



# Our Polish ANCESTORS



THE QUARTERLY PUBLICATION OF THE POLISH GENEALOGICAL SOCIETY OF GREATER CLEVELAND

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## Pierogi Must Be Polish

By Trina Goss Galauner

Pierogi have been a staple of the Polish American dinner table for generations. But where and when were pierogi invented? And is pierogi indeed a Polish creation?

The word “pierogi” is plural for *pieróg* and is a generic term for a filled dumpling. It is derived from the Slavic languages where it has many different spellings.

One theory of the origin of pierogi is that as the Tatars and Mongols advanced across Muscovy (now Russia) they brought with them the concept of the stuffed dumpling which they obtained from the Far East. The Chinese made a type of filled dumpling called *jiaozi*. These are thought to have been created during the Eastern Han dynasty around 25 -220 A.D.



Another theory is that pierogi were originally developed by the Kievan Rus' people (Ruthenians) and introduced to Poland by Polish Friar Hyacinth Koński Odrowąż (St. Hyacinth) in the 13th century. As a Dominican missionary, he established monasteries all over Ruthenia undoubtedly picking up their culture, traditions and recipes along the way.

In one of St. Hyacinth's documented miracles, a hail storm in 1238, in the mountain village of Kościelec, destroyed the village's crops. The holy man's plea for the people to pray to God miraculously saved the harvest with which the people made pierogi for St. Hyacinth in thanksgiving. Another story claims that St. Hyacinth fed people pierogi during a famine caused by a Tatar invasion.

These stories of St. Hyacinth and pierogi have lead to his being named the patron saint of pierogi. The expletive “Święty Jacek z pierogami!” which literally means “St. Hyacinth

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### Welcome

If you are not already a member of the PGSGC and would like to become one and receive this quarterly newsletter (cost is \$24.00 per year), please contact Anthonette Baciak at [arbaciak@aol.com](mailto:arbaciak@aol.com) for more information.



St. Hyacinth with pierogi folk carving  
photo by Joseph Liro  
VIII Festiwał Pierogów (the 8th Pierogi Festival),  
Krakow, 2009

.....continued on page 11



## Letter from the President

As 2018 comes to a close, we look forward to a new year filled with good health, happiness and fortune. As you read this, all of the leaves in your yard should have already fallen and hopefully been disposed of.

The next few months should provide you with more time and energy to expand your genealogical search for your Polish ancestry, especially for those on the Polish mainland. Let us know if we can be of some help with your search. It also would be a good time to put your records in order making it quicker and easier to go backwards to find already known facts that may have been forgotten about.

It would be greatly appreciated if we could hear from those members who cannot attend our meetings in person. In particular, we'd like to hear about your research discoveries and challenges. Maybe we can help and hopefully we can learn something from you! My best advice to all would be to utilize the "GENETKA" web site at <http://www.geneteka.genealodzy.pl/>. Let me know what you think of it.

At our December meeting we will be having our PGSGC election of officers for 2019. Please plan to attend! We welcome all our members to volunteer for a position in our organization.

Membership fees are due by December 31, 2018 for the upcoming year. You may also want to consider giving a gift of PGSGC membership to a family member or friend. With membership, they will receive our quarterly newsletter and be supporting our non profit organization in our endeavors to keep Polish culture, heritage and research alive in Cleveland! See the membership application on page 7 of this newsletter.

Also, please note that our January meeting will be held on Tuesday, January 8th, due to the New Year's holiday.

Have a very merry Christmas and a happy New Year from all of the officers of the PGSGC. Hope to see you at our 2019 meetings.

Ron Kraine  
President



### Polish Genealogical Society of Greater Cleveland

c/o St. Mary's PNC Church

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[www.rootsweb.ancestry.com/~ohpgsgc/](http://www.rootsweb.ancestry.com/~ohpgsgc/)



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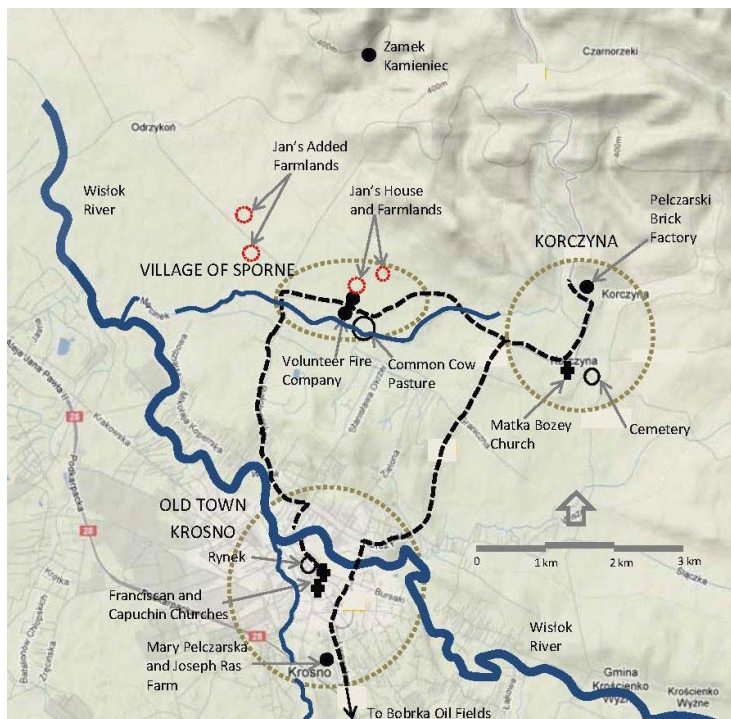
## Polish by Heart - My Father's Stories An Old Country

By *Walter Urbanek*

My grandfather, Jan Urbanek was born to Franciszek and Maria Gonet Urbanek in 1883 near the town of Krosno on the Wisłok River in Austrian-Poland.

Poland always seemed to have potential conquerors at its doorstep. When the Germanic peoples tried to rule Poland “with fire and the sword” during the reign of King Mieszko I, the king traveled to Rome to seek protection from the Pope. In return, he and the Polish people converted to Christianity in 966. Among the external threats to Poland’s existence over the years were: centuries of warfare with the Teutonic Knights; devastation by Asian Mongols; confrontations with the Ottoman Empire along its southern border; two centuries of attacks and slave-raids by Crimean Tatars; major conflicts with Russia; Cossack uprisings; and the “Deluge” of a Swedish invasion.

As a result of political struggles and these threats, the region had shifting boundaries and names. At various times in the past it had been called the Polish-Lithuanian Commonwealth, Galicia-Lodomeria, Poland, Ukraine, Red Ruthenia, and Hungary. At the time of Jan’s birth it was part of the Austro-Hungarian Empire and referred to as the province of Galicia. It was one of the most populous regions in the empire. Since 1775, the country called “Poland” had no longer existed. The third and last partition had completed the division of the entire country between its three more powerful neighbors: Prussia to the west, Russia to the east, and Austria to the south. Polish peasants much preferred the rule of the Austrians to that of the other two possibilities. The Austrian portion included the cosmopolitan city of Krakow, where most Polish kings were buried, and the town of Krosno with its environs, where much of this story unfolds.



Krosno had started as a medieval fortified Polish town first mentioned in 1282 with a rich trade to far-away places like Hungary and beyond. The earliest traces of a settlement in the site of present-day Krosno go back to the 10th and 11th centuries. The town was first chartered by King Casimir the Great in the 14th century. The town’s fortifications were built during the reign of King Władysław (“Walter”) Jagiello, allowing crafts and trades to develop in safety. The 15<sup>th</sup> century saw the founding of the guilds of bakers, tailors, shoemakers, blacksmiths and clothiers.

The town of Krosno straddles the Wisłok River at its fork with the Łubatówka River. (the Polish “W” is pronounced like the English “V” and the “Ł” like a “W” hence “Wisłok” is pronounced as “Veeswok”). The Rynek, medieval market square or city center is on the southern bank as are the Franciscan and Capuchin churches. The small town of Korczyna and the village of Sporne are on the northern side of the river.

Jan Urbanek was the middle of the five children of Franciszek and Maria Urbanek: Ludwika (Willusz) (b.1877), Katarzyna (Szkłarski) (b.1879), Jan (b.1883), Emelia (Wojnar) (b.1885), and Antoni (b.1888). As the first male Jan was named after his paternal grandfather. With his brother and sisters Jan grew up on a small family farm, in the village of Sporne, a collection of about 50 homes just north of Krosno.



Historical evidence indicates that Sporne itself was settled by the year 1300. By the year 1800, Sporne had a population of 266 residents, all Roman Catholic, while Korczynna recorded 4,671 inhabitants, Roman Catholic except for its 217 “Children of Israel”.

The village was too small for its own church or post office. One had to walk to Korczynna for those services. The Urbanek’s lived in a tiny log cabin with a thatched roof. The peasant’s life was always hard and a farmer’s work never seemed to end. But in the 1880’s the backward economic situation of the region got even worse. It was to become of a time of mass migration out of region and to foreign lands. The emigration first started to Germany and then later spread Trans-Atlantic, mostly to the United States and Canada.

At the time of this narrative there were four families in Sporne with the surname of “Urbanek”. As far as was known they were not related.

Franciszek, Jan’s father, came from a much larger family. He was the tenth of 18 children of (another) Jan Urbanek (b.1812) and Roasalia Ziobro, six years his junior. Only seven of Franciszek’s siblings had survived childhood. Many were multiple births; twins had died in 1856 and triplets in 1857. In those days, many men had serial wives as many women died in childbirth. The second wife took over where number one ended. As the second of the surviving sons Franciszek shared responsibility for the family farm when his parents died.

At 18, Jan left the farm to work in oil fields. The new petroleum industry offered the chance for a better life. South of Krosno, in the village of Bobrka was the site of the first oil field or “mine” in the world, having begun operations in as early as 1856. The oil pumps were operated by large wheels, sometimes water powered but usually turned by muscle power. An oil museum in Bobrka now holds exhibits on the methods of oil extraction used through history. The oil-miners’ job did not last for long.

After the partitioning, Austrian-Poland was known as the province of “Galicia”. As such, Jan was subject to being called into the joint armed forces of Austro-Hungary. At the age of about twenty, the typical draft age, Jan was summoned for his physical and into the army. His first tour of duty was for three years during which time he, like all soldiers, were not allowed to get married.

Not much of Jan’s military service is known. Jan did mention the story of a friend in the army who had repeatedly fired Jan’s rifle and caused it to become very hot. Jan was concerned that the heat would damage the weapon. He never lent out his treasured rifle again. Life and discipline was very harsh in the army. No official records of Jan’s military activities have survived. However, after some research, I believe he served in the 10th Army Corps, 45<sup>th</sup> Infantry Regiment headquartered in Sanok, Poland.

The back of his picture has the date of “1906” and was probably taken near the end of his active enlistment for his official military file. The Germanic people were good records keepers. I looked up the uniform and badges of rank for the Austro-Hungarian Army, named the “Imperial and Royal Army”. A single white six-pointed celluloid star on a collar patch indicates a full member of the troops (called a “gefreiter” or private first class). Jan was in the infantry, therefore the twisted lanyard, worn from his left shoulder would have been bright red in color. It is a marksmanship lanyard. In order to qualify the soldier had to pass three basic exercises. He could then continue to wear this lanyard as long as he passed his annual training tests.

For more background information on the military of the day see the appendix chapter, The Austro-Hungarian Army with its map of military districts.

After leaving the army, Jan returned home and began looking for a wife to start a family. One mark of a man who had been in the military is that he married later than most other men. As was the custom, Franciszek and his son visited most of the marriageable young women among the farmhouses in the countryside looking for a good match. At that time farmers with girls of marriageable age painted their houses with distinctive patterns of dots advertising a daughter’s availability. Polish parents by tradition sought good matches and dowries for their children. It was



common for newlyweds to move in with whoever had the biggest farm or most room. None of the girls he met this way interested him. Once, discouraged after surveying his prospects, Jan returned to the wagon and fell asleep for the long road home.

It was at church that Jan finally met the girl of his dreams, the choir soloist with the beautiful singing voice. Monika Pelczarska, young and good looking was the daughter of the owner of a local brick factory in a neighboring small town of Korczyna. Jan asked her father, Wojciech Pelczarski for Monika's hand in marriage and he agreed.

Wojciech Pelczarski had an inauspicious start in life. He had only a small piece of land on the side of a hill, not much good for farming. He began with only half a house; his parents' house had been split when he got married. He had only one cow and not many pigs.

On a hillside that was only good for sledding when it snowed, Wojciech planted a small orchard. He raised many varieties of fruit trees: apples, pears, walnuts and Bing cherries. Most prized were his Italian plums; they were very good for making prunes, not full of juice. His relatives did not know where he got the grafts for those trees. Nice fruit always seemed in season and was very much appreciated. Years later he poked his eye in the orchard and had not sought medical attention. He eventually lost that eye.

Like many of his neighbors in order to make some additional money Wojciech also took to weaving linen out of the flax he bought in nearby Krosno. In parish records his wife Maryanna is listed as a "textor", a weaver. Krosno itself means "weaving loom" in Polish. But real success was to be found buried in the large hill that was on Wojciech's land. It looked like a "big ant hill." When he attempted to level it for planting, it was found to be made of clay. It proved suitable for making bricks. In order to raise the money to start a business he sold minority shares to investors. And hence Wojciech, the small farmer, the weaver, became the owner of the local brick factory. He became a respected social organizer who sought to improve his town. In 1910, he would donate the bricks to build a new parish church in Korczyna.

Once, a photographer from Tarnow was hired to come to Korczyna to take a formal portrait of the local "Society of Weavers" of which Wojciech was a co-founder. Wojciech asked the photographer to come and take a family picture in his garden. In it a dashing Wojciech is shown with his wife, Maryanna, six of their children plus his sister, Apolonia. Little Monika is seated on her mother's lap. Josef, the eldest son in the family had 12 the previous year been the first Pelczarski to immigrate to America. Wojciech by now is obviously quite well off with his clan well-dressed for the occasion. If the same-age older women, Maryanna (hiding behind her baby) and Apolonia (taking a dominant central position) seem especially severe, Wojciech is oblivious.

Monika Pelczarska was one of twelve children of Wojciech Pelczarski (b.1850) and Marianna (Pyteraf) (b.1853). Her surviving brothers and sisters were: Josef (b.1874), Ludwika (Marszacek) (b.1877), Mary (Ras) (b.1879), Franciszek Piotr (b.1881), Jan Michal (b.1884), Antoni (b.1890), Stanislaw (b.1894) and Michal (b. 1897). Monika was the second of their children to be given that name. The first Monika died at birth in 1888; she, the next female was born in 1892. The practice of using the same name of a lost infant was common at that time. It helped ease the pain of loss. Her mother, herself, died when Monika was four years old, when giving birth to her brother, Michal. The local nuns warned Wojciech to have leaches applied to his sick wife to suck out the "bad blood"; but he was afraid of the then illegal practice. Marianna Pyteraf Pelczarska was buried in the church cemetery.

Jan and Monika were married in the Church of Saints Peter and Paul in Korczyna in 1908. He was 25 years old and she a mature 16.





The Catholic Church had always been noted for its record-keeping. The parish in Korczyna (which included the village of Sporne) is no exception. Our family tree goes back to the 1700's based on these records with a Simon Urbanek and one of his sons, Antoni Urbanek born in 1767. The church records themselves date back to 1807.

Any earlier records than that were either lost or destroyed. The names and occupations of those records are in Latin often written in a gothic calligraphy with a goose quill pen. Baptismal records contain the parents and godparents with their occupations. I used my high school Latin dictionary to translate some of these occupations. I didn't know there were so many ways of naming a "farmer". For example, church records list Wojciech as "Adalbertus" (in English "Albert") and his occupation as "hortulanus" whose meaning is a "gardener, farmer owning up to 21 acres." The most common occupation "conditio" found in these family records is "textor" which means weaver. Other conditio listed include "agricola" – farmer, peasant; "sartor" – tailor; "ferrarius" - blacksmith; "molitoris" – miller; and "faber" – craftsman.

In 1909, because of current trouble in the Balkans, the Austrians had an immediate need to call men to active duty. Jan went to church in Korczyna alone one Sunday morning when the Austrian military, looking for new recruits and trained reservists entered his village. Monika had stayed behind to begin cooking. Monika's uncle owned a telegraph office and received advance word of the mobilization. Jan with prior recent military experience was sure to be taken. With this knowledge, Wojciech rushed to the church, buying a loaf of bread and kielbasa on the way to warn Jan not to return home. With the provisions and some money he urged Jan to immediately go as far away as he could despite the closed borders. Wojciech urged Jan to go to America.

Meanwhile the Austrian authorities arrived at the farmhouse looking for Jan. Monika, thinking something was not right with the officials in her home, urged the Austrians to wait saying that her husband was at church and would be due home shortly. She stalled them with food, but after an hour they grew impatient and left to find Jan themselves. Jan by that time had fled for America.

On March 6, 1909, at Bremen, Germany, Jan Urbanek boarded the German steamship Scharnhorst bound for New York City. He arrived at Ellis Island on March 17, 1909. The ship's manifest provided at the end of this story (See section, Ellis Island Documents) shows that he left behind his wife, Monika Urbanek of Sporne, Korczyna, and that his final destination in America was with his sister-in-law, Ludwica, Pelczarska of Newmarket, NH.

Antoni Urbanek was not as lucky. Jan's youngest brother was subsequently drafted by Austria and when the following conflict was over in 1919, Antoni was simply never found.

The preceding is an excerpt from "Polish by Heart - My Father's Stories" by Walter Urbanek reprinted with his permission. His full manuscript is available to read on the Polish Origins forum at <https://forum.polishorigins.com/viewtopic.php?p=18367>.

## Schedule of Presentations for Upcoming Meetings

- Jan:** **The Power of Polish to Unlock Your Research**  
Come learn the basics of Polish pronunciation and how to use it as a tool to expand your genealogy research. Presented by Ben Kman
- Feb:** **Poland Travelogue**  
Come and listen to Louise Kilgore and her family talk about their trip to Poland.
- Mar:** **How To Plan a Trip To Poland**  
Ben Kman will present his tips and techniques for planning a trip to Poland for tourism, genealogical research and family visits.



The Polish Genealogical Society



**THE POLISH GENEALOGICAL SOCIETY  
OF GREATER CLEVELAND**

**MEMBERSHIP APPLICATION**

New Applicant

Renewal

Applicant Name: \_\_\_\_\_

Spouse: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_

State: \_\_\_\_\_ Zip Code: \_\_\_\_\_

Phone Number: \_\_\_\_\_

E-Mail Address: \_\_\_\_\_

Date: \_\_\_\_\_ Referred By: \_\_\_\_\_

**THE POLISH GENEALOGICAL SOCIETY OF GREATER CLEVELAND** is an organization dedicated to encouraging interest in collecting, preserving and sharing genealogical information. We invite anyone to join who is interested in tracing their family history. Meetings are held the first Tuesday of the month (January through June and September through December) at 7:00 p.m. at St. Mary's PNC Church parish hall, 5375 Broadview Rd., Parma, Ohio. We have summer break in July and August.

Programs include: Guest Speakers, Individualized Workshops and Social Hour.

A One Year Membership includes: Enrollment on our active membership list; A packet of information containing various forms and materials to get started in genealogical research; and a subscription to our quarterly newsletter, "Our Polish Ancestors" delivered via email (paper copy upon special request).

Your completed **MEMBERSHIP APPLICATION** will be filed with the Vice President/Membership Chairperson upon payment of annual dues (Jan. thru Dec.) of \$24.00. Dues for **new members** joining mid-year would be \$2.00 times the number of months remaining in the year. Make check payable to: "Polish Genealogical Society of Greater Cleveland" and mail to: VP Membership/Anthonette Baciak, PGSGC, 27380 Cook Rd. #115, Olmsted Falls, OH 44138.

Member Surname \_\_\_\_\_

OTHER SURNAMENES YOU ARE RESEARCHING \_\_\_\_\_

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---- PLEASE PRINT ----



# Breaking the Code Russian Cyrillic Handwriting - Part 3 - Relationships and the Alphabet

By Trina Goss Galauner

In Russian Poland, Polish was the official language for vital records from 1808 to 1868. But, after 1868, Russian was the official language. Therefore, vital records were written in Russian Cyrillic handwriting.

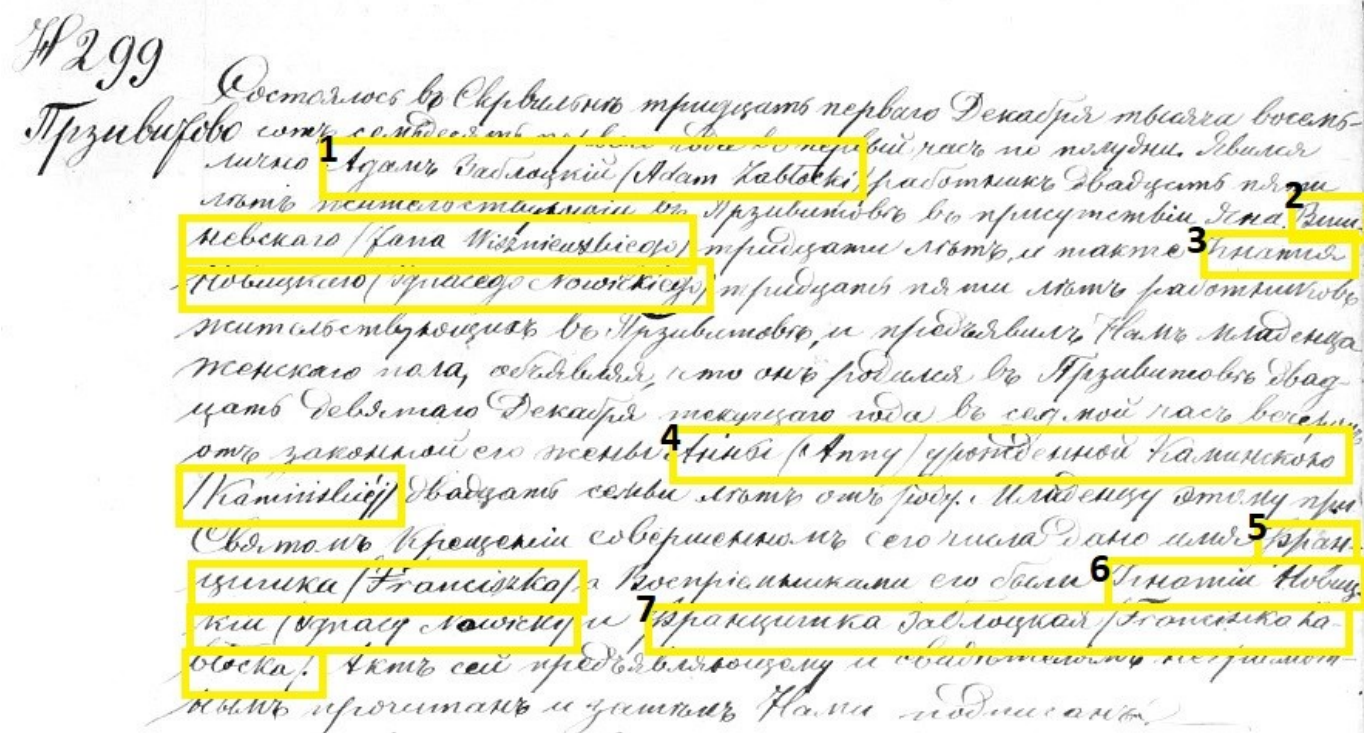
In the third part of this three part tutorial we will look at relationships within baptismal/birth, marriage and death records. It is usually easy to figure out the name of the child in a baptismal record as it is most times underlined or written larger. Names are also usually written in Russian Cyrillic then, after a slash mark, written in Polish. But sometimes it is difficult to figure out which names are the parents and which are the godparents or witnesses. In some cases of marriage records, there are only witnesses and no parents. In death records, there may not be parents given or a spouse but only the name of the person reporting the death and the name of the deceased. In general, you will find persons in vital documents written into the Napoleonic entry in this order:

Baptismal record: 1) father, 2) 1st witness, 3) 2nd witness, 4) mother, 5) child, 6) godparent 1, 7) godparent 2

Marriage record: 1st witness, 2nd witness, husband, his father, his mother, wife, her father, her mother

Death record: 1st witness, 2nd witness, decedent, father, mother, spouse

Here is an example of a baptismal record with each important person highlighted. Use the alphabet key on page 9 to figure out the name of the village where the vital record was recorded. See the answer on page 11. Use the key on page 10 to find important words to determine any relationship to the child.



This 3-part tutorial has hopefully given you a basic understanding of Russian Cyrillic vital records so that you can pinpoint key names, dates and words. For a more in-depth understanding of Russian documents, please consult the Society for German Genealogy in Eastern Europe's link at [https://www.sggee.org/research/rus\\_translate/nap\\_documents.html](https://www.sggee.org/research/rus_translate/nap_documents.html).





# Russian Handwriting – Alphabet

By Trina Goss Galauner

Russian Letter		Russian Script	Polish letter
А	а	А а	a
Б	б	Б б	b
В	в	В в	w
Г	г	Г г	g (h)
Д	д	Д д	d
Е	е	Е е	ie, je
Ё	ё	Ё ё	ie, je
Ё	ё	Ё ё	ë, yë
Ж	ж	Ж ж	z, rz
З	з	З з	z
И	и	И и	i
І	і	І і	i
У	у	У у	y
Й	й	Й й	j
К	к	К к	k
Л	л	Л л	l
М	м	М м	m
Н	н	Н н	n
О	о	О о	o

Russian Letter		Russian Script	Polish letter
П	п	П п	p
Р	р	Р р	r
С	с	С с	s
Т	т	Т т	t
У	у	У у	u
Ф	ф	Ф ф	f
#	Ѡ	Ѡ Ѡ	f, th
Х	х	Х х	ch
Ц	ц	Ц ц	c
Ч	ч	Ч ч	cz
Ш	ш	Ш ш	sz
Щ	щ	Щ щ	szcz
Ъ	ъ	Ъ ъ	No equivalent
Ы	ы	Ы ы	y
Ь	ь	Ь ь	No equivalent
Э	э	Э э	e
Ю	ю	Ю ю	ju
Я	я	Я я	ja

\* old Russian E

^ old Russian И

# old Russian Ѡ



# Russian Handwriting – Relationships

By Trina Goss Galauner

Russian	English	Russian Script
отец	father	отец
мать	mother	мать
сын	son	сын
дочь	daughter	дочь
мужской	male	мужской
женский	female	женский
младенец	child, infant (m.)	младенец
младенца	child, infant (f.)	младенца
дитя	child	дитя
незаконнорождённый	illegitimately born	незаконнорождённый
восприёмник	godparent	восприемник
муж	husband	муж
жена	wife	жена жены
супруг	spouse (m.)	супруг
супруга	spouse (f.)	супруга
вдова	widow	вдова
вдовец	widower	вдовец



From continued from page 1.....

and his pierogi!” is an expression of surprise, astonishment or disbelief, similar to “good grief!”

Pierogi first appeared in a cookbook in 1682 when the head chef at the court of the house of Lubomirski, Stanisław Czerniecki, published the *Compendium Ferculorum*, in Polish, dedicating it to Princess Helena Tekla Lubomirska. Czerniecki’s pierogi contained meat or were of the sweet, dessert variety.

When potatoes were introduced to Eastern Europe in the late 1700s, Ruthenians started filling their pierogi with potatoes, farmer’s cheese (twaróg) and onions. Today they are called *Ruskie pierogi* which literally means “Ruthenian pierogi” and they are probably the type of pierogi we most associate with our Polish American heritage. But, this variety is not the most popular in Poland. Poles more often fill their pierogi with ground meat, mushrooms, cabbage or berries.

Polish immigrants brought their pierogi recipes to the U.S. and the *Ruskie pierogi* evolved into the potato and cheddar cheese pierogi, the most popular variety in the U.S. today. According to local legend, pierogi was first served in a restaurant setting in the U.S. during the depression when the Marton House Tavern in Cleveland served pierogi to unemployed steel workers. Ted Twardzik, whose ancestors came from southeastern Poland, established Mrs. T’s Pierogies in 1952, providing frozen pierogi for sale in supermarkets.

So it’s hard to say where a dough filled pocket of filling was first conceived of and created. But the Polish people certainly made it a worldwide sensation and gave it a name that will forever be synonymous with Polish ethnicity.

\*\* For several pierogi filling recipes, see the following Polish American Journal link

[https://www.polamjournal.com/Library/Recipes/Recipes\\_Pierogi.pdf](https://www.polamjournal.com/Library/Recipes/Recipes_Pierogi.pdf)

\*\*\* If you’d rather not make your own pierogi, visit *Pierogies of Cleveland* in Richfield or Middleburg Hts. where they have over 30 different varieties

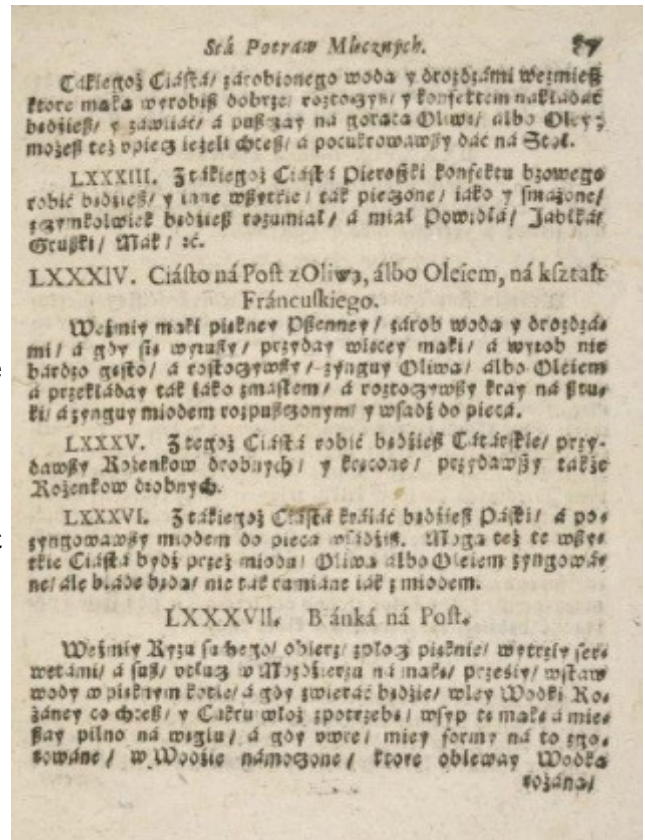
<https://www.poconlinestore.com/>

\*\*\*\* To browse Stanislaw Czerniecki’s 1682 cookbook visit....

<http://www.krolrosolu.pl/polski-rosol-najstarszy-polski-rosol-stanislaw-czernieckiego-tradycyjny-polski-rosol/>

\*\*\*\*\* For a more whimsical view of pierogi, see the following music video called “Eat Pierogi”

<https://www.youtube.com/watch?v=afBKjqAkNSw>



Page 87 from Czerniecki’s *Compendium Ferculorum* with a recipe containing sweet pierożki, a yeast-based version filled with rose and elderflower preserves

**Answer: Russian Cyrillic Handwriting - Part 3 - Relationships and the Alphabet**

Przywitowo

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### About Us

Meetings are held the first Tuesday of the month (except July and August) at St. Mary's PNC Church parish hall, 5375 Broadview Rd., Parma, Ohio. We have summer break in July and August. St. Mary's is located on the corner of Broadview Rd. and Wexford Ave. in Parma, Ohio. Meetings begin at 7:00 PM and are usually over by 9:00 PM. There is ample parking in the parish parking lot. The entrance is on Marietta Ave. Membership dues are \$24.00 per calendar year.

At many of our meetings, we have guest speakers who address the group on subjects in which we have an interest. The subjects may include genealogical matters, Polish history, heritage and traditions. When we do not have a guest speaker, we have "**Show and Tell**" nights when fellow members discuss their genealogical problems, ask for advice from anyone with a similar problem, tell us of their discoveries, or let us know what they've learned about their ancestors.

Our group maintains a library which is a popular resource our members enjoy. It contains various books, maps, pamphlets and newsletters from other genealogical groups. Materials can be borrowed from the library for a period of one month. We employ the honor system with regard to borrowing of books and other related materials.

We also keep a surname research list. This list includes the surnames of our ancestors which our active members are researching. In the past, members have discovered that they were investigating names that other members were also researching.

We publish a quarterly twelve page newsletter entitled, *Our Polish Ancestors*. Articles for the newsletter are selected that are of interest to our membership. Many are based on materials gathered from the many fine research facilities in and around the Greater Cleveland area, such as: The Cleveland Public Library, The Western Reserve Historical Society, The Cuyahoga County Archives, The Family History Centers and the many Polish-American churches in this part of northern Ohio. Articles written by our membership are always welcome.