

Traveling in time to the Paschal joy of yesteryear

Easter (the Great Night) in Old Poland

Easter, known in Polish as Wielkanoc (literally: Great Night) or Wielka Niedziela (Great Sunday) finally arrived after six long weeks of Lent. Things began with a Eucharistic procession that encircled the outside of the church three times before the actual Mass got under way. Church bells, which had fallen silent on Holy Thursday, now rang out joyously. Gunshots and detonations could be heard in memory of the rumbling believed to have accompanied the opening of Christ's tomb. A local garrison might even provide an artillery salute.

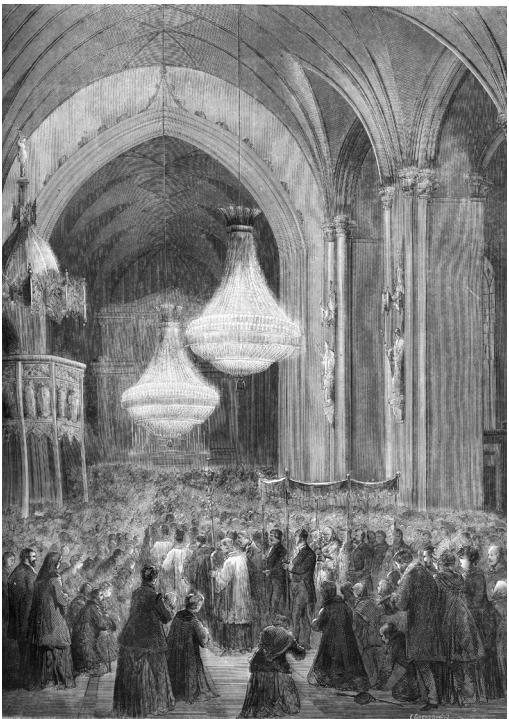
The church was ablaze with lights and full of flowers and greenery. Gone was the somber mood, dimmed lights, and violet-shrouded statues of Lent Christ's Tomb was now empty, and a figure of Christ holding the Banner of Resurrection was seen on the altar. After Mass parishioners greeted each other with "Chrystus zmartwychwstał" (Christ has risen), to which the response came: "Prawdziwie zmartwychwstał! (Truly He has risen).

Famished after six weeks of lean Lenten fare, all looked forward to Święcone. The breakfast began with prayers and the sharing of blessed Easter eggs, accompanied by mutual well-wishing. On the table there appeared a tureen of steaming Easter soup – żurek or biały barszcz – containing hard-cooked eggs and kielbasa slices. Hard-cooked eggs, plain or garnished with various toppings, were ravenously devoured by Poles who had not tasted a single egg since before Ash Wednesday.

White (unsmoked) kielbasa with white or red beetroot-flavored horseradish was a typical Easter treat. Better-to-do families also feasted on smoked hams and baked pork loins while those less well off made do with kaszanka (kiszka) and zimne nogi (jellied pigs feet). Babkas, mazurkas, cheesecakes (sernik) and sękacz (log cake) were typical Easter desserts.

The rest of the day was usually spent in the family circle, chatting, snacking and possibly taking an afternoon stroll. Youngsters amused themselves with such Easter games as wybitka, where two competitors tapped their Easter eggs together and the winner was the one whose egg did not crack. They also rolled eggs down a small hill or inclined planks to see whose went the farthest. German-influenced Easter egg hunts were known only in Prussian-ruled Poland.

Easter Monday, known in Polonia as Dyngus Day and in Poland as Lany Poniedziałek (Wet Monday), is when Śmigus-Dyngus is celebrated. It evolved from two separate customs: the Śmigus part referred to boys whipping girls'



fol. Wikimedia Commons

Resurrection ceremony in the metropolitan church of St. John in Warsaw – 1897

legs with pussy willow branches, while Dyngus referred to Easter trick or treating. A stingy householder might be drenched with a bucket of water.

In Old Poland it was the house-to-house rounds by begging masqueraders lasting from Easter Monday until Pentecost that provided the most amusement. In some places the revelers pulled along a little cart containing a live, stuffed or carved wooden rooster, a symbol of spring, vitality and robust health. They also recited humorous poems or songs, one of which translates as:

*Easter begging we have come,
About Jesus we'll sing a song.
About the Virgin and Saint Pete,
About old Judas and the thief.
Generous housewife, if you please,
Treat us to vodka, bread and cheese.*

Basic Polish Easter terms

ROBERT STRYBEL

This alphabetical micro-lexicon can test your knowledge of our Polish Easter heritage, refresh your comprehension of the Polish language and perhaps help fill in the missing pieces.

Alleluja: This is the Polish spelling of Alleluia, a term which in Hebrew means "praise Jehovah." In Polish tradition it is closely associated with Easter, in fact it forms part of the traditional Easter greeting: "Wesołego Alleluja" (see below).

baba, babka: tall, tapered, usually yeast-raised cake; a typical Easter treat.

baranek: Easter lamb; made of cake, butter, sugar, wood, fleece, plaster or plastic and placed in Easter basket and on the Easter table as the main centerpiece,

biały barszcz: tart, white Easter soup containing eggs, sausage, etc... typical of eastern Poland; similar to żurek (see last entry)

Boży Grób, Grób Pański: a tableau of Our Lord's Tomb (Holy Sepulcher), usually set up at one of the church's side altars, surrounded by flowers, ferns and candles and often watched over by rotating honor guards.

chrzan: horseradish, a pungent root symbolizing the bitter herbs of the Passover and the gall Jesus was given on the cross, is a typical condiment accompanying Easter foods.

ćwikła: beetroot & horseradish relish or salad, a typical Easter go-together with hard-cooked eggs, ham, sausage and other cold meats

Dyngus Day: Easter Monday celebration in Polonia, especially popular in Buffalo and South Bend, but also celebrated by PolAms in Chicago, Detroit, New York and elsewhere.

dzielenie się jajkiem: The sharing of wedges of blessed hard-cook eggs at the beginning of family breakfast or brunch served after Easter morning Mass.

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UPCOMING EVENTS

April 1, 9:00 AM (1st Friday of the month) – Polish Heritage Madison Breakfast
Monona Garden Family, 6501 Bridge Rd, Monona, WI. Contact Barbara at (608) 238 9189 or lomperskifamily2@yahoo.com

April 3, 3:00 PM – Polish Mass in Wisconsin Dells
Saint Cecilia Catholic Church, 603 Oak St, Wisconsin Dells, WI. Fr. Mirosław Szynal.

April 10, Sunday, 6:00 PM – Maxwell Street Klezmer Band Chicago Concert
Polish Center of Wisconsin, 6941 S. 68th St, Franklin, WI, (414) 529-2140. Paid admission. For more information visit: www.polishcenterwisconsin.org.

April 14, Thursday, 6:00 PM – PHS Board Meeting
NEW LOCATION: Bay Family Restaurant, 1301 S Military, Green Bay, WI. You are invited!

April 15 & 29, 6:00 PM-8:30 PM – Polish Workshop with Pierogi Dinner in Appleton, WI
For more information visit <https://www.airbnb.com/experiences/2556518>

April 16, Holly Saturday – Święconka, Easter Blessing of Food Baskets
Saint Francis Xavier Cathedral Parish in Green Bay – 12:00 PM, St Mary of Angels in Green Bay – 12:00PM, St. John the Baptist in Menasha – 11:00 AM, St. Maximilian Kolbe Parish in Sobieski, please call 920-822-5255.

April 17, Sunday, 10:30 AM – Easter Brunch
Adults \$40, Children 5-15 years \$30, Under 5 – complimentary. Polish Center of Wisconsin, 6941 S. 68th St, Franklin, WI. (414) 529-2140. www.polishcenterwisconsin.org.

April 23, Saturday, 1 PM – Polish Heritage Society Spring Party and Annual Meeting
Best Western Green Bay Inn & Conference Center, 780 Armed Forces Dr, Green Bay, WI. For reservation by Saturday, April 16th call Mike Brzezinski at 920-401-7381.

May 3, 3:00 PM – Polish Mass in Wisconsin Dells
Saint Cecilia Catholic Church, 603 Oak St, Wisconsin Dells, WI. Fr. Mirosław Szynal

May 6, 9:00 AM – Polish Heritage Madison Breakfast
Monona Garden Family, 6501 Bridge Rd, Monona, WI. Contact Barbara at (608) 238 9189 or lomperskifamily2@yahoo.com!

May 6 & 20, 6:00 PM-8:30 PM – Polish Workshop with Pierogi Dinner in Appleton, WI
For more information visit <https://www.airbnb.com/experiences/2556518>

May 12, 6:00 PM – PHS Board Meeting
NEW LOCATION: Bay Family Restaurant, 1301 S Military, Green Bay, WI. You are invited!

May 13 – Newspaper article deadline. Submit articles to Malgosia at malgosiaaugherty@yahoo.com.

Spring Party/Annual Meeting

Join us for Spring Party and PHS Annual Meeting dinner at the Best Western Green Bay Inn & Conference Center (formerly the Midway Motor Lodge) located next to the Resch Center on 780 Armed Forces Dr on April 23th, Saturday, 2022 at 1:00PM.

Cost: \$20 to members of PHS and \$30 for non-members. Bring a guest and enjoy a delicious Polish Meal with Pączki! Registrations required. Please send check to Polish Heritage Society of NEW before April 16th, 2022. Mail it to Mike Brzezinski, 1166 Pisces Pl, De Pere, WI 54115. For more information check out the website <http://www.phsofnew.org/> or contact Mike Brzezinski at (920) 401-7381.

Please contact Malgosia Daugherty at 920 327 3195 to express your interest or to ask for more details about joining the board. This is an excellent opportunity to join our club and help forge the future of our organization.

PHS EVENTS



ROBERT STRYBEL

On Ash Wednesday, which marked the start of Lent, people

of all social stations flocked to churches, where the sermon typically stressed the emptiness of temporal goods and pleasures, and urged people to focus more on saving their immortal soul. The point was brought home during the ash-sprinkling ceremony. Ashes obtained from burning last year's palms were sprinkled on the bowed heads of the faithful by priests who uttered the admonition: "Nawracajcie się i wierzcie w Ewangelię" (Repent and believe in the Gospel).

Wielki Post (literally: The Great Fast), involved penance, fasting, prayer, and giving alms to the poor. It included frequent attendance at Holy Mass and such Lenten services as Stations of the Cross (*Droga Krzyżowa*) and Bitter Lamentations (*Gorzkie Żale*), a typically Polish devotion.

Throughout Lent, the faithful continue to attend Lenten special retreats in their own parishes, and thousands of Poles make Lenten pilgrimages to retreat centers and monasteries where Passion Plays are presented. Among the best known are those at Kalwaria Zebrzydowska, Góra Kalwaria, Góra Klasztorna and Kalwaria Paławska. These were not usually plays in the ordinary sense of scenes being re-enacted on a stage, but religious pageants retracing the various stages of Christ's suffering and death.

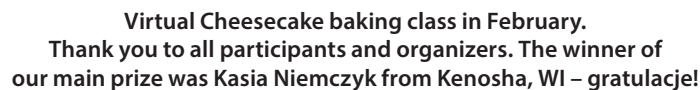
In the olden days, all fun, entertainment and frivolity, even singing or whistling to oneself, were unheard of. No social gatherings took place and no

marriages were performed. The menfolk swore off alcohol and tobacco and the fair sex dressed in plain attire, doing without beads, ribbons, and other colorful baubles. The extremely pious refused to wash their faces or comb their hair during Lent, considering such practices as too vain and worldly. Throughout Lent, peasant families not only gave up meat but also the meat drippings they normally garnished groats, dumplings and potatoes with and used only oil for that purpose. They also did without eggs and dairy products. The dietary mainstays were hering, boiled potatoes, groats (kasza) and a tart, meatless, rye-meal soup known as żur.

Palm Sunday reminded everyone that Lent was finally winding down and Easter was only a week away. On that day peasants with bunches of pussy willows to be blessed at church would tap each other with them saying: “Nie ja biję, wierzba bije, za tydzień Wielki Dzień, za sześć noc Wielkanoc.” (I smite you not, the willow smites, within a week the Great Day comes, within six nights – the Great Night).

In some places a priest, seminarian or villager played the role of Jesus and rode through the village on a real donkey. More often, a life-sized wooden figure of Christ astride a donkey, mounted on a wheeled platform – sometimes called Jezusek palmowy – was pulled down the street as parishioners threw willow branches and greenery in its path.

Palm Sunday marked the start of the most somber week of the year – Wielki Tydzień, the Great Week as it is called in Polish. The tradition-steeped religious ritual would culminate during the Triduum Paschale, the three-day period comprising Holy Thursday, Good Friday and Holy Saturday. The blessing of Easter food on Holy Saturday, then as now, has ranked among the season's most popular rituals. And finally, there came Easter, but that is a topic for a separate article.



LETTERS

Hello Readers,

I am Spencer Nelsen from Green Bay, Wisconsin. I am the great nephew of Frank Czarnecki. I am currently a Masters Student at the University of Wroclaw in Wroclaw, Poland. I am studying Communication Management – Advertising, Public Relations, Branding in English.

I came to Poland 3 years ago to study abroad for 6 months and loved it so much I decided to come back full time to start a Master degree. Poland is very affordable and has provided many great experiences. Poland has become a hidden gem within Europe, bringing people from all over the world to travel, work, and study in Poland. While Poland is finding itself becoming more globalized, it is still important to learn Polish. I take pride in growing my Polish language skills every day while also having the ability to use English with the younger generation. I highly suggest to anyone who wants to travel to Poland or pursue University studies, to keep Poland on the top of your list.

Spencer Nelsen

**Thank You New members,
RENEWING MEMBERS, and Donors!**

A grateful thank you to **Alan Strohschein** of Columbus, Wisconsin in memory of the deceased members of the Czajka family of Beaver Dam. Several of the Czajkas were members of the Polish Heritage Society. Our great appreciation to **Ray Mroczynski** of Pulaski, **Bill Smaney** of Lena, **Dennis Wawracz** of Spring Valley and **Rob & Heather Kaminski** of Greenville for their very kind and generous donations.

The Polish Heritage Society of Northeastern Wisconsin is pleased to welcome new member **Donald Kufrin** of Sister Bay. Congratulations and witamy!

Society members renewing through this issue's publishing deadline include: **Brenda Hibbard** of Appleton, the **Joseph & Elaine Wojtowicz family** of Neenah, **Darleen Kadulski** of Eagle River, **Scott LaLonde** of Green Bay, **Craig Siminski** of Green Bay, **Rodney Kowalczyk** of De Pere, the **Mark & Sue Warpinski family** of Green Bay, **Ray Mroczynski** of Pulasaki, **Vicki Schmidt** of Oshkosh, **Robert Checkalski** of Oakdale, Minnesota, the **Maynard & Jeanette Charniak family** of Green Bay, the **Patricia & Gerald Rickman family** of Neenah, **Bill Smaney** of Lena, the **Edward & Denise Plonka family** of San Jose, California, the **Mary and Nicholas Ho family** of Northfield, Minnesota, the **Sue Dondlinger family** of Manitowoc, the **Jeff & Kathy Orlowski family** of Green Bay, the **Susan and Paul Zwicker family** of Allouez, **Amber Paluch** of De Pere, the **Joan Zima-Van Den Elzen family** of Green Bay, **Rose Meinholz** of Madison, the **Mark Hank family** of Howard, **Donald Kleczka** a gift of **Jenny Kleczka**, the **Peter & Marilyn DeVaney family** of Sturgeon Bay, **Dennis Wawracz** of Spring Valley, Wisconsin, **Gene Jaros** of Cornville, Arizona, and **Edward Derengowski** of Green Bay. Cieszymy się, że jesteście z nami!

Thank you all for your support and interest in our Polish heritage. If you have any membership status or financial inquiries, please feel free to contact me. Also, your board officers' contact information is listed in this newspaper and on the phsofnew.org website.

Paul Zwicker, Treasurer
zwickerp@aol.com; phsofnew@gmail.com

PAUL ZWICKER, 255 TERRAVIEW DRIVE, GREEN BAY, WI 54301

Name: _____ Phone No.: _____

Address:

City: _____ State: _____ Zip: _____ Email*: _____

MEMBERSHIP: ☐ Individual per year \$20 ☐ Couple/Family per year \$25 ☐ Lifetime Member \$300

PAYMENT: ☐ Cash ☐ Check No.: _____ New Exp. Date: _____ Donations to the organization: \$ _____

☐ Your date of birth ☐ Where in Poland are you from: City _____ Area _____ I don't know _____

What articles do you like to read the most: ☐ Polish News ☐ Events in WI ☐ Recipes ☐ Traditions/History
☐ Famous Poles ☐ Language info ☐ News from the Board ☐ Polish stories ☐ Other _____

How did you hear about us?: ☐ Website ☐ Social media site like Facebook

☐ Complimentary newspaper at _____ ☐ Friend or family ☐ Other _____

For any address changes
please contact:

PAUL ZWICKER
255 TERRAVIEW DRIVE
GREEN BAY, WI 54301

Please indicate the types of activities in which you might enjoy volunteering:

- ☐ Arti Gras (Feb)
- ☐ Paczki Day Party (Feb)
- ☐ Easter Party
- ☐ Public Relations
- ☐ Board Membership
- ☐ Art Street (Aug)
- ☐ Input to Newsletter
- ☐ Polish Mass (Oct)
- ☐ Christmas Party
- ☐ Other talents to share:

* for PHS use only to send event reminders

The Esteemed Nobel Laureates of Poland Are... (2)

HELEN A. SCIESZKA, PH.D.

Our first Nobel Laureate is **Władysław Stanisław Reymont** born in Kobiele Wielkie, Poland May 7, 1867. His Baptismal record shows his name as Stanisław Władysław Rejment (the author changed it to protect himself politically) – one of nine children of Józef and Antonina (Kupczyńska) Rejment. His mother’s family came from Polish nobility in the Kraków area but lost their rank and fortunes. His father was a church organist and his mother was known for telling wonderful stories.

Władysław was raised in Tuszyn. He then lived with family in the Warsaw area where he learned a trade as a tailor; his only formal training. However, this is not where his heart was. He tried theatre, railway gateman, a spiritual medium and even considered joining a Catholic religious order.

Along this journey he began writing short stories, usually about travel; and became published in various newspapers and magazines. Encouraged by his success he began writing novels. His writings reflect his own daily life experiences versus the influence of a higher education that other writers had. This is evident in his novel “Chłopi,” i.e. “The Peasants” for which he was awarded the Nobel Prize in Lit-

erature in 1924. In it he looks at the daily lives of Polish peasants – their customs, beliefs, etc. It has been translated into 27 languages and two films.

If you are interested in any



Władysław S. Reymont

of Reymont’s writings, here is a list of those that have been translated into English:

1. *The Comédienne* (“Komediantka”) translated by Edmund Obecny (1920)
2. *The Peasants* (“Chłopi”) translated by Michael Henry Dziewicki (1924-1925)
3. *The Promised Land* (“Ziemia obiecana”) translated by Michael Henry Dziewicki (1927)
4. *Polish Folklore Stories* (1944)
5. *Burek the Dog That Followed the Lord Jesus and Other Stories* (1944)

6. *A Pilgrimage to Jasna Góra* („Pielgrzymka do Jasnej Góry”) translated by Filip Mazurczak (2020)

Less than a year after being awarded the Nobel Prize, Rey-



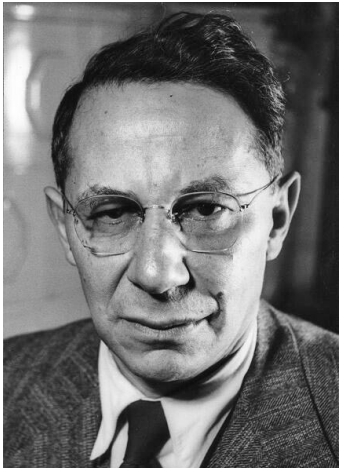
Isidir Isaac Rabi

mont died in Warsaw December 5th, 1925. He is buried in Powązki Cemetery but an urn which contains his heart is in one of the pillars of the Holy Cross Church in Warsaw.

Our second Laureate is **Isidor Isaac Rabi** who won the Nobel Prize in Physics in 1944 for discovering nuclear magnetic resonance which is used in magnetic resonance imaging. He was born July 29th, 1898 to David and Sheindel Rabi, an Orthodox Polish-Jewish family in Rymanów, Galicia Poland and was named Israel Isaac. His name was changed due to a lan-

guage misunderstanding when the family moved to America soon after his birth and later because of anti-Semitism sentiments that he encountered. Professionally he went by I.I. Rabi.

His family settled in two of New York’s boroughs where they ran a grocery store. He attended Cornell University (later switching to Columbia University to be near his future wife) first majoring in electrical engineering, later in chemistry and



Tadeus Reichstein

finally – physics in which he earned a doctorate.

He had numerous accomplishments which are sadly beyond the scope of this article. If you wish to know more about him here are a couple of resources:

1. Rabi, Isidor Isaac (1960). *My Life and Times as a Physicist*.
2. Rabi, Isidor Isaac (1970). *Science: The Center of Culture*.

Near the end of his life as he battled cancer, his physicians used some of the newer technology involving magnet-

ic resonance imaging that had been developed from his discoveries. Rabi felt humbled. He died January 11th, 1988.

Our final Laureate is **Tadeus Reichstein** born July 20th, 1897 in Włocławek. His parents were Jewish Poles – Izidor & Gastava (Brockmann) Reichstein. When Tadeus was young, they lived in Kiev where his father was an engineer. He then went to boarding school in Germany, but by the time he was 8 years old he was living in Basel Switzerland where he later died on August 1, 1996.

Eventually, he became a chemist and in 1950 he, along with an American chemist and a physician was awarded the Nobel Prize in Physiology or Medicine for their research on the adrenal cortex and its hormones resulting in the discovery of cortisone. He is also known for what is called the Reichstein process in which ascorbic acid or vitamin C is synthesized.

Note: Information for this article was gathered from various sites on the web.

Helen A. Scieszka, Ph.D. is a former ad executive, psychologist, college professor, Catholic church pastoral associate, Diocesan marriage & family life director; published author of four novels and stories in “Chicken Soup for the Soul” books. She loves reading, travel, music, photography, art, sports, & family genealogy. Please visit her website drhelenscieszka.com to keep up with news on talks, book sale/signings and new releases!

Polish Lecturer

STEVEN KARCZ
CURATOR, PULASKI AREA HISTORICAL SOCIETY

The 25-year-old man stood somewhat out of place sitting on the lounge sofa in the municipal office of Manchester, Pennsylvania. The year was 1924 and the man looked a good century out of place. On his feet he wore a well-worn pair of riding boots that came almost up to his knees, slung over a weathered pair of loose trousers. His jacket was clean but showed signs of wear on the sleeves and little pieces of mis-colored thread detailed how its wearer made little repairs over time. On his head he wore light but faded cap with a chin strap and over his shoulders draped a thick olive drab cape, something unheard of in 1924 America. But this odd little fellow wasn’t an American, as the receptionist called out to the waiting room, failing multiple times to pronounce his Polish name. For his part the young man reached into his backpack, pulling out a large leatherbound book, its cover decorated with a white Polish eagle. Standing up he gathered his things, approached the receptionist’s desk and politely said in broken English, “Good morning. It

is nice to meet you. My name is William T. Borsukiewicz and I am here to speak with the mayor. I would like him to sign my book.”

Born in Hrubieszów (województwo lubelskie) around 1900 W.T. Borsukiewicz was a soldier in WWI and again during the Polish-Bolshevik war of 1919-1920. After the war with the Bolsheviks, he studied at the University of Warsaw where he met a young Russian fellow named S.N. Besrukoff. The two men became good friends and in 1921 decided to spend the next decade hiking the world as globe-trek- kers, agreeing to meet in 2 years-time in Aberdeen, Washington. Borsukiewicz would trek through western Europe and then on to America while Besrukoff would make his way through Russia and Asia before traveling to America.

And so, in October of 1921 Borsukiewicz laced up his hiking boots and left Warsaw passing through Germany, Denmark, Sweden, before departing from Christiania, Norway (now Oslo). He landed in America in New York and started his trek

across America on February 4, 1923. He met up with Besrukoff in early November of 1923 after walking the full width of the country, roughly 3000 miles. In mid-November the 2 men were guests of the local YMCA in Eugene, Oregon giving harrowing tales of their adventures. Borsukiewicz made a name for himself as a roaming Good-Will ambassador for the Polish people, giving speeches in front of packed rooms filled with Polish-Americans wanting to learn more about the conditions in their ancestral homeland, how the country was doing after the war with Russia, and his adventures on the road. After parting ways with Besrukoff in Oregon, Borsukiewicz would go on to see California, where he met the Polish actress Pola Negri in Hollywood (who gave him his dog, Pan Rex). With his new canine companion, he hiked the rest of the American Southwest, Mexico, and in total 40 of the American states in roughly 4 years (the first 3 years on foot).

But what about that book? Simply put, it was all the letters of introduction a fine wandering ambassador would need to prove his good will and integrity (Borsukiewicz was even named a highway inspector in Illinois by its governor in 1924). In the 10 years of his travels, Borsukiewicz



had gathered hundreds of signatures including several state governors and even the president of the United States, Calvin Coolidge (1923 to 1929).

All in all, this little-known adventurer made a big impact on the Polish-American community in the 1920s. His name? W.T. Borsukiewicz.

Basic Polish Easter terms

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jajo, jajko: The Polish word for egg, at Eastertime a prominent ritual artifact and food symbolizing new life; just as a chick pecks its way out its egg-shell confinement, so too Jesus broke out of His entombment when He rose from the dead.

kielbasa: sausage, a typical Polish Easter treat; both the biała (fresh) and wędzona (smoked) varieties are served hot and cold, boiled and baked.

Lany Poniedziałek: Wet Easter Monday when śmigus-dyngus (see below) is practiced

mazurek: mazurka, flat Easter cake with a variety of toppings, cut into squares for serving.

Niedziela Palmowa = Palm Sunday; the day “palmy” (see below) are blessed in church.

palma, palemka = pussywillow twigs tied together with boxwood or cranberry leaves are the “palms” blessed in church on Palm Sunday; in the Kurpie area poles 10 to 30 feet long are decorated with evergreens, ribbons and crepe-paper flowers; also a colorful rod-shaped bouquet made from dried, often brightly dyed wildflowers, herbs, pussywillows and evergreens

pisanki = patterned Easter eggs made by applying designs with a special stylus or pin dipped in molten beeswax and then dying the eggs; to get multicolored eggs.

Popielec, Środa Popielcowa: Ash Wednesday, the first day of Lent, when the heads of the faithful are sprinkled with ashes to remind them to pray and do penance.

Rezurekcja: Early morning Easter Mass that begins at daybreak with a procession which thrice encircles the church.

sernik: Many people love cheesecakes all year round, but they are an especially common treat on the Polish Easter table.

szynka: ham, a typical Easter treat; in Polish tradition nearly always served as a sliced, cold meat to be eaten with horseradish, ćwikła and bread.

święcone: The hallowfare (Easter food), blessed in church on Holy Saturday and served on Easter morning to end the Lenten fast.

święconka: in Poland – the wicker basket in which Easter food is blessed or the food-blessing custom itself; in Polonia – also an Easter party (dinner-dance) usually held during the week after Easter.

Wesołego Alleluja: Happy Easter (traditional holiday greeting)

Wesołych Świąt (Wielkanocnych): Happy Easter (a more secular version)

Wielkanoc: Easter; literally: the Great Night; sometimes also known as Wielka Niedziela (Great Sunday)

Wielki Post: Lent (literally: the Great Fast), a 40-day period of fasting, prayer and penance in preparation for Easter

Wielki Tydzień: Holy Week (literally: Great Week); the term “Wielki” is used for all the days of the week, especially the ritual-filled Wielki Czwartek (Holy Thursday), Wielki Piątek (Good Friday) and Wielka Sobota (Holy Saturday).

żur, żurek: tart rye-meal soup similar to biały barszcz, garnished with hard-cooked eggs and sliced kielbasa.

Robert Strybel

Around 90% of Polish Americans lack fluency in Polish

Test your Polish!

BY ROBERT STRYBEL
EXPERIENCED POLISH TEACHER

It is widely believed that only some 10% of the PolAm community is currently fluent in Polish. Fluent means being able to freely express every idea and situation in a given language. Others are semi-fluent or quasi-fluent, but most have retained only a smattering of Polish words and phrases remembered from their childhood – usually things Babcia and Dziadek used to say. These usually include common greetings and courtesy phrases (dzień dobry, dziękuję) plus the names of popular ethnic foods and customs (pierogi, gołąbki, Wigilia, święconka) with possibly a few swear-words thrown into the bargain.

Today you can see where your place on the continuum is. Simply choose the letter which corresponds to the correct answer. The answers are at bottom but don’t peek or Google, because you’ll only be fooling yourself.

1. If you wanted to wish someone a happy birthday, you’d say: a) wesołych urodzin;

b) wszystkiego najlepszego w dniu urodzin; c) wesołych Świąt.

2. Your spouse’s father is your: a) teść; b) zięć; c) szwagier.

3. When you enter a room where someone is eating, the proper thing to say is: a) dzień dobry; b) smacznego; c) do widzenia.

4. Which group contains fruit: a) gruszka, śliwka, malina; b) marchew, burak, szpinak; c) okoń, szczupak, węgorz.

5. The proper way to greet a priest is: a) jak się masz?; b) szczęść Boże; c) Bóg zapłać.

6. Which version best translates the sentence: Both options are very interesting: a) obie opcje są bardzo interesowne; b) obie opcje są bardzo interesujące; c) obie opcje są bardzo zainteresowane.

7. There’s a knock on the door and you want the person to enter so you say: a) proszę!; b) dobranoc!; c) idź do diabła!

8. Dziadek hits his thumb with a hammer and says: a) psiakrew! b) dobry wieczór! c) bardzo dziękuję!

9. Which group contains a misspelling: a) las, łąka, pole; b) góra, pagórek, dolina; c) jezioro, żeka, staw.

10. Wróbel, sowa and bocian are: a) tree species; b) bird species; c) fish species.

CORRECT ANSWERS: 1. b), 2. a), 3. b), 4. a), 5. b), 6. b), 7. a), 8. a), 9. c), 10 b).

Polish Workshop with Pierogi Dinner in Appleton, WI

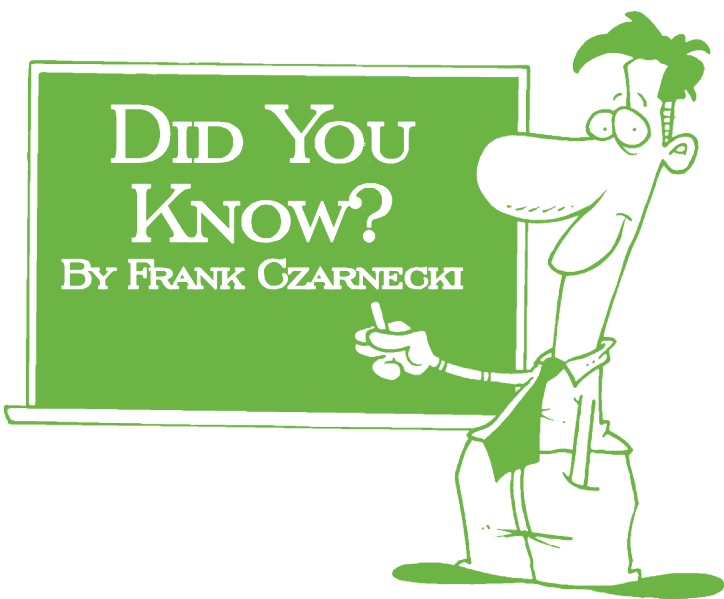
This workshop is addressed to adults to learn and expand their knowledge of Polish history and culture. The course is also a perfect opportunity to gain more understanding of your Polish heritage or prepare you for a visit to Poland.

As a Poland native born, I will take you on a tour of how my country looks today and share many stories about its history, events and people that shaped it in the past 100 years. Starting with a short language lesson, I will teach you a few Polish greetings and how to introduce yourself in my native tongue. I will then cover Polish geography, climate, and interesting facts. I will spend some time talking about Polish histo-

ry, World War II, the Solidarity Movement, and changes that took place in Poland in 1989 and helped the country flourish and transition to democracy. Moving on, we will learn about Polish people’s traditions, and I will show you a video of my brother’s wedding from Kielce, Poland.

There are 16 National Holidays in Poland, and I will talk about my favorite, All-Saints Day. At the end, I will invite you to try my mom’s famous pierogi and share the recipe on how to make them. Come join me to discover your roots, learn about Poland, and gain an appreciation for the rich tradition and culture of the Polish people!

Malgosia Daugherty



(We continue with the story of Tadeusz Kosciuszko after he is freed from his Russian imprisonment, lives in England, and departs for America.)

It took the ship Adriana 61 days to reach Philadelphia. Kosciuszko amused himself by making simple drawings and sketches of his visitors. His rough portrait of Captain Lee, Master of the Adriana, is in a historical museum at Guilford, Connecticut, and another of the ship’s cabin boy is in a museum in New Haven.

When his ship finally arrived in the Delaware River, the welcome Kosciuszko received was no less enthusiastic than his sendoff in Bristol.

Here is how Philadelphia’s Gazette told it: On the ship Adriana came that illustrious defender of the rights of mankind, the brave but unfortunate KOSCIUSZKO, the Polish general. ... Upon his landing on shore, he was received with three cheers, and, as a further mark of popular respect for this great character, the citizens insisted on drawing him to his lodgings. The General seems to be in good spirits; but has suffered materially from his wounds and inhuman im-

prisonment. We trust, however, he will long live to enjoy, on these peaceful shores, that liberty and happiness which he assisted in fighting for, but which he fought in vain to obtain for his native country.



Thaddeus Kosciuszko

The lodging house where Kosciuszko lived soon became one of the busiest places in the young nation’s capital, attracting a steady flow of Federal, State, and City officials, as well as old Army friends and well-wishers. Another notable taken to meet Kosciuszko was the colorful Indian Chief Little Turtle. He presented Kosciuszko with a ceremonial tomahawk ornamented in silver. (to be continued)

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