



THE QUARTERLY PUBLICATION OF THE POLISH GENEALOGICAL SOCIETY OF GREATER CLEVELAND
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POLES CAME BEFORE THE PILGRIMS!

JOSEPH FECKANIN

When I was a child my mother would recount her voyage as a little girl to America, during the First World War. She would jokingly say she was a Pilgrim since she arrived on Thanksgiving Day.

A fact not well known but of immense historical significance to the establishment of the first permanent English Colony in our present United States was the arrival of the ship "Mary and Margaret" on October 1, 1608. On this ship came the first Poles, Jan Bogdan of Kolomyja, Zbigniew Stefanski of Wloclawek, Stanislaw Sadowski of Radom and Jan Mata of Krakow. A fifth Pole was mentioned, a Michael Lowicki of London, however Jamestown history only refers to him later as a "Polonian Lord."

Jan Bogdan, a nobleman, was well traveled, fluent in many languages, knew all crafts and was a good pitch, tar and ship-building expert. Zbigniew Stefanski came from a family in the glass-making industry; however, he yearned to be a sailor and enter into commerce. Stanislaw Sadowski had experience as a house-builder. Jan Mata was an expert in the making of soap (soap ashes). These were the first Poles that came to Jamestown. Later, English ships would bring more of their countrymen to Jamestown.

Why and how had these Poles come to Jamestown? Capt. John

Smith is responsible for inviting the Poles to Jamestown.

After approximately one year the colony was floundering and John Smith asked the Virginia Company to send him a number of Poles. Why Poles? Well, John Smith was familiar with the Poles. He was an adventurer who fought for the Hungarian's against the Turks and escaping traveled through Poland.

John Smith also knew Poles who lived in London for in those days, England and Poland were major trading partners. John Smith knew the Poles were good workers and he needed them!

Upon their approval at Jamestown, the Poles immediately went to work. They dug a fresh water well, manufactured tar and pitch and constructed a glasshouse. They started the first American industries. On top of all this, two of the Poles saved Capt. John Smith's life in

an ambush.

In 1619, the Poles or Polonians, as they were called, made history again. An election was to be held and the Poles were denied the right to vote. The Poles decided to stop all work until their petition could be reviewed in London. The result was the first successful strike in America. They had won the right to vote and to have equal rights with the Englishmen.

At our next Thanksgiving, let us remember Capt. John Smith, Jan Bogdan, Zbigniew Stefanski, Stanislaw Sadowski and Jan Mata. They made it possible for my mother and the countless others who came here on that Thanksgiving Day. By the way, my mother's first Thanksgiving Day meal was a good old-fashioned hot dog!

This article was written by Joseph Feckanin of the Polish American Congress, whose source was "True Heroes of Jamestown" by Arthur L. Waldro.)

WHAT'S HAPPENING?

Meetings are held the first Tuesday of the month at 7:30 p.m. in the basement cafeteria of St. John Cantius Church, 906 College Avenue, Cleveland, Ohio.

April 5: Sandra Malitz is back! This year's informative talk will be on library resources and manuscript collections and their use in a genealogical search.

May 3: Trzeci Maj! Celebrate one of the most important dates in Polish history, the establishment of the Polish Constitution on May 3rd. **Guest speaker to be announced.**

June 7: Jim Walton, one of our favorite speakers, returns with more ammunition for our genealogical battles. **Topic to be announced.**

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DEADLINE FOR THE NEXT ISSUE: June 10th

Contributors for this issue: Ed Chojnicki, Sarah Evanko, Gloria Hadbavny, Ralph Lysyk, Virginia Luty, Chris Mata, Ed Mendyka, John Szuch, Mary Ann Vizdos.



**LETTER FROM THE
PRESIDENT**

Dear Fellow Members -

Welcome to another issue of "Our Polish Ancestors". As you can see from this issue, we've had some good response from the membership to contribute articles for publication. We would like to continue to do so, and would especially like to see contributions from those members who do not live geographically close to Cleveland and cannot attend meetings. This is your club as much as it is those who live in the Cleveland area. We all have interesting family stories we could tell, so please share them with your fellow members.

By the time you read this, Winter should finally be over. I know I'm sick of the ice and snow and I'm sure most of you are also. We cancelled the January meeting due to the weather, and I know this caused some confusion as several of our diehard members showed up anyway. The cancellation rule is, if Cleveland Public Schools close, the meeting is cancelled. If in doubt though, please call one of the officers.

Those of you who were at the March 1st meeting already know that I've added a "new leaf" to my family tree. My oldest son John and his wife Darlene, became parents for the first time. My granddaughter, Hannah Elizabeth, was born March 1st. Baby and parents are all doing fine!

As we head into Spring and Summer, and the days get longer and traveling gets easier; plan to attend our meetings, and bring a friend or relative along. I hope to see all of you at the April 5th meeting. In the meantime, on behalf of my fellow officers and myself, I would like to wish you a Happy and Holy Easter.

John F. Szuch, President

**HAVE YOU PAID
YOUR DUES?**

Some of our members are getting delinquent in their dues, perhaps because they don't know when their membership is up for renewal. Check your mailing label on this newsletter to find the month and year when your membership needs to be renewed by. If you can't make it to a meeting, send your yearly fee of just \$20 to our Treasurer Chris Mata, and she'll take care of it for you.

❧ **WELCOME!** ❧

We would like to extend a warm welcome to the following new members. They are:

Joseph G. Bialec
Cleveland, OH

Stanley Brescoll Jr.
Dearborn, MI

Karen Coyne
Mission Viejo, CA

Lorrie LaCross
Alpena, MI

Stanley Lemanek
Saginaw, MI

John Tomaszewicz
Waterbury, CT

THE LEGEND OF PISANKI AND KRASZANKI

On a certain day, long, long ago, a Cyrean peddler was on his way to the marketplace, with a basket of eggs to sell. When he entered the town, he came upon an angry crowd. They were mocking a man, staggering beneath the weight of a heavy wooden cross. Roman soldiers were swearing, dogs were barking, women were weeping; all stood by, watching as the man struggled, with sand and dust burning into his fresh cuts and bruises.

"What is this?" he murmured. Taking pity on the man, he put down his basket of eggs and ran to help him carry the heavy load.

Much later, when he returned to his basket, he found the entire basket of eggs had been transformed into all the colors of the rainbow. Simon, the Cyreanian, was astonished.

When Christ was nailed to the cross, his mother stood by, her heart heavy with grief. Finally,

she could endure it no longer. In desperation, she went to the Palace with the basket of eggs. As she pleaded with Pontius Pilate, her tears fell on the eggs, and they formed dots of brilliant color. To this day, the dots are called Our Lady's Tears.

FROM ANCIENT CHINA TO PERSIA, from Rome to Athens, eggs were exchanged at annual spring festivals, with wishes of immortality and fertility. The Romans and Greeks often buried eggs with their dead, or left a basket of eggs on their tombs. Dyed red, a symbol of mourning, it probably was the origin of the tradition of decorating eggs at Eastertime.

In archaeological digs in Opole, eggs shaped from clay were unearthed from under ancient dwellings of the tenth century. In Gdansk, eggs made from limestone were found, all of them with various ornaments, and painted or etched with a burin. It is thought that such eggs had been placed under the thresh-

olds of the homes in an offering to the protective spirits of the household. Eggs - symbolic of the mystery of life became the symbol of resurrection and victory of life over death.

Decorated eggs in Poland are usually found in two styles. The simplest, kraszanki, are usually produced in the western part of Poland, and they are boiled and dyed in one color. At times an outline of a bird, flower or animal is drawn, by scratching out some of the color. Pisanki, the batiked eggs, are artistic designs of many colors. They are usually raw, dipped into a dye, a design applied with a beeswax pen and dipped into another color. The process is repeated as often as the artist wishes. When completed, the beeswax is removed by placing it in a warm oven until the wax softens and can be rubbed off. A sight to behold.

(Reprinted with the permission of Panagraphics, Inc./Polish American Journal and Florence Clowes. From "POLISH FOLK LEGENDS")

In the Polish culture, eggs are often colored/decorated and preserved. They may be either boiled or unboiled. Preservation of the egg is enhanced by covering it with wax, etc. The natural "drying process" within the un-broken egg also helps to preserve it. Unless the shell is cracked or broken, the beauty (but not the edibility) of the Easter Egg may be preserved indefinitely.

Fresh, un-boiled eggs are hollowed prior to decoration. The shell is punctured at each end with a needle. Both holes are kept as small as possible, but one hole is slightly larger than the other. The artist then blows out the egg by forcing air into the smaller hole, allowing the contents to exit the other hole. The availability of wooden eggs is also growing. Their sturdiness invites greater use, especially among children. Most of these eggs would be classified as "Malowanki".

Pisanki - multicolored eggs, decorated by applying protective wax designs which are added as the egg is dipped into successive dyes.

Kraszanki - solid colored eggs dyed with plant materials, such as onion skins, beets, etc.

Malowanki - hand painted eggs.

Skrobanki/Rye - solid colored eggs with a design scratched on their surface.

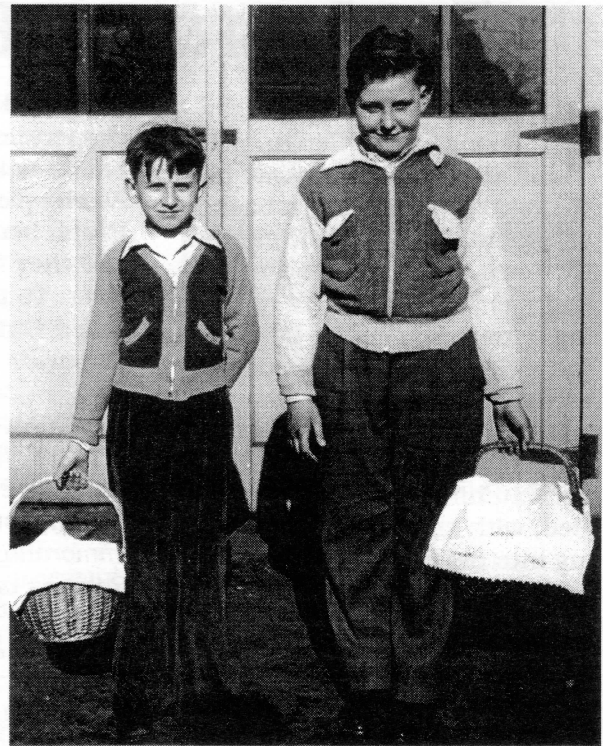
Wyklejanki - eggs decorated with bull-rush pith and yarn, attached with glue.

Nalepianki - eggs with paper cut-outs or straw glued to them.

THE BLESSED EASTER BASKET: "SWIENCONKA"

Traditionally this meal breaks the six weeks of Lenten fasting with a joyful sharing of the food blessed on Holy Saturday or "Swienconka". The family begins by gathering around the table and sharing the blessed egg. The table is set with pussy willow branches, candles, spring flowers and sprigs of greens. The centerpiece according to custom is the Paschal Lamb which may be made of butter or cake. This lamb is placed in a small box-like planter (prepared two to three weeks prior to Easter) into which has been sown oats or grass. The emerging shoots are symbolic of the new life of spring. For those who do not have a small planter available, several hearts of celery, lettuce, sliced green peppers, etc., may be used. A platter with halved or quartered hard boiled eggs sprinkled with blessed salt, pepper and horseradish is prepared.

(Information for this article was obtained from "The Signature of Spring" - Blessing of a Polish Easter by The Reverend Czeslaw Michael Krysa of SS Cyril & Methodius Seminary in Orchard Lake, MI)



Member **Chet Luty** (left) and friend **Richard Mikolajczyk** prepare for "Swienconka" - the blessing of foods on Holy Saturday. (Early 1940's)



EASTER EGG DYES FROM PLANT MATERIALS

Coarsely chop or shred 1 or more cups of fresh material or 2 or more cups of dried materials such as bark, roots and spices. Put dyestuff in muslin bag tied at the top. Use glass, enamel or stainless steel dye pots. NEVER use aluminum or copper. Add 4 cups of tap water. (rain water is better). Simmer for 30-90 minutes. Use 1 tsp. alum per cup of dye or 1 tbsp. white vinegar to set the dye. Raw eggs may be put into the dye bath and simmered for 20 minutes for deeper colors. Pre-cook the eggs for lighter colors. Turn eggs frequently. Dry on paper towel. *Note: Cloth may be dyed the same way.*

- ORANGE:** Yellow onion skins, dried sassafras root, bedstraw roots and oats.
- RED:** Crab apple flowers, cranberry fruit, red peony petals, red tulip flowers, beet roots.
- YELLOW:** Ground apple tree bark, buttercup weed flower, forsythia flower, whiteskin onion, yellow tulip flowers, yellow pansy flowers, ground tumeric with vinegar.
- GREEN:** Flowering crab apple (leaves & bark), iris flower, blue & yellow pansy flowers mixed, black oak bark shredded. Using alum as a fixative makes a beautiful green.
- BLUE:** Red cabbage head (shredded), blueberry fruit (pale grey-blue), red onion skin, iris (blue flower parts only), pansy flowers, violet flowers.
- TAN:** Coffee and tea leaves (stewed as a strong drink), red maple bark (rosy tan).
- BROWN:** Flowering quince bark, walnut hulls, ground paprika, bark of the scarlet maple.

COMPUTER CORNER

RALPH LYSYK

I have recently used a computer service that searches all U. S. phonebooks for surnames and have been pleased with the results. The fee for a Phone Surname Database Search is \$10.00 for the first \$250 names printed out, and \$5.00 for every 250 names after that. Listings are printed out as line-listings or in mailing label form by Zip Code. Phone numbers are also listed.

Contact:

Ancestry
P. O. Box 476
Salt Lake City, Utah 84110
- or -
Phone: 1-800- Ancestry

If you are searching a common name and are hesitant to order a phone search, you may choose a Phone Count for \$2.50. Ancestry will tell you how many listings there are for your surname.



The computer bulletin board system operated by the PGSA in Chicago continues to improve. The BBS now supports 9600 baud transmission, thereby speeding up downloading. They also are exploring the possibility of joining the FIDONET computer network which provides access for E-mail and contact all over the world. FIDONET maintains a POLSKA.GEN echo which is devoted to Polish genealogy and accepts mail in English or Polish.

I will keep you posted on this development which would allow access through local networks.

Currently you can contact the PGSA BBS on (708) 960-1127.



For those still on the fence as to what genealogical software to buy, I simply recommend you investigate the "Personal Ancestral File" (PAF) system offered by the Church of Latter Day Saints (Mormon's). They have recently released Version 2.3 which makes use with a mouse easier than ever.

Contact:

Family History Department
Ancestral File Operations Unit
50 East North Temple Street
Salt Lake City, UT 84150
-or-
Phone: (801) 240-2584



Computer Assisted Genealogy Group, an active bunch of people, is presenting an all-day seminar at the LDS Church, 25000 Westwood Dr. in Westlake (between Clague and Columbia) from 9:00 AM to 4:00 PM on Saturday, March 26th.

Demonstrations of "Brother's Keeper", PAF and "ROOTS" will be held, plus much more. Admission is \$11.00 at the door.



Blair's Book Service, which has moved to Woodstock, VA offers a modem-based service where you can search and buy books online 24-hrs. a day in the field of genealogy and history. Settings are N-8-1, run-

ning at 300 to 2400 baud. The telephone # is: (703) 459-5898. No online or membership charges, other than long-distance telephone charges. You can stay online for 1 hour at a time. Once online, you'll be offered a new-user's download file on the use of the system. You can obtain lengthy descriptions of books, which can be purchased online with a credit card. Blair's also offers a marketing service to authors, and an online registry of users who wish to share research interests. For more information, write:

Blair's Book Service
Box 186-A
Woodstock, VA 22664-9542



If you are into CD-ROM's and are interested in a complete file of records in various categories at the Library of Congress, you can obtain (for example), as a single issue, all North American records on four disks for \$225. (Unfortunately, they do not have specific disks on local and family history books.)

To obtain a catalog, free demonstration diskette or details, call 1-800-255-3666 or write:

Library of Congress
Cataloging Distribution Service
Dept. BK
Customer Services Selection
Washington, DC 20541-5017

(If you have any computer tips to share, please send them to the Editor.)

UPCOMING GENEALOGICAL CONFERENCES:

The United Polish Genealogical Societies Bi-Annual Conference will be held at the Family History Library of Church of Latter-Day Saints (Mormons) in Salt Lake City, Utah from **May 12-15, 1994**. Use of the library and its vast collection of books and microfilm is free. Included: Polish church and civil records; U.S. Ship passenger lists; U.S. census records; naturalization records from many U.S. courts; parish records from Polish Roman Catholic parishes from certain U.S. Dioceses; Hamburg ship lists and much more! A \$50 Conference Fee per person includes Continental Breakfast on the 1st day, the Conference Banquet, and the Breakfast Buffet on the last day. *More information and a registration form may be obtained either at the monthly meeting, or by mailing a request to:*

**United Polish Genealogical Societies
P. O. Box 713
Midway City, CA 92655**

The Great Lakes Genealogical Conference will be held **August 4-6, 1994** in Fort Wayne, IN at the Allen County Public Library. There will be a large exhibit hall filled with vendors of books, services and computer applications for genealogy. It is sponsored by the Genealogical Societies of Illinois, Indiana, Michigan, Minnesota, Ohio, Ontario and Wisconsin. The highlight will be over 90 lectures covering the resources and collections across the nation. Some of the subjects to be covered are: Beginning Genealogy; Alphabetical Genealogy: Getting the Most from Indexes; American Land Surveys; German Immigration & Settlement in the Midwest; and Records of Sailors of the Great Lakes. *For more information, write to:*

**Genealogy Department
Allen County Public Library
P. O. Box 2270
Ft. Wayne, IN 46801-2270**

STALKING ELUSIVE ANCESTORS WITH BITS AND BYTES

(Reprinted from LIFE TODAY, 12/93)

“Computers have definitely made ancestor tracking, and keeping track of ancestors, a lot easier,” says Jerry Kliot, a genealogy-loving systems analyst from Cleveland. And the good news about the genealogy programs available today is that you don’t have to be a whiz to run many of them. “EZ-Tree, Parents for Windows, and Family Tree Journal are three of the easiest programs to master,” says John Dean, owner of Buster Software, a software vendor in Verbena, Alabama. “They’re ‘point-and-shoot’ programs.”

For those who want more punch when they depress their computer keys, adds Kliot, “there’s Brother’s Keeper, one of the most widely known and used programs, Personal Ancestral

File (PAF), created by the Mormon Church to work with and support its genealogical research, and The Family Edge, a shareware program that is extremely user-friendly.”

Genealogy programs - which can run on even the most basic IBM-compatible computer - analyze, sort, and store the information you key in. Then, from that basic information, any number of things - pedigree charts, family group sheets, family trees, cross-reference lists - can be generated. “You save a lot of time,” Kliot explains, “not having to do so much grunt work.”

To choose the right software package to meet your needs, you could spend weeks trying out one software package after another - or you could get a copy

of the *Guide to Genealogy Software*, published by Genealogical Publishing Co. in Baltimore, Maryland. It outlines the basics - how genealogy programs works, why date management is important, the pros and cons of everything from bulletin boards to shareware packages. Then it moves into the evaluation of the major genealogy software products based on equal performance standards such as data entry systems, data management facilities, and chart printing.

Ultimately, the book becomes a dollars-and-sense guide: It shows program purchasers at every level how to spend their dollars to get the genealogy program that makes sense for them.

DYNGUS DAY

The Polish Celebration of Easter Monday - Commemorating the Birth of Catholic/Christianity in Poland AD 966

Continuing the spirit of joy and exultation of the Easter proclamation, "Wesołego Alleluja", our Polish ancestors celebrated Easter Monday with a fervor, calling it "Dyngus Day". It is also referred to as "Smigus Day".

...with this event, Poland accepted Christianity as the State Religion and remains faithful ...

On this occasion, the more structured ceremonies of Easter give way to revelry. On Easter Monday, many Polish Parishes and social, cultural and ethnic organizations hold special "Dyngus Day" parties. Historians place the date of the Sacramental Rite of Holy Baptism of Prince Mieszko I of Poland (The first King of Poland) on Easter Monday, AD 966. With this event, Poland accepted Christianity as the State Religion and remains faithful to the Catholic/Christian Faith until this day. Thus "Dyngus Day", with its sprinkling of water and gentle switching with pussy willow branches, links today's revelry with a historic fact. While Prince Mieszko's baptism is reflected in the sprinkling of water, there is also a basis for the switching with pussy willow branches.

1. Commemoration of Christ driving out the "money changers" and purifying worship.

2. His receiving lashes from the soldiers when he appeared before Pontius Pilate.

Since the solemn period of the Lenten Fast has ended, and adding to the joyous reverberation of the Easter Festival, now the people "let down their hair" and give way to spirited and emotional merriment.

What does "Dyngus Day" mean?

There are several ancient traditions concerning this very difficult word. It is difficult because much of its root word is lost in antiquity. We call upon Gloger's 19th Century *Encyclopedia Staropolska* for what we believe is the best definition of the word "Dyngus". This is a medieval word going back to at least AD 1610.

Definitions include: "a ransom during war to protect against ravaging; something of worth or deserving good things; to bargain, to haggle, dicker for a price; trying to get something, barter for, compete for a prize, sue for a hand (courtship); bargaining before the courts of nature; hoping for harmony with nature."

A. "Dingen", German equivalent of "Wykupywac, umawiac sie, szacowac", or to "buy back, ransom, redeem, come to an agreement upon, or evaluate."

B. Dyngus, dyngnis: Latin equivalent of "Wykupno w czasie wojny jako obrono od rabunku" or "ransom during war, to protect against ravaging."

In all the above definitions, a direct correlation is made by the Church between our condition before Holy Baptism and our condition after Baptism. God brings us into His protection in the war against evil. Therefore, we see the Baptism of Prince Mieszko I in AD 966 as a classic victory in the struggle of good against evil.

During the early days of Christianity, including the baptism of Prince Mieszko I and beyond, baptisms were performed exclusively during the Easter season. Thus, Dyngus Day became a folk celebration uniting pagan and Christian practices into one joyous moment, because the Church gave what were pagan rit-

uals the transforming benediction of acceptance and respectability.

"Dyngus Day" remains a day of revelry, joy and celebration, commemorating over 1020 years of Polish Catholicism in Poland and Polonia (Polonia is the word which encompasses all Polish people living outside the homeland). In folk traditions, Dyngus, or Smigus, has pagan roots as a rite of Spring cleansing and purification, thus the water. The sprinkling of water has other associations worth noting here:

1. The custom of dousing with water is reminiscent of the mass Baptisms which took place in the Province of Lithuania after the marriage of the Polish Queen Jadwiga and the Lithuanian Duke Jagiello. This Royal Wedding united Poland and Lithuania into the largest country in Europe in the early 1400's. It also spread Christianity through Poland into Lithuania. Duke Jagiello, upon his death, was interred in the Cathedral in Krakow.

2. It was said that the enemies of Christianity used to splash water on Christians to "dampen" the spirits of, and try to disperse, the followers of our Lord as they spread the Gospel of His Resurrection in Jerusalem in the early days of Christianity.

3. The Legend of the Polish Princess Wanda, who drowned in the Wisla River rather than marry a foreigner whom she did not love. There are three city mounds in Krakow dedicated to her honor.

(Reprinted from "The Signature of Spring", Blessings of A Polish Easter by Rev. Czeslaw Michael Krysa, SS Cyril and Methodius Seminary, Orchard Lake, MI)

SURNAME RESEARCH LISTINGS - PGSGC MEMBERS

Look this list over carefully - you just might have a cousin that you didn't know about! If you can be of help to ANY of these members, please contact them. After all, this is just one reason our Society exists. If for some reason you are not listed, please let the Editor know so we may include you in the next newsletter along with any new member's family surnames.

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Gracel, Tomasiewicz, Shuflata, Solon, Walter

WHAT/WHERE IS THIS PLACE CALLED GALICIA?

Galicia (region, Europe), a region along the northern slopes of the Carpathian Mountains, formerly an Austrian crown land, now a part of southeastern Poland and the western Ukraine. Galicia was an important Slavic principality in the 11th and 12th centuries and later belonged to Poland. In 1772, as a result of the first partition of Poland, Galicia became a part of the Austrian Empire and remained an Austrian crown land until 1918, when it was claimed by the new Polish Republic. In 1919, West Galicia was assigned

to Poland by the Treaty of Versailles following World War I, and East Galicia was later given the right of self-determination. That same year East Galicia was granted autonomy under a Polish protectorate that endured for 20 years. This decree was approved in 1923 by the Council of Ambassadors, an agency of the League of Nations. Galicia comprised the Polish provinces of Krakow, Lwow, Stanislawow, and Tarnopol. In the invasion of Poland by Germany and the Soviet Union in 1939, Stanislawow, Tarnopol, and part

of Lwow, populated mainly by Ukrainians and White Russians, were included in the Soviet Zone of Occupation. Under a Polish-Soviet agreement in 1945, Galicia was assigned to the USSR and incorporated into the Ukrainian SSR, with Tarnopol changed to Ternopol, Lwow to Lvov, and Stanislawow becoming the Stanislav Oblast, which was renamed the Ivano-Frankovsk Oblast in 1962.

GENEALOGICAL SERVICES IN POLAND

There is probably no place in the world, where you couldn't find someone of Polish ancestry. For centuries Polish people had emigrated to the other countries, often leaving their descendants puzzled about family origins. The search for one's roots, the identification of ancestral towns and family trees are difficult, but not impossible tasks. And while it is easier to trace the history of wealthy and prominent families, especially of noble origin, much can also be discovered about middle-class and peasant family lines.

The main help comes from the science of genealogy, a branch of history now regaining popularity in Poland. Actually, Polish genealogy was in quite good shape until World War II. Many books and publications on the subject, such as "The Polish Crown 1728-1744", an 18th century armorial by Kaspar Nisiecki, and "Polish Armorial" by Adam Boniecki were well-known and respected all over Europe. The beginning of the 20th century marks the establishment of the first genealogical associations in Poland. The best known among them was The Polish Heraldic Society founded in Lvov in 1908, which published The Heraldic Monthly magazine and The Annals of The Polish Heraldic Society. While most books published on genealogical subjects prior to 1939 contain reliable information, it must be noted that there were also some that purposely falsified historical data just so as to fulfill the fashionable public trend toward claiming noble heritage.

The twelve-volume "Encyclopedia of Polish Nobility", written by Stanislaw Starykon-Kasprzycki and published in Warsaw between 1935 and 1938 is one such example.

After World War II, genealogy in Poland was in a state of decline, having received little support from the communist government. Only the academic research was continued, resulting in important publications by Prof. Wlodzimierz Dworzaczek. The turning point occurred in the late 1980's. In 1987, a Genealogical-Heraldic Society was established in Poznan, and a year later The Polish Heraldic Society once again started operating in Warsaw, with the goal of continuing its prewar traditions. The two societies publish scientific periodicals: "Gens" quarterly in Poznan, and "Scientific Bulletins" in Warsaw. A more accessible publication is "Heraldic Magazine", the first mass-market periodical in Poland devoted to heraldry, genealogy and cultural traditions. Its bilingual, Polish-English editions may be obtained from the publisher, ul. Wiolinowa 7/23, 02-789 Warsaw, tel. (2) 643-64-99. Subscription rates are \$30 in Europe and \$40 elsewhere, with foreign subscribers entitled to free advertising.

In discussing the various ways of tracing genealogical roots in Poland, one must not overlook the great role played by International Genealogical Societies and Polish Genealogical Societies abroad. In the United States alone, Polish Genealogical Societies operate in places as diverse as Illinois, New York, Texas, California and Ohio. The largest genealogical archive and library in the world have been established by the Church of Jesus Christ of Latter-Day Saints. They are located in Salt Lake City and among their vast holdings contain microfilmed copies of large portions of The Polish National Archives. For those, who wish to undertake their genealogical search directly in Poland, a few preliminary

observations might prove helpful. First, it must be noted that, in accordance with a 1983 Act on Archives, all foreigners seeking archival information are required to obtain permission from the Head Office of National Archives in Warsaw. Their address is:

P. O. Box 1005
ul Długa 6
00-950 Warszawa
Poland

Telephone: (22) 31-92-22

Because of the time-consuming nature of a genealogical search, all subsequent inquiries are best made by correspondence, either in English or in Polish.

In order to begin a search in the public registry, one must know the place of birth, the name of the parish or the location of the registry office, and the rite of the baptismal ceremony. All available documents should be submitted, along with additional family information. Given the frequent administrative changes in Poland, even small details may prove essential. The Head Office on National Archives supervises the work of all archives in Poland. Among its resources are public registries and some Church registry records, including the registry of the Evangelical church, and a thorough collection of public registries from the Prussian sector of partitioned Poland. It must be noted that the national archives do not receive registry records until 100 years after their creation. The most recent records held in the archives today date therefore to 1890-1892. There are three central national archives in Poland: The Main Archive of Old Records, The Archive of New Records, and The Archive of Mechanical Documentation, all located in

(Continued on Page 10)

(GENEALOGICAL SERVICES IN POLAND, cont. from page 9)

Warsaw. For the purposes of genealogical research, the most important among them is The Main Archive of Old Records, which contains some of the registries from the lands east of the Bug River, today mostly Ukrainian. The fate of most of the registries from the former Eastern Poland is unknown. According to archivists, some are located in the Central Warsaw Public Registry Office, some at the Catholic University in Lublin, others in the diocesan archives in Belarus and Lithuania.

For those using the services of the Head Office of National Archives, the following price list applies: Initial Fee - \$20; each hour of work in the search of records - \$10; each copy of a located document - \$10. These prices are expected to go up soon. All payments for services rendered should be made directly to the bank account of the Home Office of National Archives: PRK 111 0/Warszawa, Nr. 370015-807885.

Another organization that may be of help in the search of family roots is the Center for Documentation of Polish Emigration at the Polonia House in Pultusk, established in 1992. The center is in the process of collecting a wide range of documents and artifacts pertaining to the lives of Poles in exile. It offers genealogical research free of charge, but limited in scope to materials available at the center's library. There is a comprehensive list of Poles who emigrated to the United States since 1918, and a list of draftees from the United States to Gen. Haller's Polish army units. The center's address is: Oqsrodek Dokumentacji Wychodzstwa Polskiego przy Domu Polonii w Pułtusku 06-100 Pułtusk - Zamek, Poland. Tele: 238/2031, Fax: 238/4137.

Genealogical research is also done by private companies. One such company is "Piast" of Warsaw".

Address: P. O. Box 9, 00-957
Warsaw, Poland.

"Piast" offers services relating to the search for ancestors through archival and library sources. The costs of library search for ancestors through archival and library sources are as follows:

* The cost of library search, including a list of references, is \$15. Library search usually takes 1-3 months to complete.

* Archival research costs include a \$25 initial fee, plus \$8 per hour charges. The archival search takes 2-8 months.

* Clients are charged regardless of whether the search is successful. Piast's bank account: Bank PKO SA V Warszawa, Nr. 501145-9101517-2541-2-1110.

Another private company is headed by Andrzej and Jan Onisko, ul. Bednarska 25, 00321 Warsaw. Tele: (22) 26-83-71. It specializes in engraving services of coats of arms on any material, but one may also order there a decorative painting of one's genealogical tree.

Genealogy is becoming more and more popular in Poland, and the services offered by the various Polish companies - more professional and more complete. While the first stages of a genealogical inquiry can be best completed by correspondence, a trip to Poland often proves useful. For one thing, some of the details of the search may be better supervised in person; for another, the opportunity of visiting one's ancestral towns is likely to turn into a unique experience that will be remembered forever, captured in one's memory, on photographs, or on video.

There are many travel agencies in Poland that will help you arrange the entire itinerary of such a trip, among them Weco Travel, Hotel Sobieski, Plac Zawiszy 1, 02-025 Warsaw. Tele: (2) 685-1759.

Further information may also be obtained from the two centers of The Polish National Tourist Office in The United States:

Polish National Tourist Office in Chicago
333 N. Michigan Ave., Suite 224
Chicago, IL 60601
Tele: (312) 236-9013
Fax: (312) 236-1125

Polish National Tourist Office in New York
275 Madison Ave., Suite 1711
New York, NY 10016
Tele: (212) 338-9412
Fax: (212) 338-9283

(This article was downloaded from The Polish Bulletin Board by Mary Ann Vizdos)

DID YOU KNOW?

Our own Ed Mendyka was recently honored with a Certificate of Merit by The Cuyahoga County Archives for his continued service as a volunteer.

Chris Mata recently heard from a possible relative in Massachusetts, who got her name and address in Poland last summer from a man Chris had written to previously. Small world

Panna Maria, Texas, is reputed to be the oldest Polish settlement in America; and certainly the mother of Polish settlements in Texas. Est. in 1854 by Polish Catholics. In fulfillment of a vow, the immigrants named their new town *Panna Maria*, meaning Virgin Mary in Polish. The community established the first Polish school in the United States, and other villages like Cestohowa, Pawelkville and Kosciusko (Texas) sprang from this original settlement. Today, some still speak an antiquated Silesian dialect, and Polish is no longer taught in the local schools.



MEET MY ANCESTORS

By

Frank Lysyk



Franciszek (Frank) Lysyk was born in a thatched-roof farmhouse with earthen walls and an earth floor on 27 Jan 1890. It was located between the villages of Korolowka and Hulajpole, Poland (now Ukraine). The town of Czahary was 2 km to the northwest. The closest city was Zbaraz which was to the west. His birth records are in Swietego Antoniego (St. Anthony's) Church in Zbaraz. He was baptized on 14 Feb 1890. His father was Stefan and his mother was Anna Maryniecki. Frank was the second of 5 children. Doroty (Dorothy) was born in 1886, Juzef (Joseph) in 1893, Juzefa (Josephine) in 1896, and Aniela (Angela) in 1898. Juzef and Aniela both died on the same day in 1916 during the Cholera Plague in Poland. Frank had three step-sisters and one step-brother from his father's first marriage. Stefan Lysyk's first wife's name and their marriage date are unknown. Their four children (Frank's step-siblings) were - Marcela, Agnes, Tekla, and a boy (prior to 1890, but exact birthdates unknown).

Little is known of Frank's childhood. Life was difficult at best. All children were required to work the farm at an early age.

Life was difficult at best . . .

His only schooling at eight years of age lasted for just two months - but he managed to learn to read and write Polish. Later he was sent to an apprenticeship where he learned the trade of bootmaking (presumably in Zbaraz).

With WWI impending and little opportunity in Poland, Frank emigrated in 1913 to the USA. He obtained an Austrian passport in Zbaraz on 9 May 1913. (At that time the district of Galicia was part of the Austro-Hungarian empire). It is unknown how he traveled from Zbaraz to Bremen, Germany. He left the port of Bremen on 9 Jun 1913 aboard the ship "Roon". He arrived at Ellis Island, NY on 21 Jun 1913. Frank went from Ellis Island to Chicago, IL. (Whoever sponsored his immigration must have lived in Chicago). After a short stay of only two months, he moved to Cleveland, OH.

His first job was as a shoe salesman which he held for 5 years. For the next 2 years, he worked in a shoe factory. Using his boot-making talent and having learned to use shoe machinery never seen in Poland, he opened his own shoe repair shop at 7114 Broadway Ave. in 1920.

Frank married Cecilia Kozubal on 24 Jun 1924. They had 3 children - Ralph, 8 Jun 1925; Florence, 27 Jan 1927; and Raymond James, 15 Aug 1939. For a short time, Frank and Cecilia lived with her parents on Cecilia Ave. in Brooklyn (which was later annexed to Cleveland). With the aid of a loan from Cecilia's parents, they were able to purchase a house at 5204 Behrwald Ave. in 1926 for \$2,000. The street was unpaved, the plumbing was primitive, but it was to their home for the rest of their lives. Frank immediately began to repair and improve the property with little outside help. At about the same time, Frank

moved the shoe repair business from the Broadway Ave. location to the rapidly developing Brooklyn area. Here he opened "Frank's Shoe Repair" at 4690 Pearl Road. Although business was slow at the beginning, Frank was able to establish himself well enough to survive the Great Depression of the thirties without ever asking for or receiving government aid.

. . . the best shoe repair shop . . .

In 1936 the business was again moved to a new building at 4884 Pearl Road. "Frank's Shoe Repair" gained the reputation as the best shoe repair shop in the area. He had many customers who required special adaptations to their shoes because of various foot and leg problems. He retired in 1957 and moved the shoe machinery into the Behrwald Ave. home. Many of his loyal customers continued to bring their shoes to the home for repair. He continued to work on a limited basis until he became too ill to continue in 1974.

He filed a declaration of intention to become a U. S. citizen on 28 May 1929 and even completed a course of instruction in American Citizenship on 4 Jul 1932. However, he never became a U. S. citizen.

His last two years were spent in bed while receiving care from Cecilia. He died on 24 Mar 1976 of congestive heart failure in Lutheran Hospital, and is interred at Elmhurst Cemetery in Avon Lake, OH.

**THE POLISH GENEALOGICAL
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SWEET YEAST DOUGH WITH POPPYSEED FILLING

With Easter coming, Polish bakers will want to prepare a traditional yeast dough. I have been baking the following recipe for 20 years. It is very easy and the results are always good. **Chris Pajk Mata**

DOUGH RECIPE

- | | |
|-----------------------|-------------------------|
| 1/2 cup sugar | 2 eggs (lightly beaten) |
| 2 teaspoons salt | 1 teaspoon vanilla |
| 1/2 cup margarine | 1 cup scalded milk |
| 4 to 4 1/2 cups flour | 1 pkg. dry yeast |

Heat the milk and add the poppyseed; stir until milk is absorbed. Remove from heat and add sugar, vanilla and golden raisins. Cool.

To prepare the dough: Measure sugar, salt and margarine into large bowl. Add hot scalded milk and stir until margarine is completely melted.

Prepare the yeast. *HINT: To check the freshness of the yeast, dissolve the yeast with 1/4 C. lukewarm water, 1/2 t. sugar & 1/2 t. flour in a warm coffee mug. If fresh, the yeast will quickly bubble and rise. If it doesn't do this after a few minutes, discard and start over with a fresh package.*

To mixture in large bowl, add 2 C. flour and mix thoroughly. Add the yeast mixture, 2 beaten eggs and vanilla. Mix well. Add remaining flour, 1 Cup at a time and mix well. Turn dough onto a floured pastry cloth. I use a clean tea towel and rub extra

POPPYSEED FILLING RECIPE

- 1/2 lb. ground poppyseed
- 3/4 cup sugar
- 1/2 cup golden raisins
- 1 cup milk
- 1 teaspoon vanilla

flour into it very well. Knead the dough for about 1 minute (even sticky dough can be kneaded with cloth treated this way).

Rub oil on the inside of the large bowl before turning the dough into it. Cover with the floured cloth and place in a draft-free area to double in bulk (maybe a couple of hours).

Divide the dough in half and roll each half into a flat rectangle.

Divide the filling in half; spread each rectangle with filling, roll up and pinch seal the edges. Place in a greased baking tin and again cover with the floured cloth to rise a final time (about 1 hour).

Bake in the middle of a 375 degree oven for 25-30 minutes.

This basic yeast dough can be made into dinner rolls (use a little less sugar), cinnamon buns or whatever.

Sarah L. Evanko

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