's what happened to most peers). It is all quite complicated and may sound odd, but it functioned well and still does in Polish social life.

Anyway, I understand that what your ancestors got was a formal recognition of a formal and hereditary qualification of nobility, rather than that of a rather informal status of gentry.

My mother's ancestors were on the contrary a classical example of gentry: they held land estates, married with poorer nobles, but never formally acquired nobility. They started as Greek-Catholic clergy (were possibly *sculteti* before), then became lawyers, as such gathered a considerable wealth, and as soon as it was legally possible bought land-estates. They were clearly not peasants, but also not nobles; they were exactly gentry. Sometimes they were referred to as *szlachta,* but that's in a grossly informal way, in a very broad sense, perhaps too broad. In the sense in which current creations by the Queen of England such as Sir (and Lady?) Elton John are also referred to as *"tytuły szlacheckie"* ("noble titles") by the Polish press while in fact they are lifetime, non-hereditary rights to be addressed "Sir" *(Pan)* for members of certain British Orders. No match to old Polish nobility. The Polish *szlachta* is a much more narrow category. Much more narrow in privilege; numbers is a different matter.

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*** NEW BOOK ON UKRAINIAN GENEALOGY ***

Recently the Canadian Institute of Ukrainian Studies Press published a book you absolutely must know about if you have Ukrainian ancestry (and let's face it, many of our readers do). It's called *Ukrainian Genealogy,* and is written by John D. Pihach, a long-time member and contributor to the East European Genealogical Society. You can learn more here:

http://www.utoronto.ca/cius/publications/books/ukrainiangenealogy.htm

The publisher says: "John D. Pihach's *Ukrainian Genealogy* is a guide to tracing one's Ukrainian ancestry in Europe. Consideration is also given to North American records that are specifically Ukrainian or relate to the immigrant experience. Because the overwhelming majority of people of Ukrainian origin in Canada and the United States have roots in western Ukraine or southeastern Poland, the guide concentrates on the resources of those regions. This handbook is intended primarily for those whose ethnic roots are Ukrainian, although some of the material in it may be useful to other groups with roots in Ukraine."

The price is $34.95 for paperback, $54.95 cloth. Ordering information is available at the Website indicated above. (I am guessing these prices are in Canadian dollars, but this is something you'd want to check on.)

I understand a review copy is on its way to me. I haven't seen the book yet, so I'll reserve further comment till I have it in my hands and can study it. But Mr. Pihach has a good reputation, and the articles he's written in the past impressed me as sound and informative. I'll be surprised if the book isn't a major contribution to the study of Ukrainian roots.

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*** POST-IMMIGRATION NAME CHANGES ***

Editor—On the soc.genealogy.jewish newsgroup, a question about finding relatives named Briscoe led to all sorts of involved speculation on the name's origin and possible variants, such as Brisk or Brisker. When all the dust had settled, here is the note posted by the researcher who started it all — and I love the good sense she displays here!

After researching once again the origins of the Briscoe family with family members, the family historian and other sources, I have confirmed my original assumption that BRISCOE was an assumed name taken from a business partner in Ireland (Briscoe and Lauder, it is thought).

The original family name was thought to have been the same as the relatives the family went to in Dublin . . . CHERRICK.

It had *nothing* to do with BRISK or BRISKER or any of the names associated with them.

So, while it may be enormous fun to consider all sorts of possible origins and go off on lovely tangents, genealogy is after all based on facts, records, and memories, all first obtained, checked and rechecked for accuracy, especially in light of family information.

People were really very creative in their name changes, which was fueled by their need to fit in their new country. Sometimes, people just wanted to do business in their community, and they found changing their name to suit the times or the area was the proper thing to do. As there were no real necessities to document the name changes, we often find nothing to substantiate what occurred. It is not surprising that name changes hinged around the people the immigrant came to such as family members, or the firm he/she worked for, or a neighbor or famous person or religious figure.

This is all a real challenge for a researcher to determine the origin of name changes and takes a lot of digging and concentrated effort, which is not always rewarded by a correct answer.

Ann Rabinowitz <*annrab@bellsouth.net*>

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*** 1852 NEW YEAR'S RESOLUTIONS SOLVE GENEALOGICAL MYSTERIES ***

Editor—The following appeared in a recent issue of Rootsweb Review. *A Google search for "Hydenwell" proved it's appeared in many different publications, so you may have seen it before. If not, though, you may get a kick out of it..*

It is New Year's Eve 1852 and Henry HYDENWELL sits at his desk by candlelight. He dips his quill pen in ink and begins to write his New Year's resolutions.

1. No man is truly well-educated unless he learns to spell his name at least three different ways within the same document. I resolve to give the appearance of being extremely well-educated in the coming year.

2. I resolve to see to it that all of my children will have the same names that my ancestors have used for six generations in a row.

3. My age is no one's business but my own. I hereby resolve to never list the same age or birth year twice on any document.

4. I resolve to have each of my children baptized in a different church — either in a different faith or in a different parish. Every third child will not be baptized at all or will be baptized by an itinerant minister who keeps no records.

5. I resolve to move to a new town, new county, or new state at least once every ten years — just before those pesky enumerators come around asking silly questions.

6. I will make every attempt to reside in counties and towns where no vital records are maintained or where the courthouse burns down every few years.

7. I resolve to join an obscure religious cult that does not believe in record keeping or in participating in military service.

8. When the tax collector comes to my door, I'll loan him my pen, which has been dipped in rapidly fading blue ink.

9. I resolve that if my beloved wife Mary should die, I will marry another Mary.

10. I resolve not to make a will. Who needs to spend money on a lawyer?

[Previously published in *RootsWeb Review:* 14 February 2007, Vol. 10, No. 7.]

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*** POLISH TRIVIA QUESTIONS ***

Editor: In the last issue we gave five questions from a Polish trivia game PolishRoots Vice President Paul Valasek <paval56@aol.com> came across. The answers to those questions appear below, followed by this month's questions, the answers to which will appear in the next issue. We want to thank Tom Bratkowski for permission to reprint these.

Answers to the Questions in the January Issue:

1. What is the stage name of Pol-Am actress Stefania Federkiewicz?
   Stephanie Powers

2. With over 60 motion pictures in her acting career, how many Oscars did Gloria Swanson win?
   None

3. What was the stage name of Pol-Am singer Sophia Kalisz?
   Sophie Tucker

4. What Pol-Am Hollywood magnate founded M.G.M.?
   Samuel Goldwyn

5. What Pol-Am Hollywood movie director won an Academy Award in two successive years?
   Joseph L. Mankiewicz

New Questions for the February Issue:

1. What is used to fill a Polish comforter or *pierzyna*?

2. What were Bask, Etruria, Equitana, and Negativ?

3. What U.S. President attended the dedication of Alliance College in 1912?

4. For what factory product is the Polish city of Słupsk noted (1985)?

5. Who said of his Pol-Am players on the Notre Dame football team, "When I can't pronounce 'em, they're good." ?

Reprinted with permission from Polish American Trivia & Quadrivia, Powstan, Inc. If interested in learning more, contact Paul Valasek <*paval56@aol.com*>.

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*** UPCOMING EVENTS ***

Saturday, March 3 - Monday, March 5, 2007 (Pulaski Day weekend)
CELEBRATE POLAND DAY AT NAVY PIER

Crystal Gardens and Family Pavilion Stage
600 E. Grand Ave., Chicago, IL

Free Admission!

HOURS:
        Saturday 12:00 - 6:00pm (Family Pavilion)
        Sunday 12:00 - 5:00pm (Crystal Gardens)
        Monday 12:00 - 2:00pm (Crystal Gardens)

Enjoy musical and dance performances by Polonia Ensemble at Navy Pier's Crystal Gardens on Sunday, March 4, at 1:00-1:30pm and 3:30-4:00pm. Free Polish polka dance lessons on Sunday, March 4, from 4:30-5:00pm.

For more information:
http://dance.prcua.org/poloniaensemble/NavyPier/CelebratePoland2007.htm

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June 7 – 24, 2007
TUGG GENEALOGICAL TOUR TO WESTERN UKRAINE

The Toronto Ukrainian Genealogy Group (TUGG) www.torugg.org is hosting a genealogical tour to Western Ukraine in June of 2007. If you wish to join us, you are most welcome! Here are the particulars.

The "Discover Your Roots Tour" runs from June 7 to June 24, 2007. For complete details and how to register see: www.torugg.org/TUGG%20Projects/trip_to_ukraine.html

We will spend a number of days in Lviv, Chernivtsi, Ivan-Fankivsk, Ternopil and Kyiv, both as tourists and researchers. We will visit various archives and visit the villages of our ancestors. Here is a more Detailed Itinerary of the Tour: http://www.torugg.org/trip_itinerary1.html.

Those wishing to go on this "Discover Your Roots Trip", will need to fill out a Reservation Form, http://www.torugg.org/reservation_form1.html.

And the Archives Family Search Form: http://www.torugg.org/archive_form.html

It is important that the Archives Family Search Form be filled out as best you can. Our intention is to forward the requests from the Form to the respective archives for processing. We will inform them when we will be visiting their archive and hopefully the requested genealogical information will have been prepared and readied for our visit.

Costs:
Air/Land rate, based on a twin/sharing basis is $3599.00 (CAN$)
For Single Occupancy per Person add $600.00 (CAN$)

[From information posted by Jim Onyschuk, http://www.onyschuk.com]

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27th IAJGS International Conference on Jewish Genealogy
Sunday, July 15 - Friday, July 20, 2007

Hilton Salt Lake City Center, Salt Lake City, Utah
Website: http://www.slc2007.org (online registration, all event details)
Contact: <*information@slc2007.org*>

Hosted by the International Association of Jewish Genealogical Societies (http://www.iajgs.org),
this year's premiere Jewish genealogy event includes the following highlights:

-   -- Networking with international researchers, experts and Eastern European archivists
-   -- A film festival with Jewish and genealogical themes
-   -- Breakfasts with Family History Library regional resource experts
-   -- Popular computer training workshops in basic/advanced essential skills for researchers
-   -- Special photographic exhibits
-   -- Resource room with access to many specialized databases and other materials
-   -- Special interest group meetings and luncheons
-   -- Utilizing the FHL's extensive resources
-   -- Vendor room
-   -- Tours and more.

The intensive 5½ day program of lectures, panels, tracks and workshops will cover the following
research areas:

-   -- Eastern/Central/Western Europe
-   -- Israel (pre/post-1948)
-   -- Genetics/DNA
-   -- Holocaust
-   -- Immigration/naturalization/migration
-   -- Jewish history/sociology
-   -- Methodology
-   -- Sephardic/Mizrahi
-   -- Non-European (e.g. India, China)
-   -- Photograph/document preservation
-   -- Rabbinic research
-   -- Repositories
-   -- South/Central America
-   -- Technology/Internet resources
-   -- U.S./North America (includes specific locales), and
-   -- Yiddish theater/Jewish music.

For all event details, including easy online registration, go to the frequently updated website,
http://www.slc2007.org.

[Based on information provided by Schelly Talalay Dardashti <*publicity@slc2007.org.*>]

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*** MORE USEFUL WEB ADDRESSES ***

http://www.wbc.poznan.pl/dlibra/docmetadata?id=3658&from=latest
         On the Galicia_Poland-Ukraine <*vladis@mail.lviv.ua*> pointed out this publication, a
directory to all localities located in the Kingdom of Galicia and Lodomeria and in the Grand Duchy
of Kraków, published in Lwów in 1868. To view the pages you must install the free DjVu plug-in,
available at http://www.lizardtech.com/download/. If you think you may refer to this often, do what I
did: on this page at the bottom left, click on "Entire publication as ZIP." This lets you save the
whole thing to your hard drive; once you unzip it, you have immediate access. If you're a serious
Galician researcher, it could be pretty useful.
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http://www.mtg-malopolska.org.pl/bibliotekacyfrowa.html
         Also on the Galicia_Poland-Ukraine, Jan <*jan_cesarczyk@yahoo.co.uk*> explained that the
Małopolskie Towarzystwo Genealogiczne (The Genealogical Society of Little Poland) has made
available various yearly issues of the *Szematyzm Królestwa Galicyi i Lodomeryi z Wielkim
Księstwem Krakowskim* [Schematism of the Kingdom of Galicia and Lodomeria, along with the
Grand Duchy of Kraków], an annual handbook which listed those who held positions of various
state and church institutions. Go to this Website and scroll down to the graphic saying
"Szematyzm," with links alongside for available years. At the moment these are: 1869, 1870, 1881,
1897, 1911, and 1913. For each year, it tells you on what page the alphabetical list of names begins.
Note that this digital publication also requires use of the DjVu plug-in. This, too, is potentially a
very useful source for serious researchers with roots in Galicia.
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http://www.torugg.org/Publications/How_to_use_Polish_Gazeteer_Online.pdf
         On the Galica_Poland-Ukraine list Jim Onyschuk <*jodanji@aci.on.ca*> gave this URL for a
guide prepared by Eva Zuber on how to use the on-line version of the *Słownik Geograficzny
Królestwa Polskiego* (SGKP) gazetteer. I'm still partial to the material on the PGSA's CD version;
but then I'm biased, since I helped prepare much of that material. For some people, however,
buying the CD makes no sense; for them it's smarter to use the online version—and this guide will
help a lot with that. Please note that you need the DjVu browser plug-in to view the online SGKP;
and the guide on the TUGG Website requires the free Adobe Acrobat Reader. If you do not already
have a PDF reader installed, it's a free download, fairly easy to install and use:
http://www.adobe.com/products/acrobat/readstep2.html.
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http://groups.yahoo.com/group/LithuanianGenealogy/
         There was an interesting thread on the Lithuanian Genealogy list, beginning on February 18
and under the subject of "Travel." It began with a note from <*jmontgomery28@houston.rr.com*>:
"As I look at a map of Europe I am amazed at the distances between locations in Lithuania and the
ports of Hamburg and Bremen. Has any one done any research on how the people would have
traveled those distance (700 to 1000 miles) in the early 1900s, how long it took, and what obstacles
they would have encountered? I assume walking was the primary mode of transportation. Were
they actually allowed to leave Russian territory in 1909 and 1910 without any repercussions?

Anyway, I'm just curious about this part of the journey to America." A number of interesting notes were posted; you might enjoy visiting the list's archives at the above URL and searching for the subject "Travel" beginning February 18. You have to register with Yahoo Groups, but that's no big deal.

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http://www.rusyn.org/ethboikos.html

      On the Galicia_Poland-Ukraine list, Lavrentiy Krupniak gave this URL for a description of the Boiko people and where they resided in the area of the Carpathians.

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http://www.avotaynu.com/nu/v08n03.htm

      The February 10 issue of *Nu? What's New* had a good article on the UK Emigration Lists 1890-1909 that are now online. You can read the article at this URL.

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http://ocp.hul.harvard.edu/immigration/allbooks.html

      On the German-Bohemian list Karen <*KarenHob@aol.com*> gave this URL for books on immigration from the Harvard University collection of digitized books online. She added, "Click on the title of the book you want. You have to go page by page online, but if you click on 'Printable version' it will convert the book or document to a PDF file that you can save or print." I noticed several good titles on Poles, including Albert Hart Sanford's classic *The Polish People of Portage County* [Wisconsin].

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http://www.parovoz.com/maps/supermap/index-e.html

      On the Galicia_Poland-Ukraine list Lucyna Artymiuk gave this URL for the "Russian, CIS and Baltic Railway Map," saying, "This may be useful for genealogical or historical research." I can see how it might indeed benefit the imaginative researcher, so I thought it was worth passing along.

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