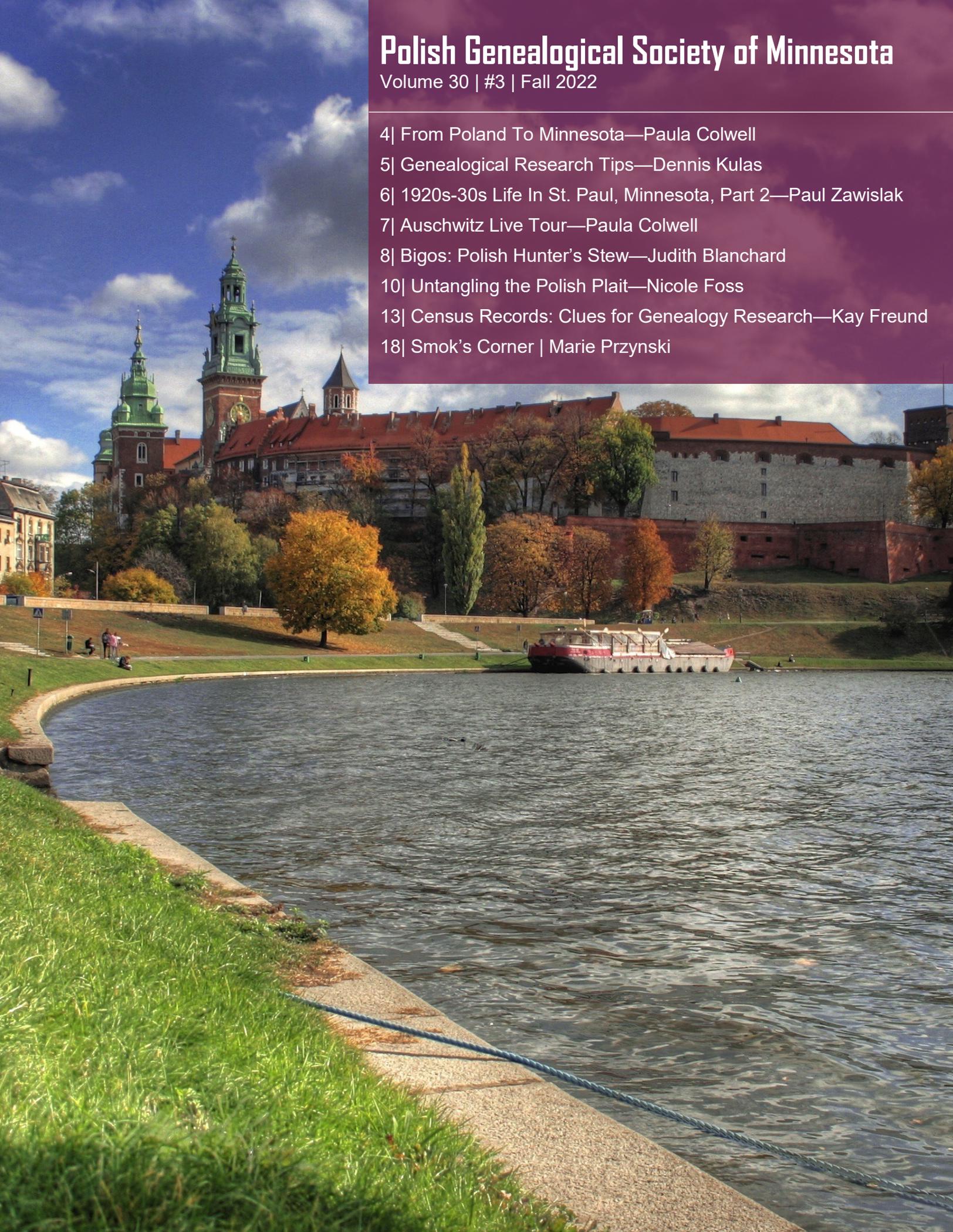


Polish Genealogical Society of Minnesota

Volume 30 | #3 | Fall 2022

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| President's Message—Terry Kita

Welcome to the Fall edition of our newsletter. We will conduct our first 'hybrid' meeting (on-site at MGS and virtual via Zoom) since COVID at the Minnesota Genealogy Center on Saturday, September 10th at 10am. This is our first attempt at this type of presentation. We will continue to use this format for all program meetings originating from the Minnesota Genealogy Center. The October program will originate from Duluth, so it will be online only. Our November meeting will again be a hybrid from MGS. We hope you can join us in-person or online for great presentations and good discussions.

Remember to renew your membership now for only \$25 so you don't miss a thing. Go to www.pgsmn.org, or by mailing a check to the address listed below.

We also want to encourage all of you to take an active part in PGS-MN. We survive and thrive on volunteer power from members like you. Our board and committee people, speakers, newsletter article writers and event helpers are volunteers. We want to increase the number of members who can help. Will you pitch-in?

In January, 2023, we will elect two persons to the board at the annual meeting. We have chairpersons for each of our committees: library/research, membership, newsletter, programs, website and treasurer. Our intent is to have 2+ members for each committee. We encourage members who have an interest to reach out and discuss any volunteer positions.

See you at the programs! Masks are currently optional.

| Renew Your Membership by December 31st

Keep enjoying great membership benefits. Don't miss out on exclusive access to the Members Only content on the PGS-MN website at www.pgsmn.org.

— Membership expiration date is on your mailing label.

— Dues are \$25, an increase explained in the Summer newsletter.

— Renew online, or by sending a \$25 check payable to PGS-MN to: Gary Wolf, PGS-MN Treasurer, PO Box 291, Amery, WI 54001-0291.

Thank you for being a member!

Polish Genealogical Society of Minnesota

- Terry Kita, President@pgsmn.org
- Paula Colwell, VicePresident@pgsmn.org
- Gary Wolf, Treasurer@pgsmn.org
- Rosanne Betley, Secretary@pgsmn.org
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- Steve Wasik, Newsletter@pgsmn.org
- Peggy Larson, Nominations@pgsmn.org
- Terry Kita, Programs@pgsmn.org
- John Rys, Research@pgsmn.org

Our Mission

Since 1991, our society has been assisting Polish-Americans with roots in Minnesota and elsewhere to explore their family history, create interest in Polish ancestry and heritage, promote quality genealogy research, encourage the exchange of genealogical information through meetings, forums and publications, preserve the family and institutional history of Poles in Minnesota and globally, and work with other genealogy organizations that have similar interests and goals.

About Our Newsletter

A publication of the Polish Genealogical Society of Minnesota, a branch of the Minnesota Genealogical Society, and a 501(c)(3) organization per the United States IRS rules.

Questions? Comments?

You can contact us using the email addresses above, or send a general comment/question to pgsminnesota@gmail.com and we will respond as soon as possible.

Cover Images

Front | Krakow, Poland—David Mark, pixabay
Back | Home in Plutycze, Poland—Mzphotos, pixabay

| Fall Program Meetings—In-Person and Online Details Below

All program meetings will be available virtually to all PGS-MN members. The Zoom link will be sent via email approximately one week prior to the event. In-person events listed below.

- Sep 10, 10am at MNGS and via Zoom—A Review of Civil Vital Records of Trzeboś (in Galicia) from 1875-1924 | PGS-MN Library Genealogist Bob Kraska will present an overview of how to search various Galicia records, using the village of Trzeboś as an example. Topics: Trzeboś, Austria/Galicia: Location, size, agriculture and climate. How to search civil records at the Polish National Archives website in Warsaw. Format of civil and church records. Interpreting the civil records. Translation of Latin and Polish notations found in the civil records. Listing of all Trzeboś family surnames extracted from the 1890-1900 birth records. Graphical presentation of the number of birth, marriage and death events. Depicting the variation in event occurrence on a monthly and yearly time scale.
- Oct 1, 10am via Zoom Only—Genealogical Sources at the University of Minnesota-Duluth Archives | , Archivist and Curator of Special Collections at the University of Minnesota-Duluth (UMD) Aimee Brown will discuss genealogical resources available at the UMD Archives, relations who worked or attended UMD, as well as local history collections pertaining to Northern Minnesota. Records related to Polish Americans will be highlighted as much as possible, including information on the records of Gnesen Township, named by Polish settlers for the Poznan province city of Gnesen/Gniezno.
- Nov 5, 10am at MNGS and via Zoom—Genbaza and Indeksy.net: Finding your Ancestors in Central Poland | PGS-MN member Heather Pedersen will provide an overview of Genbaza and indeksy.net. Both are Polish genealogy sites with scanned records. Historically, this area was inhabited by Poles who lived in the Kingdom of Poland under Russia's jurisdiction.

| Missing Branches—Welcome New Members

- Karau, Dean, drkarau@gmail.com, Researching: WROBEL of Lubomierz, Limanowa; WEGLARZ of Lubomierz, Limanowa.
- Knight, Karen, karenfay00@hotmail.com, Researching: WARZECHA; KUKLOK
- Kukielka, Thomas, tjkukielka@comcast.net, Researching: STOKOWSKI, HERONIM of Wies Kocroty Gmina Dmochi Poczta Bialostocki; KUKIELKA, MICHAEL of Krakow Lesser Poland settled in NE Minneapolis, MN; KAWECZKA, MARIA settled in NE Minneapolis, MN; TYMINSKI, ADOLF of Bialostocki settled in NE Minneapolis, MN; SMIGIELSKI, JOSEPH of Piwnicza Piwniczna Krokow settled in Hale Township McLeod County, MN; STOKOWSKI, JULIUS of Wies Koroty Gmina Dmochi Poczta Bialostocki settled in NE Minneapolis, MN.
- Morgel, Terrence, morgelchristine@gmail.com, Researching: MORGEL of Opole settled in Avon or St. Anna, MN; KRUPA of Poland or Germany settled in Avon, MN; PINTOK of Hirschfelde (or) Konova settled in Opole, MN; KUKLOK of Opole settled in Opole, MN; STODOLKA of Hirschfelde settled I Bowlus, MN; KAMLA of Schalkowitz Opole settled in North Prairie, MN.
- Mundy, Jo, jmmundy17@gmail.com, Researching: MICHAELSKI of Poznan settled in Three Lakes, WI; BUDNEY of Ukraine? Settled in Three Lakes, WI.

| From Poland to Minnesota—Paula Colwell

Silesia is now live on the PGS-MN website! If your Polish ancestors settled in central Minnesota (examples are Morrison, Benton, Stearns, Todd County) or in Faribault County along the south central border of Minnesota, it is very likely that they emigrated from Silesia. This new section provides you with an overview of the Silesia geographic area, the culture and the towns where Minnesota Silesians came from, as well as parishes in Silesia where they were baptized, married and buried.

It also provides resources to learn more about Silesia, including many PGS-MN newsletter articles, family stories, and genealogy information. You might also look at the central and southern Minnesota sections of From Poland to Minnesota to learn about the Minnesota towns where Silesians settled and the churches they attended.

If you haven't done so yet, I encourage you to explore the overall From Poland to Minnesota part of the PGS-MN website. The Minnesota section is complete and we now have an overall Poland section as well as Silesia, Kashubia and Galicia subdivisions. For those of you with ancestors from Poznan, we are currently working on a Poznan section, which will be completed this Fall.

We welcome feedback from PGS-MN members regarding From Poland to Minnesota. Many of you may have information from your own research that could supplement the existing content. Let us know if the information is helpful and if you have suggestions to make it even better.

FROM POLAND TO MINNESOTA

A Feature of the Polish Genealogical Society of Minnesota



The Silesians who came to the United States were primarily from the southeastern part of the region, usually known as "Upper" Silesia. The most important city of Upper Silesia is Opole (in German, Oppeln). There is a Silesian group that settled in South Central Minnesota (near the Iowa border) who emigrated from "Lower" Silesia.

| Genealogical Research Tips—Dennis Kulas

I recommend the 1st entry be the source. I began my research about 55 years ago. Unfortunately, I neglected naming the source of information. I had no idea how far I would get into genealogy. I received conflicting information from various relatives.

Looking back, I do not recall who gave me what. And to this date, errors still circulate. Some I've been able to correct, others no. Until you get a paper trail, they are just family rumors; some true, others not. And, like the game of gossip in grade school, the tales get distorted. By the 10th or 12th person there may be no semblance to the original story. This happens in relayed family stories also. So is the story fact or fiction; only research will tell.

Name Searches

Until about 1900 there was no uniform spelling. A family with 12 children might have 14 different spellings for the name. On my maternal side, I have 16 different spellings for the last name. In one church entry I have two spellings for the same name. If your ancestors could not read/write English, whomever entered the name may have spelled it the best they could. And what nationality were they... Polish, English, Norse, what? This may have occurred in the ships log, at port of entry, at the land grant office, at the local church, or anywhere along the line. And how did their penmanship compared to yours? Was it plain? Was it fancy letters, which can be mistaken for another? And the script for a letter may have been completely different for some letters while the same for others.

I had extreme difficulty trying to decipher some terrible handwriting until I got copies of old German handwriting for the years I was researching. All of a sudden the terrible writing took form. It was excellent writing for the period, only formed completely different than our form for the letter today. So if you can't make out a name, I suggest you google old script from that period and the previous script also. Remember, because a new script style may have been introduced at a certain date, those used to the old script may have continual using the old familiar script for another 20-30 years.

On one entry I thought I found another spelling on a land record. I came across a fancy K which I took for a Ke. It was a K with a curly cue on the end of it. Checking other entries later for friends, I came across the same K on names which in no conceivable way could they have a Ke, hence I discovered my error. I'm still trying to correct it. Once it gets down in print, it insists on popping up every now and then. I also included errors/ false rumors and the source of them for whomever else is searching, so they will become aware of it.

Become aware of customs of the country you are researching. I found entries which seemed to contain relevant info, but a parents name was different while the dates, etc. for the children was right on. Fortunately, I filed it in my computer in case I found a connection later. Just because I came across it once is no guarantee I will find it again. Communicating with a relative in Poland I notice one time he referred to a relative as Wojciech and another time as Adalbert. I questioned him on it, and was told it was the same name! In local records they usually list the name in the local laic language while on official records they usually use Latin. Ergo, I finally found my connection. The name may be the same, similar, or, as in the above name, completely different. Best of luck in your researching. — Dennis Kulas, Ancestors Originating from Kashubia and Posań

| 1920's—30's Life in St. Paul, MN, Part 2—Paul Zawislak (Part 1 in Summer Newsletter)

On Maryland street there was a big pond, we would go along the shore of these ponds and see some small holes we would put our arms in these holes deep and come up with a couple of craw fish. When we got enough of them we would get a clean can and put clean water in the can, make a big fire and cook these fish. They were sure good. I would go home and sneak a few potatoes to put in the fire also. We would have craw fish and bakes potatoes. This was all done on the hills on Maryland street.

My dad had a piece of land on, which is now East Shore Drive. He would grow potatoes there and we had to go twice a week to pick potato bugs. We walked back and forth because we never owned a car or a bicycle. Then we would get another quarter from my mother, and the whole bunch of us would all go to the Arcade theater. Everybody would chip in and we would pay one man's fare to get in the show house and that person would open up the back door of the show house. That way, we all got in for one ticket. The rest of our money went for candy. The show house was where the governors restaurant is now.

During the Payne Avenue harvest festival we went with our gang and boy did we have some nice fights with the Italians. We had cops chasing us all over, but they never caught us. Before I forget, where Johnson High School is now, used to be a deep pond there we called Hastings pond. We went skating there with our clamp skates, we had a lot of fun there. While we were at St. Casimir's school the sisters were pretty rough. Many times I got her knuckles on the top of my head. You didn't dare to say anything about this when you got home or you would get a few more cracks from your mother. While I was at St. Casimir's I was an altar boy for four years and I still know every one of the Latin prayers.

Another thing when my mother wanted to have chicken for supper in the morning I would catch about 3 to 4 chickens and would chop there head off with a hatchet and let them go without a head they would jump all over the yard. Then we would put the chicken in very hot water for awhile then take off all the feathers, my mother would do the rest. We also had ducks but to kill them it took two people, one to hold the legs otherwise they would scratch the heck out of your legs, cause you held the duck between your legs, the other person would slice the ducks neck and saved all the blood, my mother made blood soup that was delicious, everything went into the soup like the legs, head, neck,. My dad would crack open the head of the duck and suck out all the brains. At home we also had calf brains to eat mother would fry them with eggs, they were delicious my mother could not make enough of them.



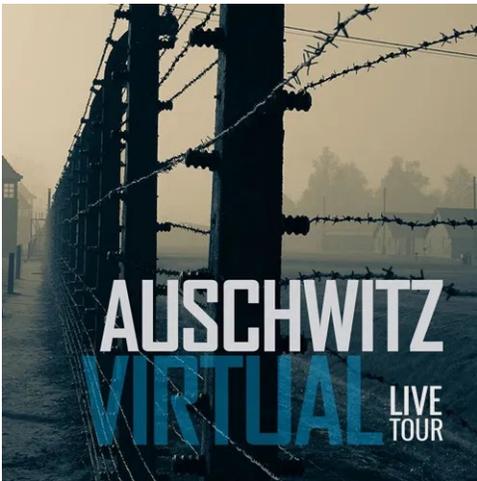
My older brothers and sisters got married in the 1930's. My dad had to quit working, he was sick, so there was not much money coming in to buy food for the table, and other expenses, this was during the last depression, so I quit school and went to work at the 3M company. The little I made I had to give to my mother so she could buy some food for the table. She gave me \$2.00 from my check to spend as I wanted to. I stayed at the 3M company until I went into the service in April 6th 1942. During Christmas season the boys made popcorn and had to string it on a thread, so the girls could put it on the Christmas tree, we the boys were not allowed to see the tree until it was finished. THE END

| About Paul Zawislak—1917-2004

He came from a family of 15 kids. His first two siblings died in the same week in 1903 of diphtheria. After he died, one of his friend's told us that during the war, the three buddies acted as translators for prisoners of war. My Dad spoke Polish, his other friend German and the other one spoke French. My Dad was a Sergeant. He never told us.

Father: Walter (Wladislaw) Zawislak, born in Jodlowa Podparkie Poland in 1872, dies in St. Paul in 1944, arrived around 1885, never comfortable speaking English. Mother: Hattie (Jadwiga or Hedwig) Tarara, born 1879 in Lugnian (Lubiany) Opole, Poland. Her father, Daniel Tarara was one of the founding fathers of St. Casimirs in St. Paul. In 1889 he was living north of Swede Hollow by the railroad tracks. Great Grandparents: From Srbrna Gora, Prysiersk, and Bavaria.

| Auschwitz Live Virtual Tour—Paula Colwell



I recently participated in a virtual tour of Auschwitz (by Zoom), which had a live presenter. The program is called Auschwitz Virtual Live Tour, sponsored by the Center for Holocaust Education of the East Valley JCC. I highly recommend it and am sharing the information with PGS-MN members, in case anyone is interested in participating in the program.

I visited Auschwitz-Birkenau with my sister three years ago, which was very moving for both of us. While touring in person is the most impactful way to experience Auschwitz, this virtual program can also be appreciated by those who do not have the opportunity to physically visit the site.

It was interesting to see the terrain from a large scale perspective - Auschwitz is tucked away in a commonplace rural community landscape. The speaker showed the terrain using Google maps, but he had so much more information to share as he navigated through the area, zooming in and out of specific locations.

This tour is in English and uses historical footage, Holocaust survivor testimonies, and creative virtual tools to help participants better understand the grim reality of Auschwitz. The speaker (Jerzy Wójcik) was excellent. He was well prepared and very skilled in presenting the content. I'm guessing they have other speakers as well who cover the content equally as well. The program is a full two hours, with a limit of 60 participants.

The speaker facilitated open discussion with participants after the presentation, which also was very interesting. The website is www.holocausteducation.center and it seems that they open up the public tours one at a time. When they reach 60 participants, they then open up another tour date. The cost when I attended was \$31 and registration is a smooth process.

| Bigos: Polish Hunter's Stew—Judith Blanchard

Forms of bigos have existed since the Middle Ages. In the 18th century, the poor man started making his version of bigos by replacing costly vinegar with cheaper sauerkraut, and the rest is history. Adding sauerkraut to the dish also allowed them to reduce the amount of meat used, making it more economical. This version of bigos became more common and popular than every other version of bigos in Poland.

There are as many recipes for Bigos as there are cooks, unless you got your recipe from your mom, who got it from her mom. I got mine from Martha Pachnik when I was a volunteer chopper for the PACIM kitchen at the Festival of Nations. Sometimes it varies a bit depending on what I have in the house.

To give you an idea of what is involved in making bigos, here is a recipe from the Polish Heritage Cookery cookbook by Robert and Maria Strybel. It is known as the "Bible." Very few pictures but hundreds of authentic recipes.

Hunter's Bigos

- Dice 1/4 lb. salt pork and 1/4 lb. slab bacon (minus rind) and fry up together into golden nuggets. Remove nuggets and set aside. In drippings, brown lightly 3-4 diced onions. Drain (reserving juice)
- 1 qt. sauerkraut, rinse in cold running water, and allow to drip dry.
- Shred 1 small head cabbage, scald with boiling water, bring to boil, and simmer 5 min. Drain. Combine cabbage, sauerkraut, onions, (mushrooms), and browned salt-pork and bacon nuggets.
- Dice 8 oz. pitted prunes and add to mixture. Cut 1-1/2-2 lbs. pork into small cubes.
- Place a layer of sauerkraut mixture in enameled pot or Dutch oven, add a layer of meat, then a layer of sauerkraut, a layer of skinned, sliced, smoked kielbasa, then sauerkraut, and continue layering until ingredients are used up.
- You will need about 1 lb. kielbasa, and top layer should be sauerkraut. Add 1 c. meat stock or water and cook uncovered on med. heat about 30 min. Then reduce heat as low as possible and simmer 2 hrs. After 1st hr., cover. Stir occasionally to prevent scorching. Cool to room temp. and refrigerate overnight.
- Next day, simmer on very low heat on stovetop or in 325° oven 2-3 hrs. After 1 hr. add 1/2 c. dry red wine and season with Polish pork seasoning, hunter's seasoning or sauerkraut seasoning according to preference. Refrigerate overnight again.

When ready to serve, fill stoneware or other individual heatproof bowls with cold bigos, top each portion with 3 thin slices skinned, smoked kielbasa and a pre-soaked, pitted prune and heat in 350° oven 20-30 min. Serve with rye and/or black bread and Zubrowka (bison-grass vodka) or jalowcowka (juniper vodka).



REHEATING: Bigos is always better the next day. One young Polish cook commented that it is best when it is fried in a shallow cast iron pan. **STORAGE:** You can keep bigos in the fridge for up to a week, or you can freeze it and store it for up to six months. There is a YouTube video entitled, “Watch Ania Make Traditional Bigos. Ania’s Polish Food Recipe #26.” A pleasant young woman takes you through the whole process.

Here’s a few tips that I’ve learned over the years...

- **MEAT:** Generally, three different types including Polish Sausage, bacon, and maybe pork shoulder. Of course, if you have game, put it in. The meat needs to be cut in larger pieces because you want it to have a “chew” after it has been cooking for hours. No matter how sharp your knife is, you won’t be able to cut bacon unless it is chilled or even slightly frozen.
- **CABBAGE AND SAUERKRAUT:** The reason you use both is to cut the sourness of the sauerkraut and bulk up the stew. Be sure you rinse the vinegar out of the kraut.
- **MUSHROOMS:** Usually button mushrooms. Roma Kehne used to go to the farmers market at the end of the day and buy the tired looking mushrooms. She thought they had more flavor (and they were cheaper). You could try cremini or porcini. Or, reconstitute a few dried Polish mushrooms. Add the water you soaked them in, but be careful not to include the water at the bottom of the bowl. Mushrooms should also be cut larger.
- **ONIONS:** The more the better. I like using a sweet onion like a Vandalia.
- **PLUMS OR PRUNES:** These add the sweetness element.
- **SPICES:** Usually, salt, pepper, bay leaf, marjoram, Maggie. Don’t salt the dish until it is nearly done. A lot of salty items go into it. Take the bay leaves out before serving. They, supposedly, can cut a diner’s throat. Maggie is like a Polish soy sauce which is added at the end for a little punch—salty though.
- **TOMATO PASTE:** Maybe use a little at first. The stuff in the tube keeps longer.
- **PORK BOULLION:** Useful in sauerkraut dishes. Can be bought on-line or in Asian markets.
- **RED WINE:** I buy a box of red wine with an inner pouch. It keeps the wine from turning into vinegar between uses.

Now you are armed with the knowledge to make your own bigos. If you are still a little unsure, you may want to try the stew from different kitchens to find the flavor combinations you like. See the ‘Calendar’ page for Booya at St. John the Baptist on Sep 25 and PACIM Soup Festival Oct 30 to try some yummy bigos stew. Also, go to Kramarczuk Sausage Company to order bigos.— Judith Blanchard is the editor of The Polish Update, a listing of Polish events, recipes, traditions (and other interesting things). Sign up for this free service by emailing: judytam@usfamily.net.

| Do You Have a Great Polish Recipe to Share?

We are always looking for great Polish recipes (and family stories) so contact us today and we can include your family story and recipe in a future newsletter! newsletter@pgsmn.org

| Untangling the Polish Plait—Nicole Foss

Beginning in the sixteenth century, a peculiar malady appeared in the medical literature of Western Europe. Assigned the name *Plica Polonica* (“Polish Plait”), after the patients in whom it was first observed by those documenting the phenomenon, the condition was characterized by hopelessly matted hair accompanied by a variety of symptoms. Diseases of the skin, brain, bones, muscles, blood vessels, heart, and lungs could accompany the tangled locks.

Much to the confusion of the attending physicians, however, most patients adamantly resisted the directive to cut off the offending *plica* (*kołtun* in Polish). Instead, patients and their families tended to the *kołtun*, at times offering it gifts such as bread and coins. Some individuals even chose to cultivate a *plica*, transforming smooth, kempt hair by adding wax or sugared wine to it, and twisting and binding it up so the tangle could form unimpeded.

The *Plica Polonica* has a tangled and murky history in Poland, as well as neighboring countries where it was observed, including Lithuania, Ukraine, Bohemia, and Germany. In existence for centuries, its origins have been attributed to many causes—lack of hygiene and “backwardness” of those afflicted; anti-Semitism (at times it was referred to as *Plica Judaica* and Jews were blamed for its spread); lice infestation; a genetic condition in which the hair is particularly brittle and prone to breakage; the conditions in which patients lived (unhealthy environments riddled with sulphurous vapors); or as a secondary symptom of other illnesses.



According to early nineteenth-century English physician Sir George Lefevre, wearing the Polish national costume could even cause the condition! However, an examination of the understandings and practices—not just the hair—of those with *Plica Polonica* reveals a complex system of beliefs around the threat of disease, and how to exercise power over illness in an effort to reverse sickness and elude death. A clue lies in some of the terms used to refer to the illness that could enter into, or arise from, one’s body and tangle one’s hair – *dobrodziejem* or *gościem*, a “benefactor,” “visitor,” or “guest.”

The illness was personified in at least two different ways, depending on the time period and geographic location in which manifested – as an unclean spirit that invaded the body, or as a disease which lay dormant in the body and could be roused into harmful action. Either way, Poles and their Slavic neighbors adopted a practice of calling illnesses by terms of honor, affection, and even kinship - “benefactor,” “good, nice guest,” “aunt,” “godmother.” This arose from a belief that the illness, if treated well, could be pacified and even show kindness in return. The disease was envisioned as having consciousness and a personality that could be easily irritated or angered, resulting in misery for the unlucky human host, and one’s only hope of survival lay in soothing its ire.

While the appearance of a *plica* could be an unwelcome sign of illness brewing, it could also bring hope to someone who had long been suffering with painful bodily symptoms. The tangling and matting of the hair signaled that the disease was making its way out of the body and into the hair of the afflicted. In the resolution of an illness, the “guest” sought the top of the body, eventually making its home in the hair rather than the bone, skin, or organs.

Because the kołtun could be not only both symptom and cure, but also a prophylactic working to prevent disease, it was often actively created and encouraged. Washing the hair with sugared wine or a decoction of periwinkle (*Vinca major*) or club moss (*Lycopodium clavatum*); putting wax into the hair; or cutting pieces of hair from the front, back, and sides of the head and making a solution from boiling nine aspen tree tops and applying it to one's torso and throat were all methods to form a kołtun.

Plicas could also form when the disease, lying dormant in the body, was angered either by denying its cravings (for specific foods, for example), or exposing it to food, drink, or smells that it loathed. In these cases, the appearance of the tangle was accompanied by the appearance of the disease and its torturous symptoms, and so efforts were made to satisfy cravings when they arose. A Polish colloquialism explained the disgust that arises in an individual in response to certain foods or drink by saying, "his kołtun does not like this or that."

From the time a kołtun formed (whether invited or not), great care had to be taken to avoid further agitating the illness. The guest was flattered and appealed to through the offering of bread, sugar, salt, and money – for example, coins might be placed in the plica. Combing the hair was avoided, as it was seen as worsening the symptoms, which could include a headache that felt as though a nail was being driven into the head.



Favorite foods were consumed, as this was believed to soothe the guest and put it to sleep. Methods of healing the tangle included sprinkling it with holy water, applying starch and comfrey compresses, or placing hair on it that had been cut from a healthy person in the same place that the tangle was growing on the patient. In the majority of cases, the tangle was allowed to grow unimpeded, with the duration varying across time and region. In some places the kołtun was worn for sixteen Sundays; in others, a year and six Sundays.

Strict protocols governed how it was removed, whether cutting with scissors in which the blade was held backwards, an axe, a hot iron, or a stone, as well as when it was cut—during a new moon or at Easter were considered auspicious times. The tangle should be cut from the back of the head, never from the front. To remove the plica incorrectly was to risk angering the disease, and suffering its mortal revenge.

Once the tangle was safely removed, another set of rules dictated its disposal. The kołtun might be buried beneath a willow or oak tree, or hidden within an anthill or a lilac. Beforehand, it was often placed in a small bag along with a coin and piece of bread, or put into a pot with bread, sugar, and money, and covered with a clay lid. The bag might be hidden in a dry place, while the pot should be buried under an apple tree.

In some cases, the tangle was wrapped in cloth with a coin and carried on the body of the healed person until Easter, then sprinkled with vodka and buried or hidden under a rotted willow tree. Another method of disposing of a kołtun was to throw it onto a road (preferably one that was rarely traveled), or toss it into the bushes.

One of the more detailed protocols specified that the plica should be removed with hot scissors, wrapped around copper money, and then thrown into the ruins of an old castle where evil spirits dwelt—whoever opted for this method should run home quickly afterwards, without looking back. Finally, a kołtun could be burnt and the ashes spread, encouraging the disease to disperse.

In a time and place when reliable medical care was virtually non-existent, people came up with ways to contend physically, mentally, and spiritually with a variety of illnesses. In parts of Eastern Europe, this involved identifying the specific “behaviors” and “preferences” of maladies, and using this knowledge to manage, appease, and cure the diseases.

When outsiders arrived in Poland and other regions in which the plica was commonplace, they were horrified by what they saw as unhygienic and “backward” practices. But for the people who maintained and even encouraged the kołtun, they were taking matters into their own hands by exercising control over their health through “befriending” their illnesses.

In situations where there were few viable options, the choice to view a dangerous illness as an “invited guest” gave the host a modicum of control compared to remaining powerless in the face of an uninvited invader.

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Images

- Woman with kołtun, 18th century (courtesy of <https://enowiny.pl/>).
- A concoction of *Vinca major* (periwinkle) could be used to form a kołtun (courtesy of nohat.cc)

| MGS Hoffman Library—PGS-MN Books, Maps, Research Help and More

Plan a visit to the MGS Library to access our collection of books, maps and other items for your genealogical research. The library will be open EXTRA HOURS after the North Star Genealogy Conference. Sunday, October 9th from 12pm-4pm. Also, A PGS-MN member staffs the Library the first Saturday of each month from 10am to 4pm, and each Thursday from 4pm to 8pm. Using the library is FREE because you are a PGS-MN Member! Plan your research day at www.mnngs.org and call before you go. (651) 330-9312

| Census Records: Clues for Genealogy Research—Kay Freund

A key source of information for genealogists is census records (Federal, State and Territorial). They provide a detailed picture of a family with names, relationships, ages, marital status, occupation, and more.

U.S. Federal Census

Historical Background: It has occurred every ten years (decennial census) starting with 1790 to the most recent in 2020. It is the U.S. Census Bureau that is responsible for administering the census, but individual census records from 1790 to 1950 are maintained by the National Archives and Records (NARA). To make research of these records accessible, they've been microfilmed and genealogy websites like Ancestry.com, Archives.com, FamilySearch.org, FindMyPast.com and MyHeritage.com have digitized and indexed them.

72-Year Restriction: The U.S. government will not release personally identifiable information about an individual to any other individual or agency until 72 years after it was collected for the decennial census. Thus, the 1950 U.S. Census was just released in April 2022.

Destroyed or Lost Records: As with many historical records, there are instances where they have been destroyed or lost. Most of the 1890 Federal Census was destroyed in a fire. Large portions of the 1790 and 1810 Federal Census records have been lost.

Territorial and State Census

Most states have conducted Territorial or State censuses. Territorial censuses were conducted in various years. State censuses were generally every ten years, in years ending in "5". The Territorial and State census records complement the Federal records done every ten years, in years ending in "0". The 1885 and 1895 State censuses are very helpful due to most of the 1890 U.S. Census being lost in a fire.

Territorial censuses in Minnesota were taken in 1849, 50, 53, 55 and 57. After Minnesota statehood in 1858, Minnesota State censuses were taken in 1865, 75, 85, 95 and 1905. The Minnesota Historical Society and major genealogy services have digitized and indexed the Minnesota Territorial and State census records. Wisconsin undertook territorial and states censuses in 1836, 38, 42, 46, 47, 55, 65, 75, 85, 95, and 1905. South Dakota undertook state censuses in 1885, 95, 1905, 15, 25, 35 and 1945. Digitized and indexed records of censuses from Wisconsin and South Dakota can be found through the major genealogy services.

Search Tips

Census records contain many clues for genealogists. With the input of limited information (name and place/state) on major genealogy websites, you can be quite successful in finding the census records of your ancestors. However, there are times when your search isn't successful. Keep in mind, there can be errors in the census information for various reasons, which can impact your search for the records. If you are confident someone lived in a certain district for a particular census year, but you are unable to find the family in a surname search, look for other relatives/ names in that district. Once you find someone, start reading individual records line by line. The person's name may have been misspelled by the census taker (language barriers, etc.) or the name was written with a different spelling. Errors in census records cannot be corrected as they are "historic data". But there may be an opportunity with the genealogy services to add a note explaining an error. That will help other researchers.

Below is the 1885 Minnesota State Census Record for my great-grand parents. I was unable to find it due to the last name spelling being written incorrectly (starting with the letter G – transcribed as Geneoski, instead of J – correctly spelled as Janiszewski). The first names of the members of the family (Frank, Amelia, Mat, George, Stephen, Valentine, and Felix) are correct. The key message is to keep trying different ways to refine your Census Record search as information originally documented may have been misspelled.

Page No 4
 Schedule 215 Inhabitants in Royal in the County of Lincoln
 State of Minnesota, enumerated by me on the 21st day of May 1885.
 District Office Wilda Charles Lane Assessor.

Name of every person whose residence was in this family on the 1st of May, 1885.	DESCRIPTION.					Place of Birth, naming State or Territory of U. S.; or the Country, if of foreign birth.	PARENTAGE.		CONDITION. Whether deaf and dumb, blind, insane or idiotic.	Served as a soldier in Federal Army during rebellion.
	Age at last birthday, or under one year by months and days	Sex (M or F)	Color (W, B, O, C, P)	Place of Birth (U, F, C, O, P)	Place of Birth (U, F, C, O, P)		Father of foreign birth.	Mother of foreign birth.		
Ross <u>Frank</u>	44 <u>48</u>	M <u>M</u>	W <u>W</u>	Poland <u>Poland</u>	1 <u>1</u>	1 <u>1</u>				
Sarah <u>Tekyer</u>	45 <u>48</u>	F <u>F</u>	W <u>W</u>	Poland <u>Poland</u>	1 <u>1</u>	1 <u>1</u>				
Alb <u>"</u>	22 <u>25</u>	M <u>F</u>	W <u>W</u>	W. S. <u>W. S.</u>	1 <u>1</u>	1 <u>1</u>				
Travis <u>George</u>	29 <u>29</u>	M <u>M</u>	W <u>W</u>	Poland <u>Poland</u>	1 <u>1</u>	1 <u>1</u>				
Amelia <u>"</u>	26 <u>26</u>	F <u>F</u>	W <u>W</u>	" <u>"</u>	1 <u>1</u>	1 <u>1</u>				
Mat <u>"</u>	8 <u>8</u>	M <u>M</u>	W <u>W</u>	W. S. <u>W. S.</u>	1 <u>1</u>	1 <u>1</u>				
George <u>"</u>	6 <u>6</u>	M <u>M</u>	W <u>W</u>	" <u>"</u>	1 <u>1</u>	1 <u>1</u>				
Stephen <u>"</u>	3 <u>3</u>	M <u>M</u>	W <u>W</u>	Ill <u>Ill</u>	1 <u>1</u>	1 <u>1</u>				
Valentine <u>"</u>	2 <u>2</u>	M <u>M</u>	W <u>W</u>	W. S. <u>W. S.</u>	1 <u>1</u>	1 <u>1</u>				
Felix <u>"</u>	0 <u>0</u>	M <u>M</u>	W <u>W</u>	" <u>"</u>	1 <u>1</u>	1 <u>1</u>				

Federal Census Record Questions by Year Summary

Each year the questions asked on the census forms were slightly different. Some years have unique information that is very helpful for genealogists (such as 1900 when data was collected on “mother of how many children and how many children living”).

To help identify which years certain questions were asked in the U.S. Census records, I have created a “Federal Census Record Questions by Year Summary”. (See next page.) This summary only includes a partial listing of questions on each Federal Census between 1870 and 1950.

Based on the type of data the question provides, I have categorized them into four categories: (1) General Information, (2) Marriage and Number of Children, (3) Birthplace and Native Language Spoken, and (4) Immigration and Naturalization. This summary provides a one-page snapshot of key genealogical information contained in the U.S. Federal Census reporting.

Federal Census Record Questions by Year Summary*

	1870	1880	1890	1900	1910	1920	1930	1940	1950
GENERAL INFORMATION									
Name	X	X	X	X	X	X	X	X	X
Relationship to head of the family		X	X	X	X	X	X	X	X
Age (at last birthday)	X	X	X	X	X	X	X	X	X
Date of birth				X					
Birth month for children under one year old	X	X							X
Sex	X	X	X	X	X	X	X	X	X
Single, Married, Widowed, Divorced		X	X	X	X	X	X	X	X
Color or Race	X	X	X	X	X	X	X	X	X
Profession, Occupation, Trade, Job Title	X	X	X	X	X	X	X	X	X
MARRIAGE AND NUMBER OF CHILDREN									
Was the person married within the last year (which month)	X	X	X						
How many years has the person been married				X					
Number of years in present marriage					X				
Age at first marriage							X	X	
Mothers: how many children has she had			X	X	X			X	
Mothers: how many children are living			X	X	X				
BIRTH PLACE AND NATIVE LANGUAGE SPOKEN									
Place of birth (state or country)	X	X	X	X	X	X	X	X	X
If foreign birth, is the person a citizen								X	
Person's mother or native tongue						X		X	
Was the person's father of foreign birth	X								
Was the person's mother of foreign birth	X								
Person's father's place of birth		X	X	X	X	X	X	X	
Person's father's mother tongue						X			
Person's mother's place of birth		X	X	X	X	X	X	X	
Person's mother's mother tongue						X			
Can the person speak English?			X	X	X	X	X		
What language does person speak (if not English)?			X		X				
Language spoken in home before coming to the U.S.							X		
IMMIGRATION AND NATURALIZATION									
What year did the person immigrate to the U.S.				X	X	X	X		
How many years has the person been in the U.S.			X	X					
Naturalization status if foreign born (naturalized or alien)			X	X	X	X	X		X
If the person is naturalized, what year						X			
* Partial listing of questions on each Federal Census									

Other Resources

- Census Bureau – www.census.gov/history (Tabs: “Genealogy”, “Through the Decades” and “FAQs”)
- Minnesota Historical Society – www.mnhs.org (“Research” Tab) has a good search for locating Minnesota Census Records (Territorial and State). For the first, middle or last name, you can refine your search (‘starts with’, ‘contains’, ‘ends with’, ‘is exactly’ or ‘sounds like’). In the ‘Place’ box, you can choose any, some or all counties. You can also select a single date or range.
- Iron Range Research Center – www.ironrangeresearchcenter.org contains several different records in Minnesota. The main record I look for is ‘Naturalization’. However, you will have to order it.
- Ask your local library if they have subscriptions for genealogy sites. Most charge a fee, but there are some free sites once you register. They’ve developed good search engines for finding Census Records.

Dive in and start exploring the census records. You may be surprised as to what information you find to expand your genealogy research!

| Calendar (Send Items to newsletter@pgsmn.org)

- Sep 1—Oct 1: An Interrupted Childhood-Polish WWII Survivors in Minnesota is a photographic tribute to Polish WWII refugees who settled in Minnesota. It is the second installment of MPMS's Kalejdoskop Polski MN, a multi-year project about Polish post-WWII immigrants in Minnesota. More: www.pamsm.org
- Sep 10, 10am—PGS-MN Monthly Program Meeting: A Review of Civil Vital Records of Trzeboś (in Galicia) from 1875-1924 (in-person and online)—Link emailed to members before the meeting. More: www.pgsmn.org (Members can also watch archived recording.)
- Sep 16—18: Polish Genealogical Society of America 2022 Conference (Virtual) featuring 6 Informative Lectures – Getting More from Genealodzy.pl – the Little Known Databases, Navigating Szukaj w Archiwach – Unknotting the Knots, Russian Partition Discoveries – Beyond Family Search, The End of Serfdom – Impact on the Records, Maps for Family Research – More Than Geography, Nazi Occupation of Rural Poland – History and Remembrance. More: www.pgsa.org
- Sep 23—25, 11am ‘til Gone: St. John the Baptist Booya—For 91 years, different generations of the same family have prepared “Booya” over a wood flame in a cast iron pot at St. John the Baptist Catholic Church in New Brighton. (St. John’s was established as a Polish parish in 1902.) Booya begins at 11am and take-out sales opens at Noon. Go early, this event always sells out. More: www.stjohnnb.com
- Oct 1, 10am—PGS-MN Monthly Program Meeting: Genealogical Sources at the University of Minnesota, Duluth (online meeting)—Link emailed to members before the meeting. More: www.pgsmn.org (Members can also watch archived recording.)
- Oct 2—10am-5pm: The 2022 Smaczne Jablka Festival celebrates Winona’s unique Polish Kashubian heritage. This event is free so please come & join us for a silent auction as well as Polish food like pierogis, golabki & beer, squeezing fresh apples, baking demos, arts & crafts, children’s activities, and live entertainment. Morrison Annex-Polish Museum, 363 East 2nd St., Winona.
- Oct 7—8: The 15th Annual North Star Genealogy Conference. Plan to ‘virtually’ attend two days of diverse online presentations in the comfort of your home! Including a special 6 October pre-conference program. 23 breakout sessions for beginning to advanced family history enthusiasts taught by leading genealogists from around the US. More: www.mngs.org
- Nov 1—Independence Day, Poland: Bog, Honor, Ojczyzna (God, Honor and Fatherland)
- Nov 5, 10am—PGS-MN Monthly Program Meeting: Genbaza and Indeksy.net. Finding your Ancestors in Central Poland (in-person and online)—Link emailed to members before the meeting. More: www.pgsmn.org (Members can also watch archived recording.)
- Nov 6, 11am—PACIM Soup Festival, Kolbe Hall, Holy Cross Church. More: www.pacim.org
- Nov 26—European Christmas Market, Union Station, St. Paul (4 weekends 11/26-12/19/2022)
- Dec 11, 4:30pm-9pm—PACIM Wigilia, Kolbe Hall, Holy Cross Church. More: www.pacim.org



Polish Genealogical Society of Minnesota

A Branch of the Minnesota Genealogical Society
 1385 Mendota Heights Road, Suite 100
 Mendota Heights, MN 55120
 www.pgsmn.org

Membership Application

Membership fee is \$25 for one year, ending December 31. Membership includes a subscription to the PGS-MN newsletter and free access to the Minnesota Genealogical Society Hoffman Research Library in Mendota Heights.

Thank you for helping to preserve and foster interest in Polish heritage!

<p>_____ New Member \$25</p> <p>_____ Renewing \$25</p> <p>_____ Donation</p>	<p>Make check payable to: Polish Genealogical Society of Minnesota</p> <p>Mail form and check to: PGS-MN Membership c/o Gary Wolf, Treasurer P.O. Box 291 Amery, WI 54001-0291</p>
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Name _____ Date _____

Address _____

City _____ State _____ Zip _____

Phone (with area code) _____ Email (*Will be used to send program notifications and renewal reminders.*) _____

PGS-MN endeavors to connect individuals researching their family roots. If information is included in the chart below, it will be published, along with your name and email, so other researchers can contact you. Adding information in the chart below indicates your acceptance of this release of information through both digital and paper formats by the Polish Genealogical Society of Minnesota.

Polish Surname(s) Currently Being Researched	Location in Poland Where Surname Originated	U.S. Location Where Immigrant Settled

| Smok's Corner—Musings by Marie Przynski

I'm Still basking in the air conditioning as I look out the window onto the brilliant sunshine, enjoying the remaining days of summer.

I have continued with Duolingo to increase Polish language skills, worked on the family tree (sharing with two cousins that have more than a passing interest – hopefully new researchers in the fold), I have been adopted by a cat (refused to leave the front porch – no chip, nothing on Lost Pets and other websites), and trying to figure out why cell phone won't charge. Ultimately, wandering off to purchase a newer version, and discovering all new hidden fees.

I have continued to stream several genealogical webinars – and am truly amazed at the number that are out there; covering all sorts of things from grave locations to DNA, how to research female ancestors, and even listened to a seminar about Displaced Persons (DP) – not only from World War II but also during other waves of immigration.

The sad part is how DP morphed in “dumb polak” and it wasn't until the next generation, when immigrants were considered to have assimilated into the population that the term fell into disuse. The newest version of the derogatory concept is the reporting that recent immigrants are telling Polish Americans (2nd and 3rd generations) that they are not Polish. Truly unfortunate that we have these antagonisms within our Polish communities.

Many have become what is termed “invisible Pole”- others don't see you as belonging to a Polish community. Currently there is a project at the London School of Slavonic and East European Studies to tackle this issue.

This project explores how people of Polish heritage, brought up in communities with a strong patriotic, anti-communist and catholic character feel about their identity after the arrival of Polish immigrants who are unfamiliar with the working of these “different” Polish communities. They have found that many have engaged with their Polishness through travel, events, media access, and the ability to purchase Polish products (food, household items, etc.). Hospitality is the key to these interactions.

Project participants have reported that they found it annoying when Polish immigrants would call them American or English, negating their “Polishness”, others reporting a growing divide between “old” and “new” Poles, and the lack of interest of non-immigrant young Poles with a lack of interest in Polish history and heritage, and further affecting their involvement with the immigrants. The project provides research resources documenting these aspects and encourage others to explore.

All of us are influenced in a myriad of ways by family, friends, community, and history – we all have a unique Polish heritage. Many of us share those memories and have specific events that are essential parts of our heritage, whether you're an immigrant or 4th generation.



We all identify with our Polish ethnicity, and we should share our commonalities with respect to our differences. I believe we would be better served if we celebrated our Polish culture, tradition, and heritage with each other. Ethnic heritage continues to matter deeply.

So now off to the Minnesota great get-together. MPR during its radio broadcast put out that iPierogi had a food stand with great pierogi, but that the winner was the blintz (crepe) with a creamy cheese topping that was to die for. Will be checking it out. Another way to support my Polish heritage, and a Polish business at the same time. Hopefully it won't get to hot, and the crowds will be at a dull roar.

Looking forward to several upcoming webinars – a number have been posted on PGS-MN Website and Facebook page, and are being updated frequently.

With the coming of fall, and the stores having been decorated for Halloween for all of August, I recall that Halloween celebrations are an American thing. Its just starting to catch on in Poland, but there is much greater connection to November 1, All Saint's Day. This is an official public holiday, and Poles gather at cemeteries with flowers and candles to commemorate, remember their loved ones and pray for their souls. It is said that the idea of All Saint's Day extends back to the 4th century, but other indicate that it's even older, and connected to "All Martyrs" from 270 BC.



Halloween, Warsaw, Poland—Paula Kosinska, Pixabay

Moving from this holiday, November 11th, is Independence Day in Poland. This commemorates the restoration of Poland's sovereignty in 1918, after 123 years of partitions.

Many countries commemorate Armistice Day on November 11th, and all are intertwined and related – the end of World War I.

Poland remembers the tragedy of war, those who fought a terrible battle and the celebration of its restoration as a sovereign state.

The kids and I will be looking forward to St. Nicholas Day on 12/6 – the traditional start of the Christmas season.

St. Nicolas leaves fruit and pierniczki (gingerbread cookies – my favorite), although it's said he leaves them in shoes, hung stockings or under pillows. I'll have to hang my stocking high as I think my canine companions might take a liking to them also.

| Renew Your Membership by December 31st

Keep enjoying great membership benefits. Don't miss out on exclusive access to the Members Only content on the PGS-MN website at www.pgsmn.org.

— Membership expiration date is on your mailing label.

— Dues are \$25, an increase explained in the Summer newsletter.

— Renew online, or by sending a \$25 check payable to PGS-MN to: Gary Wolf, PGS-MN Treasurer , PO Box 291, Amery, WI 54001-0291. Thank you for being a member!



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