

**THE LIFE OF  
JAN JASKINIA**

**September 13, 1834, to July 5, 1907**

**WITH**

**THE JASKINIA FAMILY  
IN POLAND  
1671 to 1890**

**Thomas Sajwaj  
2006  
2<sup>nd</sup> edition**

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**by**

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## **DEDICATION**

This family history is dedicated to Jan (John) Jaskinia. He was a remarkable man who accomplished, probably, more than any other family member, not only for himself, but more importantly, for all of the generations of his descendents.

Jan had the personal fortitude and strength of character to uproot his established life in mid-19<sup>th</sup> Century Poland, leave all that was familiar and comfortable, and come to America, a country that was largely strange and unknown to him and his family. That, in itself, was no small feat.

In America, he traveled over a large part of this country at a time when travel was not fast or easy. He tried big city life in Chicago, the Wild West of Texas in the 1870s, homesteading in Arkansas and Missouri, and finally carpentry in the big city again, that time in Kansas City. Along the way he married three times, fathered 17 children, acquired three step-children and one adopted daughter, and lost two wives and several children tragically. When he died, his widow, his remaining children, and their grandchildren were well established in Kansas, Missouri, and Texas.

Jan bettered his family economically, and he became a land owner. He, also, spoke three languages. All of this was a remarkable achievement for a man born a peasant in 19<sup>th</sup> Century Poland.

More importantly, he spared his sons, his daughters, and their descendents the violence, brutality, misery, poverty, and repression that Eastern Europe suffered over the last 150 years.

Jan, in all, was a singular man, who should not be forgotten.



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## FOREWORD

This history uses the Polish given names of *Jan* for John Jaskinia and *Katarzyna* for Catherine, his first wife. Since both were Poles who were born in Poland, we can safely assume that their parents gave them Polish first names at birth.

The Jaskinias and all of their relations by marriage are only one large family. This statement is true, at least, in the United States, because all Jaskinias, in all variations of the family name, are descended from one man, Jan Jaskinia. He came to America from Poland in 1873, and no other person with the Polish surname of Jaskinia is known to have come to America. The exceptions were a few individuals, found in census records, who appeared to be unrelated, non-Polish individuals.

There appeared to be no Jaskinias left in Poland. There are a small number of Jaskinias in Germany and France, who may be distantly related to Jan. Also, it is almost a certainty that there are distant relatives, by marriage, still living in Poland.

Jan, then, is the heart and most important figure for the extended Jaskinia family in America and quite possibly the world. He achieved this position, in part, by siring many children and by his economic success. He fathered 17 children, and raised three stepchildren and a granddaughter, most of whom raised their own families in Texas, Missouri, and Kansas. Along the way, he worked hard to raise his status from a landless peasant in Poland to a property owner in America, and to provide enough income to care for his many children.

There are several family members named Jan or John Jaskinia that appear in this family history. It was a popular name in the family, and occurred in several generations. To help distinguish the Jan Jaskinia, who is the subject of this history, from the others, he is referenced as *our* Jan Jaskinia.

This biography of our Jan Jaskinia begins with a brief overview of the part of northern Poland, where Jan was born. Part II reviews what is known about Jan's birth in 1834, his parents and sisters, and his marriage and children with his first wife, Katarzyna Błażek. It continues with the marriages and children of Jan's second and third wives, Anna and Petronela Nowacka, and concludes with his death in Kansas City, Kansas, in 1907.

The branches of the Jaskinia family that arose from Jan's three sons by his first wife, Katarzyna Błażek, have been well documented by Susanna Moczygomba Sheppard, Janet Wise-Eiskina, and Terri Eiskina. That material is not repeated here. Please see the references to their genealogical works in the *References* section at the end of this history.

The third section of this volume provides the known history of the Jaskinia family in Poland. It begins in 1671, and continues through 1890. Part IV provides what is known about the family that remained in Poland after Jan's departure. Specifically, it overviews his aunts, uncles, and known cousins.

Part V provides material concerning the family of Katarzyna Błażek, Jan's first wife. It starts with her parents and siblings, and then traces her roots back to 1757. The final part of this family history reviews a small amount of material that pertains to a Jaskinia family that lived in the early 1800s in the area of southwestern Poland known as Silesia. This Jaskinia family probably was unrelated to our Jan Jaskinia.

This volume is intended to be part of a larger family history. The next volume, *The Children of Jan Jaskinia*, will focus on the children of Jan and their families. It will provide material on the Bartkoski, Campbell, Cichacki, Jaskinia, Jaworski, Laskowski, Rudy, Squire, and Taszewski families.

A third volume will provide expanded histories of the Laskowski and Oszmain families. Stanisław (Stanley) and Antoni (Anthony, Tony) Laskowski, and Kajetan (no English equivalent) and Władysław (Walter) Oszmain, all cousins, came to America from the same area of eastern Poland at the beginning of the 20<sup>th</sup> Century. They married, and established families in Kansas City, Kansas. Material will be presented on their Polish origins, their marriages with the Jaskinia family, and the children of those marriages.

A fourth volume will focus on the Ordyk and Sajwaj families and on the families that descended from them. Marcin (Martin) Ordyk and Łukasz (Lucas, Luke) Sajwaj came to America independently in 1905.

I am a great-grandson of Jan Jaskinia, via his marriage with Petronela (Petronella) Nowacka. One of their daughters, Martha, married Stanisław Laskowski, in Kansas City, Kansas, in 1915. One of Martha and Stanisław's daughters was Ann, who married John Sajwaj in 1939. John was the son of Łukasz Sajwaj and Anna (Ann, Anne) Ordyk, a daughter of Marcin Ordyk.

My goal has been to compile an accurate and complete family history from many fragmented sources. I am not, however, a professional genealogist, nor an authority or expert on Polish history, politics, culture, or customs. I can not speak or read Polish, and my translations of it are rudimentary at the very best. Given these limitations, the reader can *not* assume that everything stated in this family history is wholly accurate and free of error.

Therefore, this genealogy for Jan Jaskinia is, at least, incomplete, and parts of it are likely to be inaccurate. Certainly, it is missing important material. Accordingly, I welcome all comments, criticisms, and corrections, no matter how small. Please feel free to contact me.

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## **CREDITS AND APPRECIATIONS**

This history of Jan Jaskinia could only have happened with the help of a lot of people. No one person alone could have done the research for this family history.

In particular, the extensive work accomplished previously by Susanna Moczygemba Sheppard (2002), Janet Wise-Eiskina (1999), and Terri Eiskina (1992) was invaluable. Their comprehensive research established a foundation of material upon which this history of our Jan Jaskinia is based. A great debt is owed to them.

There are many other family members who contributed valuable material. Mary Laskowski Holek, Charley and Anna Laskowski, Ed and Theresa Jaskinia, Helen Jaskinia Rapstine, Albert and Maggie Jaskinia Mutz, Ann Laskowski Sajwaj, Dennis Eskina, and Rose Pawełek Titzman are only a few of the individuals who made this history more accurate and complete.

The invaluable Polish church records, extensively cited in this history, were obtained through the generous services and assistance of the Church of Jesus Christ of Latter-Day Saints, located in Salt Lake City, Utah. The Chattanooga branch of the Church's Family History Library equally provided invaluable assistance. Without these resources of the Mormon Church, finding the Jaskinia family ancestors in Poland would have been impossible.

Serious appreciation is also due for William F. (Fred) Hoffman of the Polish Genealogical Society of America. Fred's generous assistance with family names was invaluable. His assistance and contributions are documented in the email section (pages 248 to 263) of this family history.

Last but certainly not least, my wife's patience and support are most appreciated, especially when she realized that three more volumes were forthcoming.

## **THIS REVISION AND THE USE OF THIS FAMILY HISTORY**

The first draft of this genealogy of Jan Jaskinia was prepared in 2002, and was distributed in December of that year. It was only an initial draft, and was sketchy and incomplete.

This revision has much more content. Since December, 2002, more material has been found about the Jaskinia family in Poland and Texas, especially in the 19<sup>th</sup> Century. The first draft suggested that only a few Jaskinias were left in Poland after Jan and his family moved to America in 1873. That suggestion was only partially correct. It was now clear that Jan left several aunts and uncles, and some cousins. Part IV of this revision provides the available material about them. In particular, what is known about Jakub Jaskinia, apparently an uncle of our Jan Jaskinia, is described. Jakub and his wife, Anna, appeared to have lived exemplary lives.

More material is also included for Jan's time in Texas, Arkansas, and Missouri.

There is a new section concerning the Błażek family. There was no information in the earlier version of this family history about the family of our Jan's first wife. There is also a brief, new section on a family in Silesia with the *Jaskinia* surname.

Many factual errors in the 2002 draft have been corrected. For example, the birth year of Anna Jaskinia Jaworski was erroneously given as 1890. She was actually born in 1884. Similarly, it was stated that our Jan's great-grandfather, Andrzej Jaskinia, was a land owner in the late 18<sup>th</sup> Century. This inaccurate statement was based on my misunderstanding of the *West Prussian Land Register of 1772-1773*. Andrzej may or may not have been a land owner.

A third area of improvement is the inclusion of key documents, such as, church and civil records. Where the actual documents are not included, references are cited for them.

Another improvement is the replacement of American versions of Polish family and place names with their Polish spellings. For example, Dzierzazno became Dzierżążno, and Jozef became Józef.

Finally, the organization of the material has been changed to make it more readable. A host of elaborations have been provided, and corrections of spelling and grammatical errors have been made.

My purpose of this history is to help keep alive our family history. Permission is given to those who wish to use this material to further that purpose without financial gain.

I request, though, that this history be cited as a source of any material used from it. I also request that citations be made to those who contributed to this history, specifically,

Susanna Moczygamba Sheppard, Janet Wise-Eiskina, Terri Eiskina, and the others cited in the *Credits and Appreciation* section of this history.

The first edition of this book was issued in April of 2006. This second edition was issued in October, and corrected a small number of factual and typographical errors. The corrected factual errors were:

- (1) On page xxviii, one of Martha Jaskinia's children (Mary, 1917) was omitted from Table 3;
- (2) On page 38, Magdalena [Maggie] Jaskinia Mutz was misidentified as the daughter of Bernard [Ben] Jaskinia. She is, in fact, the daughter of Vincent Jaskinia, Ben's younger brother.
- (3) On page 60, the reference to Jan and his family's travels from Chicago to Panna Marie was revised. Texas railroad maps for the early 1870s indicated that the journey could not have been made solely by train, but instead by a combination of train, wagon and maybe boat.
- (4) On page 65, material was added that guessed at the date of Katarzyna Błażek Jaskinia's death.
- (5) On line 3 of page 141, the estimated year of Andrzej Jaskinia's birth was mistyped as 1835, and should have been 1735; and
- (6) On page 227, the home of Paul Jaskinia's second wife, Marie Wegenka, was mistakenly given as Leavenworth, Kansas, when she was actually from St. Joseph, Missouri.
- (7) Index references for page numbers for Maggie Jaskinia Mutz, Bernard [Ben] Jaskinia, and Vincent Jaskinia were corrected on pages 328, 330, and 335, respectively.
- (8) On page 335, Maggie was also misidentified as the granddaughter of our Jan Jaskinia, when she is actually a great-granddaughter. A similar error was made on page 338 for Helen Jaskinia Rapstine.

## IMPORTANT NOTES

### SOURCES

The material, used in this history, came from primary and secondary sources.

Primary sources are specific church and civil documents and recollections by individual family members. Documents are records that pertain to specific events for specific individuals. Examples are birth and baptism records, marriage certificates, and death and funeral records. The more important of these records are embedded in the text of this history. Other documents and sources can be found at the end of this family history.

Personal visits with relatives also provided material from their memories.

Secondary sources are someone else's research effort. Examples are the excellent genealogical histories of the Jaskinia family prepared by Suzanne Moczygamba Sheppard, Janet Wise-Eiskina, and Terri Eiskina. Sources are cited in parentheses with the authors' names and dates of publication or communication. A listing of sources and references is provided at the end of this history.

This family history relied heavily on church records from Poland and America. Most were found on microfilms that were obtained from the Family History Library (FHL) of the Church of Jesus Christ Latter Days Saints (LDS). A citation to the FHL microfilm is given for each record, except for those obtained directly from a church or civil office.

### FACTS AND GUESS WORK

This family history contains known facts, likely facts, and educated guesses. Known facts are established by documents that are very likely to be accurate, such as, church and civil records. Such known facts are clearly identified in this history. It should be remembered, though, that church and civil records may contain errors, especially when they refer to events that occurred several years before the record was made.

Likely facts are extrapolations from known facts. While there may not be documents or other records to substantiate likely facts, there are patterns of known facts with which the likely facts fit logically. Likely facts are qualified by use of the conditional language, such as, *likely*, *possibly*, *may have*, *could be*, and *probably*. Some examples of likely facts are the identifications of our Jan Jaskinia's younger aunts and uncles in Part IV.

Educated guesses are just that. They are suggestions and guess-work, because the evidence for them is minimal. A good example is the suggestion that a Franciszek

Jaskinia, known only from a single 1834 record (see page 167), was an uncle of our Jan Jaskinia.

## FAMILY NAMES

It might be thought that one of the easiest aspects of developing a genealogical history would be getting family names accurately. Such is definitely not the case.

In the 17<sup>th</sup>, 18<sup>th</sup>, and 19<sup>th</sup> Centuries, Polish family names, or surnames, typically existed in several variations. In fact, the standardization of the spelling of surnames did not occur until the 20<sup>th</sup> Century.

Thus, surnames usually existed in several variations. The most obvious examples are the variations of the Jaskinia name. In this history of Jan Jaskinia, the *Jaskinia* variant is used for purposes of consistency. It was the most frequently used version of the family name found in the Polish church records for the 17<sup>th</sup>, 18<sup>th</sup>, and 19<sup>th</sup> Centuries. A variant, *Jaskina*, appeared occasionally. Other variations, such as, *Jaskinka*, resulted from the Polish custom of adding suffixes to a family name when referring to a female.

Certain variations of the family name, such as, *Eiskina*, *Eskina*, *Yaskina*, and *Yeskina*, appear to have originated in America in the late 19<sup>th</sup> and early 20<sup>th</sup> Centuries. They were not found in the records that originated in Poland.

An excellent resource for Polish family names is William F. Hoffman's *Polish Surnames: Origins and Meanings* (Hoffman, 1997).

A complicating factor for family names arose from the Polish language's use of suffixes for family names in certain circumstances. Two of these are relevant here. One is the practice of changing the last letter of the family name for a female from *i* to *a* (Hoffman, 1997). Thus, for example, while *Montowski* is the correct form of that family name for males, *Montowska* is proper for females. In this family history, this convention is followed for individuals who were born in Poland. This convention is not followed for individuals born in America. The Jaskinia name, though, was not affected by this practice. *Jaskinia* was used in Poland for either males or females, because it already ended in an *a*.

A second suffix is *-owna*, which is used in Poland to denote a young or an unmarried female (Hoffman, 1997). This form of the family name was potentially meaningful when it was used with the mother's name in a baptism record. This form of the Jaskinia name appears as *Jaskinowna*, *Jaskinowny*, *Jaskiniowna*, and *Jaskincowna*.

It will be noticed by the reader that the maiden name of a female is occasionally not given, especially for brides and mothers. It was often the practice of the recording priests in Poland not to record the maiden names of mothers of children being baptized, and even for brides. This practice was found in most 18<sup>th</sup> Century church records. Maiden names

for females were only reliably recorded beginning in the 19<sup>th</sup> Century. The consequence of these omissions is that family names are forever lost for many women who married into the Jaskinia family

Another factor affecting names, especially family names, arises from the handwritten nature of church records. The priests' penmanship varied from excellent to being illegible. For some of the family names that appear in this history, a best guess had to be used. Where a letter(s) could not be read, a ? or the word *illegible* was substituted.

The *Novatzki* name was problematic. This particular form of Anna and Petronela's family name has been carried down through the Jaskinia family oral history. It, however, does not represent a Polish spelling, since there is no letter *v* in the Polish alphabet. It is, actually, a Germanized spelling of the family name. After consultation with an expert on Polish family names (pages 258 and 259), the true Polish form of the name was found likely to be *Nowacki* for males and *Nowacka* for females. Accordingly, *Nowacka* was used here in reference to Anna and Petronela. For a full discussion of this issue, see the next volume of the Jaskinia family history, *The Children of Jan Jaskinia*.

Polish surnames were standardized, as much as possible, using William F. Hoffman's *Polish Surnames: Origins and Meanings* (Hoffman, 1997). When the ethnicity of a surname was unclear, the spelling found in the record was used. Women who married are referenced by their given names, followed by their maiden and married names, such as, Katarzyna Błażek Jaskinia.

## GIVEN NAMES

Given or first names are challenging for, at least, two reasons. One is that a name given at baptism may not be the one that was used by that individual through the rest of his or her life. An example was Don Laskowski, the fourth son of Martha Jaskinia and Stanisław Laskowski. His baptism name, though, was Daniel, but he only infrequently used it. Further, the name of Daniel was given him, apparently to honor Stanisław's father, who was supposedly named Daniel. All of the available church and civil records from Poland for the Laskowski family, however, clearly named Stanisław's father as *Dominick*. Either, Dominick actually went by Daniel in Poland, or Stanisław changed Dominick to Daniel after Stanisław came to America to make Dominik sound more American. Regardless of these possibilities, here was an example of a grandson named Daniel or Don, whose namesake grandfather was named Daniel or Dominick.

In this history, the name given at baptism is always used. If the first name actually used by an individual was known by his author, it is given in brackets ([ ]).

A second challenge for given names arose from the languages found in the Polish church records. Latin, German, and Polish forms of given names were used at different times. In addition, after the individual came to America, he or she usually adopted the American form of his or her given name. Thus, for example, our Jan Jaskinia's name was found in

Polish church records as *Joannes* in Latin (not to be confused with the American name Joan), as *Johann* in German, and as *Jan* in Polish. If the Russians had gotten into northern Poland, then *Ivan* might have also appeared for his given name. In America, Jan often went by *John* (for an example, see page 93).

An excellent resource for Polish given names and their equivalents in English, Latin, German, and other languages, is William F. Hoffman and George Helon's *First Names of the Polish Commonwealth: Origins and Meanings* (Hoffman and Helon, 1998).

In this history, the Polish versions (Hoffman and Helon, 1998) of given names are used for those who were born in Poland, regardless of the Latin or German versions of the name found in the actual records. Thus, *John* Jaskinia is referenced here as *Jan* Jaskinia, and *Katarzyna* Błażek is used instead of *Catherine* Błażek.

The first time that a specific given name appears in this history, the American English form of the name is given in parentheses. For relatives who were born in America, only the American versions of the given names are used.

## DATES

Dates are another source of considerable confusion. We, the children of the 20<sup>th</sup> Century, have key dates, such as birth dates, at our finger tips, since we are asked for them constantly. In Poland before the 20<sup>th</sup> Century, however, the opposite was more typically true. Birth dates were little referenced, and birthdays were often not celebrated. Instead, the feast day of the saint whose name was received at baptism would be celebrated (Chorzempa, 1993; Knab, 1996). The saint's feast day would often be different from the baby's birth date. This custom may help explain the inaccuracies with which many Polish emigrants reported their birth dates, both in American and in Poland.

This custom, also, meant that birth dates, and consequently ages, for the relatives who emigrated from Poland, were unreliably reported by them. Ages and dates of birth on American census records, death certificates, church records, and other documents for immigrants *are often wrong, and should not be regarded as necessarily accurate*. The only way to know accurately the birth dates of emigrants is to obtain their church baptism records. Ages were, also, unreliably reported by priests and government officials in 18<sup>th</sup> and 19<sup>th</sup> Century Polish church and civil records. In fact for the research for this family history, *the ages in most records that could be compared to baptism records were wrong*.

Another factor confusing dates is that there were two different calendars that were used in Europe. The modern calendar, the Gregorian calendar, was introduced unsystematically into Europe to replace the earlier Julian Calendar. A comparable date in the Julian calendar varied from the modern Gregorian calendar by about 10 to 14 days (Ortell, 1996). For example, October 5 in the Julian calendar could actually be October 15 in the Gregorian calendar.

There is no easy way to know with certainty which calendar was being used by a specific church at a specific date. Therefore, in this history, the date provided by the church or civil record is used, without reference to which calendar was actually used. Since Poland introduced the Gregorian Calendar in 1582, it was most likely used by the churches of northern Poland for the dates found in this family history.

Lastly, human memory is limited in its recall ability. In other words, people forget or misremember. In the absence of written records made contemporaneous with an event, remembered dates should be taken with something less than certainty.

### POLISH CHURCH RECORDS

Identifying villages that have a church or relating a village without a church to a village or city whose church served that village was a challenge. Fortunately, there are two guides to Polish churches that are invaluable. They are Stanisław Litak, with Zofia Żuchowska, *The Latin Church in the Polish Commonwealth in 1772: A Map and Index of Localities* (Litak and Żuchowska, 1990), and Lidia Müllerowa, with Zofia Żuchowska, *Roman Catholic Parishes in the Polish People's Republic in 1984* (Müllerowa and Żuchowska, 1995). Both are available from the Polish Genealogical Society of America.

Once a Polish village or city with a church was identified, microfilms of its church records were obtained through the resources of the Church of Jesus Christ of Latter-Day Saints. The Mormon Church has microfilmed church and civil records from Poland and many other countries around the world. A catalog of available records can be found on the Church's internet site at [www.familysearch.org](http://www.familysearch.org). Specific microfilms can be rented for a small fee through one of the branches of Church's Family History Library that are found in most cities.

When Jaskinia family records were found, they were photocopied. Family names in the records were almost always rendered in Polish. The text of the records and given names, however, would be in either Latin or German, with Polish rarely used. Latin was always used until the early 19<sup>th</sup> Century, when the use of German was made mandatory by the Prussian authorities. The German Fraktur alphabet was also introduced then. It is highly stylized. When handwritten, it is very difficult for us to read today.

All family records written in German were translated by a professional translator. Most of the Latin records, especially the more difficult ones, were also translated by a professional translator.

The available church records were incomplete. There were gaps in the records, caused by either war or fire, or by the records simply being lost. Also, some individual churches have not allowed the Latter-Day Saints Church to film their records.



Another difficulty was that most of the existing records were not indexed. This meant that each record had to be examined, making it possible that a relevant record could be overlooked, especially when the handwriting or filming were poor.

When a family record was found, the amount of information in it was highly variable. Some records, especially those from the last half of the 19<sup>th</sup> Century, were fairly complete. Maiden names for females, villages of residences, and parents of the bride and groom, causes of death, and similar related information were often recorded. The older the record, though, the less information was recorded. Some of the older records were very brief, and contained minimal information.

Another factor that caused gaps in the Polish church records was the fact that the Jaskinia family moved from parish to parish. This factor caused a fair amount of trail-and-error in deciding which parishes in Poland to research. The research for this history found records for the Jaskinias in seven different parishes. They were Bobowo, Czarnylas, Dzierżążno, Gniew, Lignowy, Nowa Cerkiew, and Skórcz. Almost certainly, the Jaskinia family used churches in addition to these seven. The records of the parishes in Barłożno, Lubichowo, Pączewo, Piaseczno, and Starograd Gdański were also reviewed, at least in part, but no records for the Jaskinia family were found in them.

All of these parishes are located in northern Poland, more or less south and/or southeast of the city of Starograd Gdański. See map on page 5.

#### NAMES OF POLISH CHURCHES

In the United States, Catholic churches are named for a saint (such as, St. Joseph), a religious event (such as, Immaculate Conception), or a concept (such as, Sacred Heart).

In rural Poland before the 20<sup>th</sup> Century, such names were not the case. Since there was usually only one church per village, the church was referenced by the name of the village, without a special name. Thus, the church in Bobowo was known as the Bobowo Church.

Only in the cities were names used, often because there was more than one church. For example, the Catholic Church in Gniew was named Sw. Mikołaj (St. Nicholas).

#### POLISH VILLAGES AND CITIES

An excellent resource for information about Polish cities and villages in the 19<sup>th</sup> Century is Filip Sulimierski and associates, *Słownik Geograficzny: Królestwa Polskiego i innych krajów słowiańskich (Geographical Dictionary of the Kingdom of Poland and other slavonic countries)*. This is an encyclopedic work, accomplished between 1880 and 1904, that cataloged and described virtually every Polish city and village. The large majority of it has not been translated into English, but a CD version in Polish is available from the Polish Genealogical Society of America.

Material from this resource is presented in this family history. Since most of *Słownik Geograficzny* has not been translated into English and since this history's author's Polish translation skills are very poor, only the easiest material to translate from this reference is presented here. At the end of this history there is a section that gives the full *Słownik Geograficzny* entries for most of the villages cited in this history.

## RECORDS INSERTED INTO THIS FAMILY HISTORY

A variety of records are reproduced in this history for reference by the interested reader. These include church records from Polish and American parishes. Most of the church records, but not all, came from microfilms of the Family History Library of the Church of the Latter Days Saints. Some civil records also came from the Library's archives, but others were obtained from the civil authorities themselves.

The various records are reproduced here as they were obtained from the source. The quality of the original filming and/or copying of the records varied widely. Some are easily readable, while others are hard to read. Some have the margins obscured. Where possible, records were digitally enhanced by this author to increase their legibility.

Many of these records, but not all, were originally recorded starting on the left margin of a large book, continued across to the right to another page of the book, and ended at the right margin of the second page. Multiple baptisms, marriages, and funerals were, thus, recorded on two pages of a book of records. In reproducing these records in this history, the entries for each page were copied separately, giving two portions for each record. The two excerpts were then stacked on a page of this history, with text describing the content of the record.

Page headings for the church record books were cropped to save space. In a small number of records where the family member's entry was immediately below the page's headings, the headings were retained.

The German and Latin translators' reports are not included here. They can be obtained directly from this author. A CD is also available from this author that has digital images of the original records and translations.

## *RODZINY* ARTICLE, FALL, 2005

This author used material from his research into the history of the Jaskinia family to illustrate an article concerning a tactic useful for genealogical research. The article was entitled *The Value of Researching Godparents and Marriage Witnesses*, and it was published in *Rodziny, the Journal of the Polish Genealogical Society of America*, Fall 2005 issue.

All of the material in it about the Jaskinia family was drawn from the material presented here. There is no Jaskinia family material in the article that can not be found in this family history.

### POLISH GENEALOGY WEBSITES

The internet offers immense resources for pursuing Polish genealogical research. Only a few of the more important sites are:

Polish Genealogical Society of America	<i>pgsa.org</i>
Polish Genealogical Society of Texas	<i>pgst.org</i>
Cyndi's List for Poland	<i>cyndislist.com/poland.htm</i>
Family History Library of the LDS Church	<i>familysearch.org</i>
Ellis Island	<i>ellisland.org</i>
Roots Web	<i>polishroots.org</i>
Ancestry.com	<i>ancestry.com</i>

A real plus of the Jaskinia family name is its uniqueness. Virtually, all hits, while searching the internet, will be material about our Jaskinia relatives.

### HELPING THE READER FIND HIS OR HER BRANCH OF THE JASKINIA FAMILY

The Jaskinia family is complex, at least, for its branches in America. The following three tables are provided to assist the reader to quickly locate his or her branch of the family.

There is a table for our Jan's children by each of his three wives. Each table arranges, in separate columns, the names, years, and places of birth of his children by that wife. It then lists the names, years, and places of birth for the children of each of these children.

The reader can use the tables by finding his or her parent or grandparent, and immediately know to which branch of the American Jaskinia family he or she belongs.

Please note that these three tables do not list our Jan's children who died without having children of their own. For a full listing of Jan's children, see Table 6 on page 106.

Portions of the material in Table 1 and Table 2 were drawn from the genealogies of Susanne Moczygamba Sheppard (2002), Janet Wise-Eiskina (1999), and Terri Eiskina (1992), and verified with church records when available. Married names for daughters are given in parentheses. If it is known that an individual used a given name different from his or her baptism name, it is shown in brackets.

**TABLE 1  
JAN AND KATARZYNA BŁAŻEK’S CHILDREN<sup>1</sup>  
AND GRANDCHILDREN**

Franciszek [Frank] Jaskinia, 1861, Grabowo, Poland	Józef [Joe] Jaskinia, 1863 Grabowo, Poland	Jan [John] Jaskinia, 1865 Grabowo, Poland
Veronica (Pawelek), 1888 Cestohowa, Texas	John, 1892 Cestohowa, Texas	Rosalie (Lehr), 1901 Cestohowa, Texas
Rosalie (Mutz), 1889 Cestohowa, Texas	Maria, 1893 Cestohowa, Texas	Victoria <sup>3</sup> (Nelson), 1902 Cestohowa, Texas
Peter Jaskinia, 1893 Cestohowa, Texas	John Franklin, 1896 Cestohowa, Texas	Alexander, 1906 Verona, Missouri
Bernard [Ben] Jaskinia, 1895, Cestohowa, Texas	Lucia [Lucy] (Schratter), 1897, Cestohowa, Texas	Albena (Katzfey), 1907 Verona, Missouri
Elizabeth (Broll), 1897 Cestohowa, Texas	Helen (Oshman), 1899 Barry County, Missouri	John E., 1909 Pulaskifield, Missouri
John Frank, 1902 Kosciusko, Texas	Anthony, 1901 Barry County, Missouri	
Anthony [Stanislaus, Stanley], 1904 Kosciusko, Texas	Felix, 1903 Barry County, Missouri	
Vincent, 1907 Kosciusko, Texas	Darfield, 1904 Barry County, Missouri	
	Mary, 1908 <sup>2</sup> Barry County, Missouri	
	Steven, 1909 Barry County, Missouri	
	Florence (Muir), 1910 Barry County, Missouri	

1. Jan’s three daughters (Ewa, Barbara, and Franciszka) are not listed here, because they died before reaching adulthood.
2. Suzanne Moczygamba Sheppard (2002) listed this daughter, who died at or shortly after birth.
3. Victoria married Ollie Branum, after George Nelson, her first husband, died.

**TABLE 2**  
**JAN’S BIOLOGICAL AND STEP-CHILDREN,**  
**BY ANNA ORYLSKA NOWACKA<sup>1</sup>, AND GRANDCHILDREN**

Frances Nowacka <sup>2</sup> (Bartkoski), 1878, Panna Maria, Texas	Rosalie Jaskinia (Bartkoski) <sup>5</sup> , 1880, Cestohowa, Texas	Josephine [Josie] Jaskinia (Taszewski), 1882, Marche, Arkansas	Anna Jaskinia (Jaworski), 1884, Pulaskifield, Missouri
Joseph, 1905, Pulaskifield, Missouri	Mary <sup>6,7</sup> (Squire), 1901, Pulaskifield, Missouri	Agnes, 1912, Kansas City, Kansas	Veronica, 1909, Kansas City, Kansas
Catherine (Belke), 1907, Pulaskifield, Missouri		Anastasia [Nettie] (Wiacek), 1913 Kansas City, Kansas	Adolph, 1910 Kansas City, Kansas
Albena <sup>3</sup> (Friday), 1909, Pulaskifield, Missouri		Francis, 1915, Kansas City, Kansas	Raymond, 1912, Kansas City, Kansas
Josephine (Harlow), 1911, Pulaskifield, Missouri		Clara, 1919 Kansas City, Kansas	Daniel, 1915, Kansas City, Kansas
Veronica <sup>4</sup> (Myers), 1914, Pulaskifield, Missouri		William [Willie], 1920, Kansas City, Kansas	Frank, 1919, Kansas City, Kansas
			Edward <sup>8</sup> , 1923, Kansas City, Missouri
			Theodore <sup>8</sup> , 1923, Kansas City, Missouri

1. This table omits Aniela Nowacka, Anna Nowacka’s oldest daughter by her prior marriage with Jan Nowacki, because Aniela’s fate as an adult was unknown. See page 81. Petronela, Anna’s 2<sup>nd</sup> daughter and our Jan’s step-daughter, is also omitted here. Her material is shown in Table 3.
2. Frances was our Jan’s stepdaughter, the youngest of Anna Nowacka’s daughters by her prior marriage.
3. Albena married Ira White, after her first husband, Leo Friday, died.
4. Veronica married John Pierowork, after her first husband, Bill Myers, died.
5. Rosalie and Frances, her step-sister, married the same man, John Bartkoski. He was already a widower when he married Rosalie. He later married Frances after Rosalie died in childbirth. See pages 94 and 225.
6. Mary sometimes used *Jaskinia* as her maiden name, since she was raised in Petronela Nowacka Jaskinia’s home.
7. Mary married Bert Ward, after a divorce from her first husband, Harvey Squire.
8. Edward and Theodore were twins.

**TABLE 3**  
**JAN AND PETRONELA NOWACKA’S CHILDREN<sup>1</sup>**  
**AND GRANDCHILDREN**

Barbara Jaskinia (Laskowski), 1894, Verona, Missouri	Martha <sup>2</sup> Jaskinia (Laskowski), 1897, Verona Missouri	Veronica <sup>2</sup> [Vera] Jaskinia (Cichacki), 1900, Verona, Missouri	Clara Jaskinia (Campbell) <sup>3</sup> , 1902, Verona, Missouri	Paul Jaskinia, 1904, Verona, Missouri
Anthony [Little Tony], 1914, Kansas City, Kansas  Charles [Charley], 1916, Kansas City, Kansas  Clara [Dolly], 1925, Kansas City, Kansas	Stanley [Stine], 1916, Kansas City, Kansas  Mary, 1917, Kansas City, Kansas  Anna [Ann] (Sajwaj), 1919, Kansas City, Kansas  Mary (Holek), 1925, Kansas City, Kansas  Paul, 1927, Kansas City, Kansas  Francis [Frank], 1930, Kansas City, Kansas  Daniel [Don], 1934, Kansas City, Kansas	Constantine [Connie], 1925, Kansas City, Kansas  Frances [Sissy] (Korosac), 1926, Kansas City, Kansas  Lawrence [Larry], 1937, Kansas City, Kansas	Lois (Heron), 1937, Los Angeles, California	Edward [Ed], 1929, Kansas City, Kansas

1. Agnes, a first Clara, and Edward are omitted, because they died in infancy or childhood.
2. After Martha’s husband, Stanisław Laskowski, died, Martha married Constantine Cichacki, her sister’s (Veronica’s) husband, after Veronica died.
3. Clara’s first husband was Hank Jagmin, who died of tuberculosis.

# **PART I**

## **NORTHERN POLAND**

## POLAND IN THE 18<sup>TH</sup> AND 19<sup>TH</sup> CENTURIES

Poland in the 16<sup>th</sup> and 17<sup>th</sup> Centuries was a major European power. It was the largest country in Europe (except for Russia). It encompassed most of modern day Poland, all of the Ukraine, Lithuania, Latvia, and most of western Russia. Its military was powerful. In 1683, the Polish forces saved Western Europe from being conquered by the Ottoman Empire by utterly defeating the Turks at Vienna. This battle is regarded by historians as one of the major turning points in the history of Western Europe.

At that time, Poland was an enlightened country where science and art flourished. Politically, it was on its way to being a democratic republic, well ahead of Western Europe. It had a tolerant social climate, and was relatively free of ethnic and religious strife.

The next hundred years, however, brought a rapid decline. The combination of growing internal disunion with the growth of the aggressive neighboring countries of Imperial Austria, Prussia, and Russia literally caused Poland to cease to exist. By 1774, these three countries had divided Poland, and incorporated its parts into their own empires. Poland no longer existed, and would not become an independent country again until 1918.

The Polish culture, society, and patriotism, however, survived. Efforts were made over 150 years by Austria, Prussia, and Russia to eradicate the Polish culture at every level of society. Expressions of Polish identity, such as, the use of the Polish language, were restricted or forbidden. Young men were conscripted into their armies. Economic and civil rights were curtailed or suppressed. Colonists were settled in Polish lands, with the resident Poles forcibly evicted. Armed rebellions flared periodically, and were brutally suppressed. The occupying countries also fostered and promoted internal strife by exacerbating natural frictions between social groups, such as, the economic differences between the Polish peasantry and nobility.

Cultural, economic, and political progress in Poland dwindled and stagnated. It became a poor place to better one's family and self. In the mid-19<sup>th</sup> Century, migrations to America began, and continued until the start of World War 1 in 1914. About two to two and a half million Poles left, and most came to America (Daniels, 1990).

Our Jan Jaskinia, his wife, and his three sons were among them.

An excellent and readable history of Poland is Adam Zamoyski's *The Polish Way: A Thousand-Year History of the Poles and Their Culture* (Zamoyski, 1987).

## VILLAGES AND CITIES WHERE THE JASKINIA FAMILY LIVED

The Jaskinia family lived in northern Poland in villages to the south and to the southeast of the major Polish city of Gdańsk from 1671 to 1890, at least. Gdańsk was known in the



20<sup>th</sup> Century by its German name of Danzig. It was there in 1939 that the first shots of World War 2 were fired.



The city of Gdańsk in modern Poland (©2005 MapQuest, Inc.)

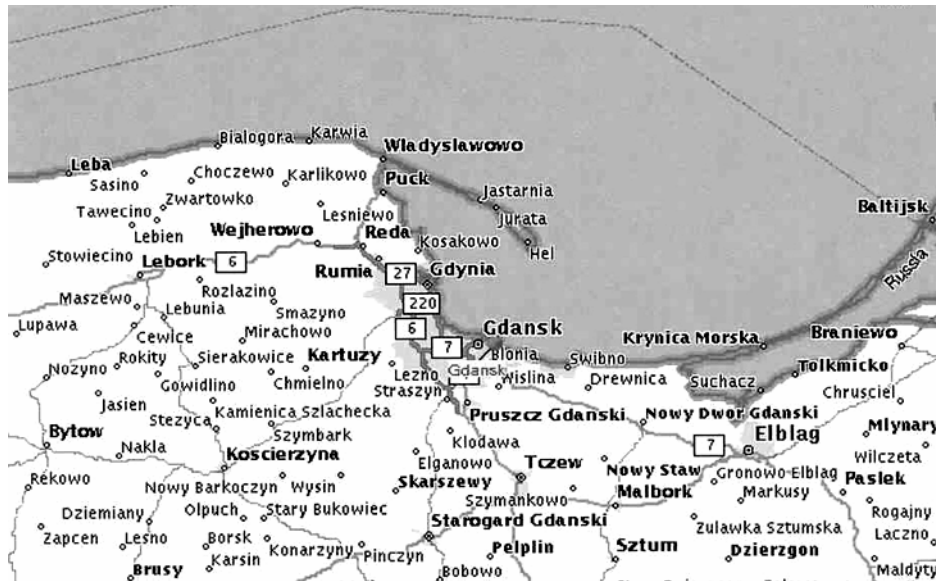
Gdańsk is an important seaport located on the Baltic Sea in northern Poland. A major river, the Wisła (Vistula) River, flows from the south into the Baltic Sea just east of Gdańsk. It is an old city, tracing its roots back to the 9<sup>th</sup> Century. Its importance as a center for trade grew steadily until the 16<sup>th</sup> Century when it was the trade center of Poland and the largest port in central and eastern Europe.

The area south of Gdańsk is wooded, and has many lakes. Gdańsk, itself, is famous as the birthplace of Solidarity, the labor union movement that was instrumental in overthrowing Communism in Poland in the late 1980s and in helping precipitate the end of the Cold War.

About 30 miles south of Gdańsk is the city of Starograd Gdański. One source (Eiskina, 1992) stated that Jan and his family lived there for a time, but no church records have yet been found to confirm that report. The map on the next page shows the locations of Gdańsk and Starograd Gdański in modern Poland. A flavor for this area can be found (pages 312 to 315) in the entry by Sulimierski *et al* (1884 to 1904) for Pelplin, a small city near Starograd Gdański and the villages where the Jaskinia family lived.

Lying about five to six miles south of Starograd Gdański is the parish of Bobowo, which included Bobowo and the nearby village of Dąbrówka. Bobowo is on the Węgiernuca River. In 1885, it was a small city, with about 7,000 residents (Sulmierski *et al*, 1880 to 1904). Jaskinia families used its parish, and lived there in the late 17<sup>th</sup> and early 18<sup>th</sup> Centuries. They also lived in the villages of Bukowiec, Wysoka, and Zelgoszcz, at about that time. Wysoka is about two miles just west of Bobowo. Zelgoszcz is about six miles southwest of Bobowo, and Bukowiec is about a mile and a half southeast of Zelgoszcz.

Wysoka belonged to the parish in Bobowo. Zelgoszcz and Bukowiec belonged to the parish in Czarnylas, about two miles to the northeast of Bukowiec.



The location of the city of Starograd Gdański, south of Gdańsk in the northern part of modern Poland, with Bobowo and Pelplin just south and southeast of it (©2005 MapQuest, Inc.)

The map on the following page shows the locations of these villages on a modern map of northern Poland.

Later in the 18<sup>th</sup> Century, the Jaskinia family lived in or near Borkowo. It is about four and a half miles southeast of Bobowo. There was no church in Borkowo, and the Jaskinia family used the church in Nowa Cerkiew. It is located about two miles north-northeast of Borkowo.

Still later in the 18<sup>th</sup> Century and early 19<sup>th</sup> Century, the family relocated further east. There were Jaskinia and related families living in Ciepłe, Gniew, Gronowo, Lignowy, Morzeszczyn, and Szprudowo at different times.

Gniew is a small city about eight miles east of Borkowo. It is located on the Wisła River, where the Wierzyca River enters it. Ciepłe is a village located just over a mile northeast of Gniew, and is also on the Wisła River. Szprudowo and Lignowy are located about three and five miles, respectively, north-northwest of Gniew. Gronowo is located about 1.5 miles north-northeast of Gniew. These latter three villages are located in the lowlands on the west side of the Wisła River.

In the early 19<sup>th</sup> Century, Jan's parents lived in Brody, and they later moved to the village of Dzierżążno between 1845 and 1851. Dzierżążno is located about three miles east of Borkowo. There was a church in Dzierżążno.



Villages south and southeast of Starogard Gdański where Jaskinia families lived, as shown on a modern map of Poland (©1994 Państwowe Przedsiębiorstwo Geodezyjno - Kartograficzne)

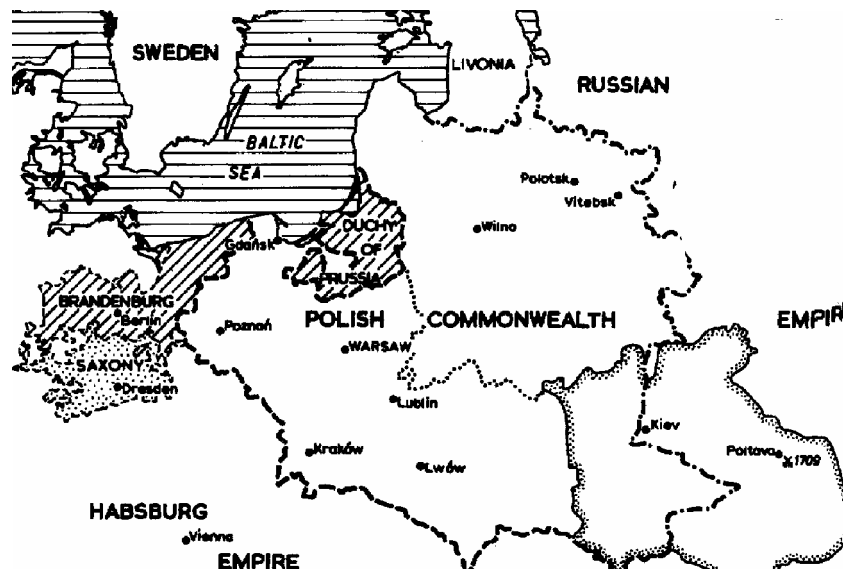
Brody lies about one to two miles northeast of Dzierżążno. There was no church in Brody, and it was served at different times by the churches in Dzierżążno, Gniew, and Lignowy.

After our Jan Jaskinia married for the first time, he settled in Grabowo. It is about two miles west of Borkowo and about five to six miles west of Dzierżążno. His wife, Katarzyna Błazek, was from Grabowo. Although there was a Catholic church in Grabowo (Litak and Żuchowska, 1990; Müllerowa and Żuchowska, 1995), the records for Jan and family were found in Skórcz. Skórcz is a small city, located about four miles to the southwest of Grabowo. The church in Grabowo may have been closed for periods of time, or may have only been staffed part-time.

In the latter part of the 19<sup>th</sup> Century, one of Jan's sisters lived in Gogolewo, and a cousin lived in Morzeszczyn. Gogolewo is located about 7.5 miles east-southeast of Grabowo, and Morzeszczyn is located about four miles east of Grabowo. Another cousin lived in Nowa Cerkiew.

#### THE GERMAN INFLUENCE IN NORTHERN POLAND

Gdańsk and surrounding areas are presently in the Polish province of Pomorze. In 1671, however, Gdańsk was part of the Polish Commonwealth, and was sandwiched between the German provinces of Pomerania and Prussia. In 1772, Gdańsk was annexed by



Poland in the late 17<sup>th</sup> Century, showing the location of the city of Gdańsk between two Prussian states (from Adam Zamojski, *The Polish Way*, ©Hippocrene Books, 1987)

Germany, along with the rest of northern Poland, and became the German province of West Prussia. It would remain occupied by the Germans until the collapse of the German Empire in 1918 at the end of World War 1. The Germans, again, attempted to brutally incorporate Pomorze into West Prussia from 1939 to 1944 during World War 2.

The above map shows the location of Gdańsk in the Polish Commonwealth in the late 17<sup>th</sup> Century before annexation by Germany. Gdańsk sat on a narrow strip of land, separating the two German states, on the south edge of the Baltic Sea.

**Table 4**  
**Polish and German Names for Villages and Cities**

Polish Name <sup>1</sup>	German Name <sup>1</sup>	Residents in 1929 <sup>2</sup>	Relevance
Bobowo	Bobau	1,178	family attended church
Borkowo	Borbau	241	family residence
Brody	Brodden	218	family residence
Bukowiec <sup>3</sup>	Bukowitz	632	family residence
Byczyna	Pitschen	---	residence of likely unrelated family
Cieple	Czeppeln	188	family residence
Cierzpice	Czierspitz	157	residence of related family
Czarnylas	Schwarzwald	270	family attended church
Dąbrówka	Dombrowka	759	family residence
Dzierżążno	Dzierondzno	527	family residence and church
Gdańsk	Danzig	228,000	nearby major city
Gniew	Mewe	3,231	family residence and church
Gogolewo	Goglau	711	residence of related family
Grabowo	Grabau	827	family residence
Gronowo/Grunowo <sup>4</sup>	Grünhof	275	residence of related family
Kulice	Kulitz/Kuliz	248	residence of friends of family
Lignowy	Liebenau	696	family residence and church
Matowy Wielkie	Gross Montau	---	home of a child raised by family
Morzeszczyn	Morroschin	438	family residence
Nowa Cerkiew	Neukirch	854	family church
Pelplin	Peplin	3,860	residence of friends of family
Piaseczno	Pehsken	1,129	residence of friends of family
Rombark/Rombarg	Romberg	177	residence of related family
Rzeżęcín/Rzerzęcín	Resenschin	575	residence of friends of family
Skórcz	Skurcz	2,900	family church
Szprudowo	Sprausen	370	family residence
Starograd Gdański	Stargard	11,000	family reportedly lived here briefly
Szczecin	Stettin	---	port where family departed Poland
Wysoka	Wiesenwald	215	family residence
Zelgoszcz	Zellgosch	1,200	family residence and church

1. The Polish and German equivalent names for these villages are taken from Sulimierski, Filip (Editor), *Słownik Geograficzny: Królestwa Polskiego i innych krajów słowiańskich*, 1880 to 1904.

2. *1929 Polish Business Directory*

3. Bukowiec is shown on contemporary maps as Wielki Bukowiec.

4. Gronowo is shown on contemporary maps as Polskie Gronowo.

Given this strong German influence, Jan and his family were in constant contact with German government officials and colonists. Further, the Germans were pressuring Poles to use German, and not the Polish language.

It was highly likely, then, that Jan was bilingual, that is, he was fluent in Polish and German. Mary Laskowski Holek remembered her mother, Martha Jaskinia Laskowski, to say that her father, our Jan, could speak some German (personal communication, 1999).

After being incorporated into West Prussia in 1772, the names of the cities and villages were Germanized. For example, Gdańsk became Danzig. Polish names were restored after World War 1, and again restored after World War 2.

Since genealogical records for Pomorze province are sometimes referenced and indexed by their German names, the Polish and the German names of villages and cities relevant to the Jaskinia family are given in the table on the prior page. All of these villages and cities can be located on the map on the prior page, except for Gdańsk, Starograd Gdański, and Szczecin, which are shown on other maps. To give an idea of their size, this table also gives the number of residents in these villages and towns in 1929 (*1929 Polish Business Directory*).

Jan Jaskinia apparently left no written record of his origins in Poland. In the *1900 United States Census* (see page 93) and in the funeral home record in Kansas City, Kansas, in 1907 (see page 103), it was stated that he was born in Germany. This reference is understandable. When he and his family left Poland in 1873, they had been living in what was then officially West Prussia, a part of Germany, even though it was historically Polish land.

## THE CLIMATE OF GDAŃSK AND NORTHERN POLAND

It is important to note that Poland lies, comparably speaking, to the north of the United States. Gdańsk, in particular, lies at the same latitude as Canada about 400 miles north of the North Dakota/Canada border. The Baltic Sea, however, exerts a moderating influence on temperatures. Compared to Kansas City, Gdańsk is 20 degrees cooler in the summer, and about five to ten degrees cooler in the winter. There is also less precipitation in Gdańsk, especially in the summer.

## RELIGION IN NORTHERN POLAND

Poland was, and is, an overwhelming Roman Catholic country. Northern Poland is not an exception. There was a strong Protestant presence, however, because of the large number of Germans who had settled there.

The members of the Jaskinia family were practicing Catholics from the 17<sup>th</sup> Century well into the 21<sup>st</sup> Century.

## **PART II**

# **THE LIFE OF JAN JASKINIA**

**1834 to 1907**

## SUMMARY

Our Jan Jaskinia came to America well before any other related family immigrant. He and his first wife, Katarzyna Błażek, and their children arrived in America in the autumn of 1873 at New York harbor.

Jan was born in Brody, Poland, in 1834, and baptized in Dzierżążno. His mother was Marianna (Marianna, Mary, Marie) Lorkowska. Brody is a small village southeast of the city of Gdańsk in northern Poland. Dzierżążno is near Brody.

His father, Maciej (Matthias), was a tailor, and Maciej's relatives and friends were humble agricultural workers.

Jan was the only son in a family where there were five daughters. Justyna (Justine), Anna, and Rozalia (Rosalie) died before 1873, the year that Jan emigrated. He left his mother and two remaining sisters, Paulina (Pauline) and Klara (Clara), in Poland. Paulina had already married Jan Montowski, and was raising a large family in Dzierżążno. His other sister, Klara, never married. She, however, had a son out of wedlock, also named Jan. Klara died at the age of 36 years, and the fate of her son was not known. Jan, also, left some uncles, aunts, cousins, and in-laws in Poland.

Jan married Katarzyna Błażek in 1859 in Skórcz, and settled in Grabowo, where Katarzyna's family lived. They had three sons whose names were Franciszek (Francis, Frank), Józef (Joseph), and Jan. They also had three daughters who were named Ewa (Eva), Barbara (Barbara), and Franciszka (Frances). All three of their daughters died before Jan and his family came to America. There is also the possibility that they had another daughter who died as an infant during the trip to America, but that appeared unlikely.

In Poland, Jan worked as a carpenter and a laborer in an agricultural area.

Jan initially went to Chicago, after arriving in New York, for what was probably a short stay. Katarzyna may have had relatives there already. The family then moved to Karnes County, Texas, where a large Polish agricultural community was already well established.

Katarzyna died there in a flash flood, and Jan married Anna Orylska Nowacka in 1876. Anna was recently widowed, and already had two daughters, who were Aniela (Angel, Angie) and Petronela. Anna was also pregnant with a third daughter (Frances) by her first husband.

Jan, Anna, and their children lived initially in Panna Maria, and later in Cestohowa, both in Karnes County. John owned a small lot in both of these towns. There was, however, no evidence that he bought land in Texas, beyond these two town lots.



Jan apparently worked at several business activities in Texas. There were indications of construction and carpentry work, sale of produce and similar items, freight hauling, and farming.

Jan and Anna had their first daughter, Rosalie, in 1880, in Cestohowa. The family moved again, this time to a Polish agricultural community at Marche, Arkansas, which is near Little Rock. They had a second daughter, Josephine, there in 1882. Anna's daughter, Aniela, though, suddenly disappeared at about that time, apparently leaving with a neighbor family. Her fate was unknown.

Jan and family moved again, this time to an area known as Pulaskifield, another Polish agricultural community. It is located astride the boundary of Lawrence and Barry Counties in southwest Missouri. Jan bought, and farmed land near Verona in Lawrence County. Anna and Jan, also, had a third daughter, Anna, there in 1884. The family was then composed of Jan and Anna; two of Jan's sons by Katarzyna; Anna's remaining two daughters; and Jan and Anna's own three daughters. Jan's first son by Katarzyna, Franciszek, remained in Texas.

Probably in 1884, Jan's wife, Anna, died in childbirth, and was buried on the family farm. Ten years later, in 1894, Jan married Petronela, his step-daughter, in Pierce City, Missouri, in a civil ceremony. This marriage was probably scandalous, because Petronela was 39 years younger than Jan and because she was pregnant at the time of the wedding.

Jan and Petronela proceeded to have seven children there, two of whom (Clara and Agnes) died young. The surviving children, in order, were Barbara, Martha, Veronica, a second Clara, and Paul. In about 1900, Mary Bartkoski, Jan's granddaughter by his daughter, Rosalie, was informally adopted into his family after Rosalie died in childbirth.

In 1904, the family (Jan, Petronela, Josephine, Anna, Barbara, Martha, Veronica, Clara, Mary, and Paul) moved one more time. This one was to the Polish community in Kansas City, Kansas, where they initially lived in the Armourdale district. Jan's three sons by Katarzyna and Frances, his step-daughter, had started their own lives by that time in Texas and Missouri.

In Kansas City, Jan and Petronela had a final child, a son named Edward. Jan was 71 years old at that time.

Jan continued to work as a carpenter, and the older daughters, Josephine and Anna, worked in the meat packing plants. The family moved to a home, now long gone, that was in what is now St. Margaret's Park. They also were attending St. Joseph Catholic Church.

Jan died in 1907. His death was variously attributed to a fall from a roof, diabetes, old age, or maybe all three reasons. He was buried in Mount Calvary Cemetery in Kansas

City, Kansas. Later, his grave's wooden marker burned, and his grave site was lost or moved to an unknown location.

Jan Jaskinia was a remarkable and prolific man. Throughout his life, he was a rolling stone, and he remained one even after death. He lived and experienced enough for three life times, and he was responsible for all of the Jaskinia families in America, in all variations of the family name.

Compared to life in Poland, Jan did very well in America. He, not only, provided for his many children, but, when he died, he owned property, achievements that would not have been possible in Poland.

He also assured the survival of the Jaskinia name. In contrast, the family name has disappeared in Poland.

## **THE LIFE OF OUR JAN JASKINIA**

Our Jan Jaskinia was the one of the first, if not the first, among the extended family to emigrate from Poland, and settle in America. He, his wife, and their sons arrived in New York in 1873.

No other member of the Jaskinia family in Poland is known to have immigrated to the United States. A number of relatives of Jan's first wife, Katarzyna Błażek, may have immigrated to Chicago in the 19<sup>th</sup> and 20<sup>th</sup> Centuries, but that is not verified.

Not only was Jan probably the first family immigrant to come to America, but he was the most prolific. He fathered 17 known children, 12 of whom survived into adulthood. He also took responsibility for the three daughters of Anna Nowacka, his second wife, from her first marriage. In addition, he took Mary Bartkoski, one of his granddaughters, into his home after her mother died in childbirth.

In total, 21 children were born into his home, or were raised in it.

Along the way, he married three times, his first wife dying accidentally and the second dying in childbirth. His third wife was his step-daughter, and another step-daughter disappeared. Five of his natural children died before he did.

Jan Jaskinia was ambitious and restless. He was a rolling stone. Born and raised in the village of Polskie Brody in northern Poland, Jan moved with his parents a short distance to Dzierżążno. He later, on his first marriage, moved to the nearby village of Grabowo. All of these villages are in northern Poland in the eastern part of Pomorze province.

After departing Poland and arriving in New York City, he lived in Chicago, Illinois; the towns of Panna Maria and Cestohowa in Karnes County, Texas; Marche, Arkansas, which is near Little Rock; Verona, a rural area near Pulaskifield, Missouri; and two different residences in Kansas City, Kansas. He and his families were well traveled.

Jan's origins in Poland were humble. His father was a tailor and also an agricultural worker. Jan himself worked at the land. He also worked as a carpenter, both before and after coming to America. Economically, Jan progressed from a landless peasant in Poland to a land owner, before dying in Kansas City in 1907.

In all, Jan was responsible for all of the Jaskinias, in all of the variations of spellings of the family name, who now reside in Texas, Missouri, Kansas, and other parts of the United States. In contrast, the Jaskinia name in Poland has disappeared.

By any standard, Jan Jaskinia was a most remarkable man, who led an impressive life. His life story is well worth telling.

## THE JASKINIA FAMILY NAME

In America, the Jaskinia family name has been pronounced as *ya-SKEEN-ya* (Wise-Eiskina, 1999). Fred Hoffman, an authority on Polish names, suggested that the original Polish pronunciation was likely *yahss-KEEN-yah*. Of course, the correct pronunciation is rather fluid, given the many cultural and linguistic influences that have impacted the Jaskinia family for the last 325+ years.

The *Langenscheidt Pocket Polish Dictionary* defines the Polish word *jaskinia* as cave or cavern (Grzebieniowski, undated). Mr. Hoffman defined it as cave, cavern, or grotto, and suggested that the *Jaskinia* name originally referred to a locale where the family lived or to some distinct area near where they lived. For a discussion of Mr. Hoffman's analysis of the Jaskinia name, see page 249.

The *Jaskinia* name is unique. Every Jaskinia in America, including all variations of the family name, are descendants of our Jan Jaskinia, and are thus related. The available evidence also indicated, unless new evidence appears to the contrary, that any Jaskinia living in Europe is directly related to our Jan Jaskinia. Thus, there is only one large, extended Jaskinia family in the world, virtually all of whose members live in America.

One practical consequence of this uniqueness is that virtually all Jaskinias found in an internet search or in an American or European church or civil record are related.

In America, the family name has many variations, including six that were frequently used. Those are *Jaskinia*, *Jaskina*, *Eiskina*, *Eskina*, *Yaskina*, and *Yeskina*.

The first two were found in Polish church records. *Jaskinia* is probably the true Polish form of the family name, for reasons discussed below. *Jaskina* was found occasionally in church records in Poland, in Texas, and elsewhere in America. *Eiskina* and *Eskina* are said to have originated to help mail be correctly delivered to different branches of the family (Wise-Eiskina, 1999). Both are English phonetic variants of *Jaskinia*.

While all individuals with the *Jaskinia* name and its variants are related to Jan, there are individuals with the *Eskina* variant who are not related to the Jaskinia family. They appeared to have non-Polish roots. Also, there appears to be a small number of individuals with the *Jaskinia* surname, who are not related to our Jan Jaskinia and who are not Polish in ethnicity.

Jan, himself, used several variations of the family name, including *Jaskinia*, *Jaskina*, *Eiskina*, *Eskina*, *Yaskina*, and *Yeskina*. For example, when he requested a survey of a lot in Cestohowa, Texas, in 1877, he used *Yaskina* (page 68). In the *1880 United States Census*, he used the *Jaskinia* name (page 73). In 1882 while in Arkansas, he used *Jaskina* (page 80). For the *1900 United States Census* in Missouri, though, he used *Eskina* (page 93).

After he relocated his family to Kansas City, Kansas, the family name appeared as *Yeskena* in the *Kansas City, Kansas, City Directory* for 1905, 1906, and 1907. It changed to *Yeskina* in the same directories for 1908 and 1909.

One of our Jan's granddaughters (Mary Laskowski Holek) stated emphatically that her mother (Martha Jaskinia Laskowski), a daughter by Petronela Nowacka Jaskinia, told her that *Yeskina* was the only correct way to spell the family name (personal communication, 1999).

Fred Hoffman, the above cited authority on Polish names, noted that the *Yaskina* and *Yeskina* variations were American English phonetic versions of the Jaskinia name. It would seem, then, that the *Yaskina* and *Yeskina* variants came about as a way to help non-Polish-speaking Americans cope with the Polish name of *Jaskinia*. See page 249.

These different variations were often used interchangeably by individual family members. In the records of Sts. Peter and Paul Catholic Church in Pulaskifield, Missouri, for example, multiple instances were found where *Jaskinia* and either *Eiskina* or *Eskina* were used in the same record. In another instance, Józef, the second son of our Jan Jaskinia, used *Jaskina* for his 1937 *Declaration of Intention* to apply for citizenship (page 42). In it, he also stated that he has used *Eiskina*.

Given the many variations of the Jaskinia name in America, the question can be raised as to what was the actual family name in Poland before Jan came to America. If he used, at least, six variations here, could he have changed the name to *Jaskinia* from something else when he left Poland? It is well known that many Polish immigrants did just that.

The issue of what the Jaskinia name was in Poland was settled with the availability of church records from Poland. They showed that the *Jaskinia* form of the family name was the one most frequently used in Poland, from the early 18<sup>th</sup> Century through 1890. *Jaskina* was occasionally used in Poland. Some of its use, though, may have resulted from the misspelling of *Jaskinia*. Note that the variants beginning with *E-* and *Y-* were not found in the Polish church records. They were invented after our Jan came to America.

This finding was consistent with Janet Wise-Eiskina's conclusion (Wise-Eiskina, 1999) from her genealogical research, that *Jaskinia* was the correct spelling of the family name.

Other variations of *Jaskinia* were found in the Polish church records. These variations involved suffixes commonly used in Poland prior to the 20<sup>th</sup> Century, such as, *Jaskinowna* and *Jaskincowna*. The suffix *-owna* was used to denote a young or an unmarried female (Hoffman, 1997). It also, however, could be used to simply identify a married woman's maiden name.

Two branches of the family in the 19<sup>th</sup> Century in Poland used *Jaskinka*, *Jaskinska*, and *Jaskinowy* (pages 161 and 166). These two families used these three variants, though, interchangeably with *Jaskinia*. The above cited expert in Polish surnames felt they were

variants of *Jaskinia*. He said that *Jaskinowny* was another spelling of *Jaskinowna*. *Jaskinka* and *Jaskinska* were forms used when referring to a woman. See page 256.

The fate of the *Jaskinia* name in Poland appeared to be poor. The same, above-noted authority found that there was no one with the *Jaskinia* name living in Poland in 1990. See page 249. Material from 2002, also, found no *Jaskinia* living in Poland (Rymut, 2002).

## 20<sup>TH</sup> CENTURY JASKINIAS AND JASKINAS IN GERMANY AND FRANCE

Two individuals with the *Jaskinia* name were found to be living in northern Germany in 2005. They were Gertrud and Wilfried *Jaskinia*, and both lived at different addresses, with different telephone numbers in Herzberg, Germany.

<b>Jaskinia Gertrud</b>	(0 55 21) 57 12
37412 Herzberg, Breslauer Str. 33	
<b>Jaskinia Wilfried</b>	(0 55 21) 16 51
37412 Herzberg, Ulmenstr. 16	

Listing from internet search on 11/16/2005 for individuals with *Jaskinia* family name in Germany

There was also a *Sinaida Jaskina* living in Germany. Note the *Jaskina*, not *Jaskinia*, spelling. Her first name may be related to the Polish given name of *Zinaida* (Hoffman and Helon, 1998).

<b>Jaskina Sinaida</b>	(0 57 72) 9 92 69
Espekamp	

Listing from internet search on 11/26/2005 for individuals with *Jaskina* family name in Germany

An internet search on *geneanet.org* for *Jaskina* found an apparently small number of individuals living in the Pas de Calais area from 1916 to 1990. Pas de Calais is located on the English Channel in northern France above Paris. They lived in the villages of Bethune, Hersin-Coupigny, and Mazingarbe, apparently at different times. Bethune is about 40 miles southeast of Calais. All of three of these villages are located within four miles of each other.

Contact	Family name	Information	Start	End	Number of individuals	Town	Sub-region	Region	Country	Type
<a href="#">cartedesnoms0</a>	JASKINA		1916	1990		Béthune	Pas de Calais	Nord Pas de Calais	France	C
<a href="#">cartedesnoms0</a>	JASKINA		1916	1990		Hersin-Coupigny	Pas de Calais	Nord Pas de Calais	France	C
<a href="#">cartedesnoms0</a>	JASKINA		1916	1990		Mazingarbe	Pas de Calais	Nord Pas de Calais	France	C

Listing from *geneanet.org* search on 7/16/2005 for *Jaskina* family name

Whether or not these German and/or French individuals are related to the American Jaskinias or to each other was not known. Both possibilities seemed likely though.

#### WHAT WAS KNOWN ABOUT JAN JASKINIA'S PARENTS AND HIS BIRTH BEFORE POLISH CHURCH RECORDS WERE OBTAINED

Until Catholic Church records from Poland were obtained, little was known about the parents, the birth, or any siblings of our Jan Jaskinia.

It was said that he was born in Germany. His birth date was given as October 27, 1834, in the Jaskinia family genealogy compiled by Janet Wise-Eiskina (1999). The same date was also given to Mary Laskowski Holek (personal communication, 1999) by her mother, Martha, Jan's daughter by Petronela Nowacka Jaskinia.

Confusion about Jan's age, and consequently about his date of birth, arose from the *1900 United States Census*. It clearly showed a birth date in October of 1829, with an age on June 9, 1900, of 70 years. See page 93.

On the other hand, his age in the *1880 United States Census* (see page 73) was given as 45 years. That suggested a birth year of 1834 or 1835. His funeral and burial record at Butler's Funeral Home in Kansas City, Kansas in 1907 gave an age of 73 (see page 103), as did his funeral mass record at St. Joseph Catholic Church also in Kansas City, Kansas. See page 102. Both indicated a birth year in either 1833 or 1834, and were thus consistent with the reports of Janet Wise-Eiskina and Mary Laskowski Holek.

As was noted in the *Important Notes* section of this family history, emigrants from Poland were notoriously unreliable in reporting their birth dates and ages. Jan was no exception. The best estimate of Jan's year of birth from the above material was a range from 1829 to 1835.

The only other available information about Jan's birth was that his parents' names were given as Matthew and Martianna Jaskinia (Wise-Eiskina, 1999; Sheppard, 2002). This apparently arose from the record of Jan Jaskinia and Anna Nowacka's wedding in 1876 at the Catholic Church of the Immaculate Conception of the Blessed Virgin Mary in Panna Marie, Texas. See page 69.

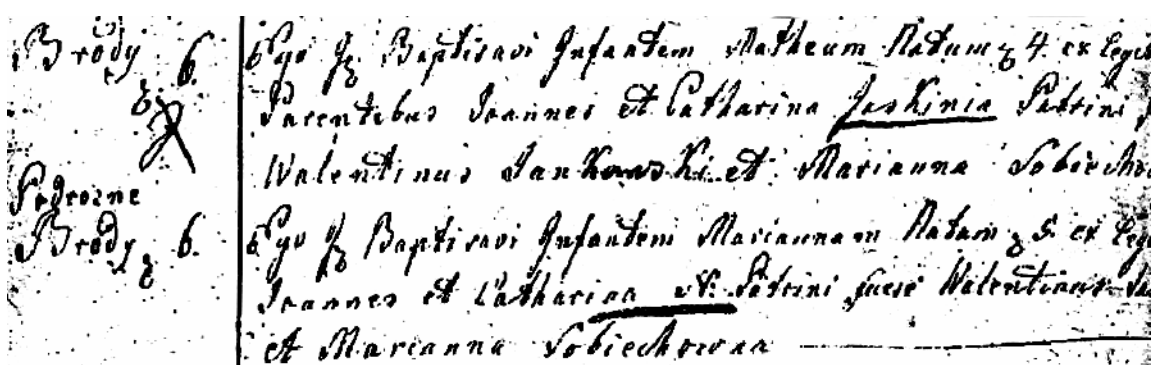
In the *1900 United States Census*, it was reported that Jan's parents were born in Bohemia (see page 93). That report should be viewed with skepticism, since Jan's birth date was incorrectly reported in that same *Census*, as we shall see below. Also, Poles in those days did not and often could not relocate long distances from their places of birth. And, Bohemia was a long way from northern Poland. As will be seen shortly, Jan's parents were born in northern Poland, not far from his actual birthplace.

Better information about Jan's parents and birth date could only be obtained from records that were made contemporaneously with his birth, such as, his baptism record from Poland.

MACIEJ JASKINIA AND MARIANNA LORKOWSKA,  
THE PARENTS OF OUR JAN JASKINIA

Maciej Jaskinia and Marianna Lorkowska were our Jan Jaskinia's parents.

Maciej was born in the village of Brody on March 4, 1800, according to his baptism record at St. Mikołaj Catholic Church in the city of Gniew. He was baptized there on March 6.



1800 baptism records for Maciej and Marianna Jaskinia from the Catholic Church in Gniew, Poland

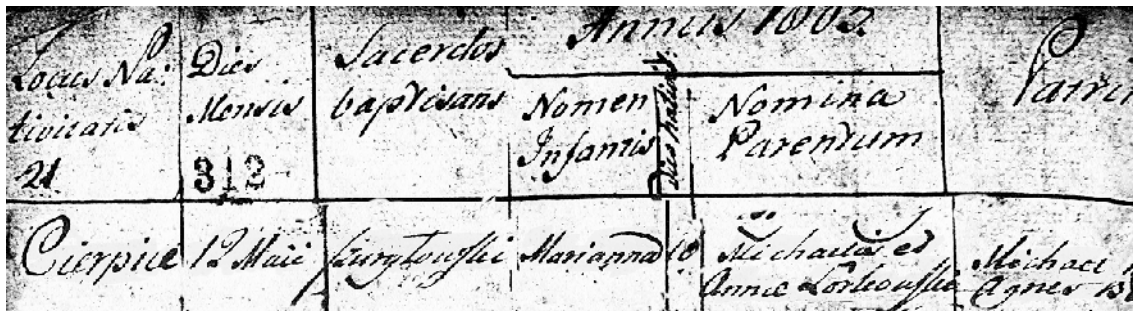
The heading for the page, on which these records were found, is *March, 1800*. The record of Maciej's baptism is the first entry. Note that he was one of a set of fraternal twins. The baptism of his sister, Marianna, appeared in the next entry. Maciej's baptism day was written on the left edge, with the village of birth. The record (FHL #0558198) were written in Latin, and reads, "I, (as above, Józef [can not read]), baptized an infant, Matheum legitimate birth on the 4<sup>th</sup> (day of the month), of the parents, Joannes and Catherine Jaskinia, of godparents, Walentinus Jankowski and Marianna Sobiechowna." *Catherine* is the Latin version of the Polish name *Katarzyna*. Her maiden name of *Lapszka* was not given in the record. It was found elsewhere. See page 149. *Matheum* translates to Polish as *Maciej* and to English as *Matthias* (Hoffman and Helon, 1998). *Walentinus* is *Walenty* in Polish and *Valentine* in English. *Sobiechowna* was the form of the family name *Sobiech* or *Sobiechowska* used to refer to a young female.

Brody is a small village, located about 25 miles south-southeast of Gdańsk, Poland. It has existed since 1283, and is located on the Wierzyca River. It was a mill and forestry center at the end of the 19<sup>th</sup> Century. Prehistoric artifacts were found there in 1875 (Sulimierski *et al*, 1884 to 1904).

The baptism record (next page) for Marianna, our Jan's mother, was written in Latin, and it showed that she was born in Cierzpice on May 10, 1805. Her parents were Michał

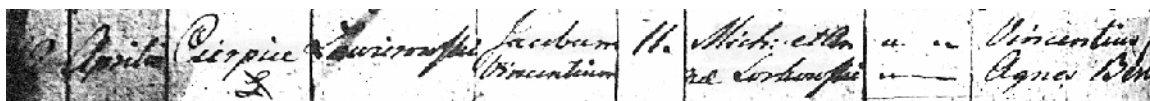


(Michael) and Anna Lorkowski. Anna's maiden name was not given. Marianna was baptized on May 12 at St. Mikołaj Catholic Church in the city of Gniew (FHL #0558198). Her godparents were Michał and Agnieszka (Agnes), but their surnames could not be read. Father Czurytowski administered the rites of baptism.

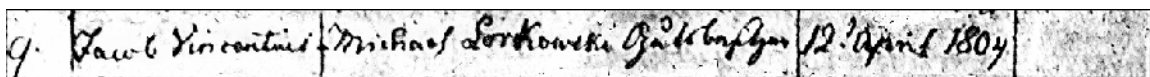


1805 baptism record for Marianna Lorkowska from the Catholic Church in Gniew, Poland

Marianna was the younger of, at least, two children. Her known brother was Jakub Wincenty (Jacob Vincent) Lorkowski who was born in Cierzpice (FHL #0558199) on April 11, 1804, and baptized the next day (FHL #1618639). The surnames of his godparents were obscured by the record book's binding. The priest's name was Father Lawrinowski. There were likely other siblings. If so, they were born elsewhere, either before and/or after Marianna's and Jakub's births.



1804 baptism record for Jakub Lorkowski from the Catholic Church in Gniew, Poland



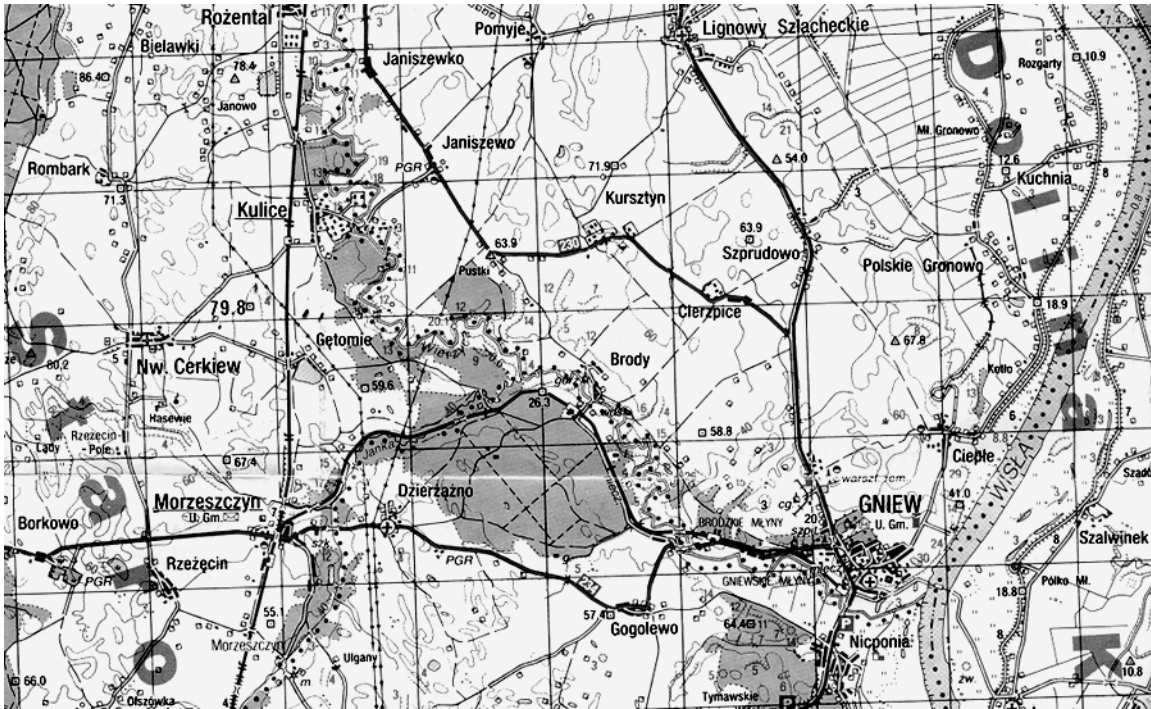
Excerpt from index for baptisms showing Jakub Lorkowski from the Catholic Church in Gniew, Poland

The index for baptisms stated that Jakub's father, Michał, was a farm owner.

Cierzpice is a small village about one and a half mile northeast of Brody. At about the end of the 19<sup>th</sup> Century, it was an estate of about 430 acres. There were seven residences with 118 Catholics and five Protestants. Its post office and parish were in Gniew (Sulimierski *et al*, 1884 to 1904).

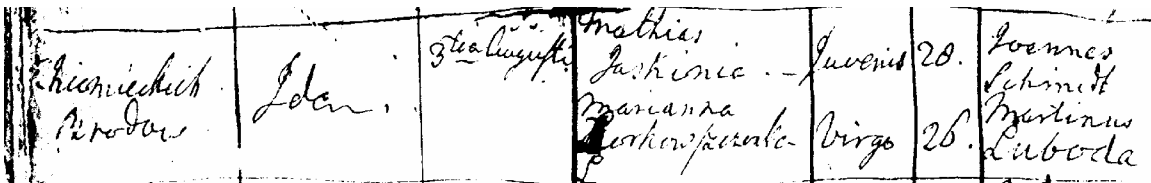
The map on the next page shows the locations of Brody and Cierzpice relative to the small city of Gniew. The large letters, *Dolina*, on the right margin identify the valley of the Wisła River.

Maciej and Marianna were married on August 3, 1828, in Saint Mikołaj Catholic Church in Gniew, Poland. Both were previously unmarried. Father Langmesser presided.



Contemporary map of Poland, with Brody in the center and other villages west and north of Gniew  
 (©1994 Państwowe Przedsiębiorstwo Geodezyjno - Kartograficzne)

Witnesses were Jan Schmitt and Marcin Loboda (FHL# 1618639). Marcin was married to one of Maciej’s sisters. See page 158. The page was headed 1828. *Idem* means *the same as above* in Latin, and referred to the priest’s name. Marianna’s family name was given as *Lorkowska* in the index for marriages (FHL #1618640), but as *Lorkowszczeska* in the actual record. *Lorkowszczeska* is a form of *Lorkowska* used to refer to a female (Hoffman, 1997).



1828 marriage record for Maciej Jaskinia and Marianna Lorkowska in Gniew, Poland

Their marriage record indicated that Maciej was 28 years old, and Marianna was 26. In view of her baptism record, though, Marianna was actually 23 years old. This is an example of how unreliable Poles were in reporting their ages, even in Poland.

Gniew is a small city located about three miles southeast of Brody (Sulimierski *et al*, 1884 to 1904). More can be found about Gniew on pages 149 to 151.

A few months before Maciej’s wedding, he was the godfather at the christening of a neighbor’s baby (FHL #0558198). That baptism record showed his residence as being in

Jadkowski Martin - Zubowna Helene " 5.6.1825  
 Janta Dawida - Zawadzka Maria " 12.11. - "  
 Jalkowski Johann - Dobrynska - " - " 15.11. - "  
 Jastemina Mathias - Lorkowska - " - " 2.8.1828  
 Jaminowski Jacek - Dmolkowska Anna " 8.5.1830

Extract from index of church marriages in Gniew, Poland

Szprudowo. Thus, Maciej was probably residing in Szprudowo at the time of his wedding, not in Brody, his place of birth. By 1831, though, Maciej and his wife, Marianna, had settled in Brody.

Szprudowo is a small village, located about 2.5 miles northeast of Brody and about a mile northeast of Cierzpice in the lowlands of the Wisła River. It dates back to 1283. In 1885, it had 69 homesteads with 353 residents (289 Catholics and 64 Protestants). It comprised about 2,334 acres, including 2,090 acres of farmland and 121 acres of meadow (Sulimierski *et al*, 1884 to 1904).

Brody appeared to have been divided into two sections. One was referred to as *Polskie Brodden* (Polish Brody) and the other as *Niemieckich Brodden* (German Brody). Interestingly, Maciej, at the time of his wedding was living in Niemieckich Brodden. What this meant for Maciej's ethnic identity was unclear. He may, however, have been living there out of economic necessity and nothing more.

Marianna's maiden name of Lorkowska could be derived from either of two roots. If it arose from the root *Lor*, then it was derived from the German name *Lorenz* (*Lawrence*). An alternative derivation could be "of the kin of Lorek," which was also derived from German.

A third possibility could be "one from Lorkowo." A village with the name of Lorkowo or variants of Lorkowo, however, could not be found near Gniew. Thus, this alternative was not a likely explanation of the Marianna's maiden name.

If the spelling is actually *Larkowska*, then it was derived from the root *Lar* (Hoffman, 1997), which was derived from a short form of the Polish given name of Hilary (Hillary).

The Lorkowska variant, though, was much more common in Poland and especially in the church records researched for this family history. It also would have been much more likely in the German dominated area of Poland where Maciej and Marianna were born. For additional discussion about the Lorkowska surname, see pages 260 and 261.

It appeared, then, that Marianna's father was of German ancestry. Here was circumstantial evidence of a German influence in the Jaskinia family tree.

Maciej and Marianna apparently had good reputations. Marianna acted as a godmother in 1835 (FHL #1456895), and Maciej served five times as a godfather, that is, in 1828 (FHL #0162363), 1840 (FHL #0162363), twice in 1841 (FHL #1456895), and 1843 (FHL #0162363). Also, on November 7, 1830, Maciej acted as a witness for the marriage of Barbara Jaskinia (FHL #0500383), who was probably one of his sisters. See page 165.

Maciej was a tailor from 1831 until his death in 1855 (FHL #0544115 and (FHL #1456895). In 1851, though, he was working as an *Einlieger*, that is, a free agricultural worker who owned no land and who rented his home from a farmer in return for services or day wages (FHL #0544115 and (FHL #1456895). Even here, though, it seemed that his status as an *Einlieger* would not necessarily have been incompatible with working as a tailor.

It is evident that Maciej and Marianna were peasants of humble origins, and very likely did not own property.

As noted above, before Polish church records were available, Maciej and Marianna's names were thought to be Matthew and Martianna.

Virtually all of the Polish church records gave our Jan's father's name in Latin as *Mathias*. Two records used the Polish form of *Maciej*. Both the Latin and Polish forms translate into English as *Matthias*. In contrast, the English *Matthew* translates into Latin as *Matthaeus* and Polish as *Mateusz* (Hoffman and Helon, 1998). Therefore, the Latin *Mathias* and the Polish *Maciej* do not translate as *Matthew*.

Similarly, the American versions of the Latin *Marianna* are *Marianna*, *Mary*, and *Marie*. Further, the name of *Martianna* is not a Polish given name (Hoffman and Helon, 1998). *Marianna*, therefore, is not translated as Martianna. There is a Polish given name of *Martyna*, which is a female version of *Marcin*, meaning *Martin* in English. *Martyna*, though, is an infrequently used Polish given name (Hoffman and Helon, 1998).

So, how did Matthew and Martianna come to be regarded as the names for Jan's parents? A review of Jan Jaskinia and Anna Nowacka's wedding record from the Church of the Immaculate Conception in Panna Marie in 1876 found that the priest used the Latin versions of our Jan's parents' given names. Jan's father's name was given as *Mathias*, which is easily mistranslated into English as *Matthew*. As seen above, however, *Mathias* is the Latin version of the Polish *Maciej*.

Jan's mother's name was written poorly. The third, fourth, and fifth letters were virtually illegible. They could be read as *rti*, but equally as *rri*. See page 69.

Regardless, the Latin or Polish equivalents of Maciej and Marianna were found in every relevant Polish church record, and, accordingly, are used in this history.

THE CHILDREN OF MACIEJ JASKINIA AND MARIANNA LORKOWSKA

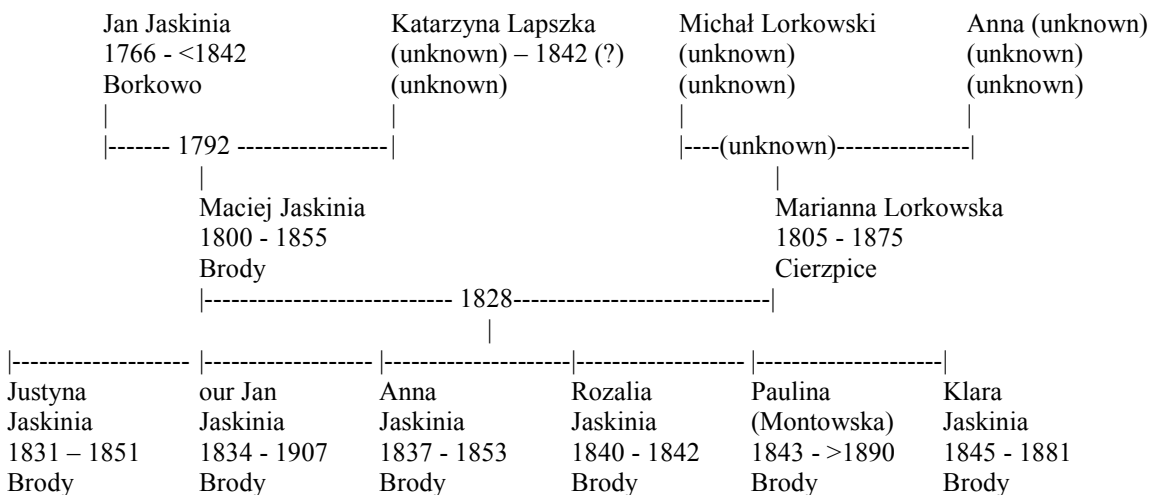
Our Jan was one of six known children for Maciej and Marianna, and apparently the only son. All the children were born in Brody.

The church records for Jan and his sisters were all from the Catholic Church in Dzierżążno. All were baptized there, and all of the records were written in Latin or in Fraktur German script. All were translated by a professional translator.

Dzierżążno is about one to two miles southwest of Brody. At the end of the 19<sup>th</sup> Century, it was owned by the Catholic Church. It was located on about 1,923 acres near the Janka River, and it had 89 buildings and 53 homes. Its population was 477 Catholics and 42 Protestants (Sulimierski *et al*, 1884 to 1904).

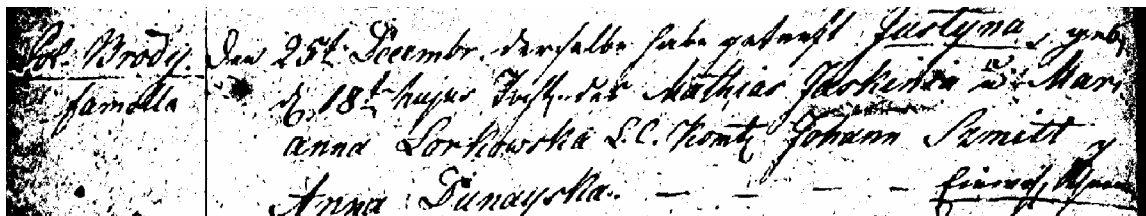
This family tree gives years of birth and death, places of birth, and dates of marriage. All places of birth are in Poland. The ? indicates unverified information. The > symbol means *greater than*. The < symbol means *less than*. Paulina’s married name is in parentheses.

FAMILY TREE  
MACIEJ JASKINIA AND MARIANNA LORKOWSKA,  
THE PARENTS OF OUR JAN JASKINIA



The first child born to Maciej and Marianna was Justyna. She was born in Polskie Brody. The year 1831 appeared at the top of the page. The record (FHL #0544115) was written in German, and translates as, “On December 25, the same person (as above, Thomas Klinkrodt) baptized Justyna, the 18<sup>th</sup> of the same month, daughter of Matthias (Maciej) Jaskinia and Marianna Lorkowska of the same place. Godparents were Johann Szmitt (Schmitt?) and Anna Dunajska.” In the bottom right corner was written, “Resident with limited burger rights, tailor.” This was a reference to Maciej civil status and occupation. Limited burger rights meant that his civil and/or economic rights were restricted. Depending on specific circumstances, Maciej could have been restricted from owning property, fully practicing his trade, and/or voting or participating in civil affairs. He was,

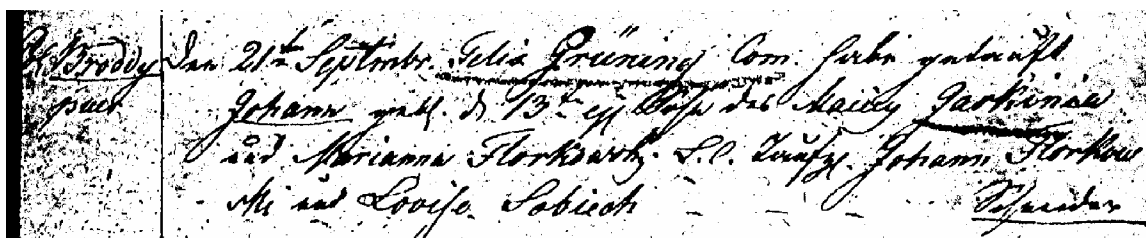
in short, a second-class citizen in the eyes of the Germans authorities. This restriction was not unique to Maciej, but was commonly applied to Poles by the Germans.



The 1831 baptism record for Justyna Jaskinia from the Catholic Church in Dzierżążno, Poland

Our Jan was the second child, and was born in Polskie Brody. He was baptized in the Catholic Church in Dzierżążno. His birth and baptism record was written, by German law, in Fraktur German (FHL #0544115). It appeared on a page headed by 1834. It showed that a boy was born in Polskie Brody. Translated, it reads, “On September 21, Felix Grünig baptized Johann (Jan), born the 13<sup>th</sup> of the same month, son of Maciej Jaskinia and Marianna Florkowska of the same place. Godparents were Johann Florkowski and Lovise Lobiech.” The word *taylor* was written by itself on the right side of the record which indicated Maciej’s occupation.

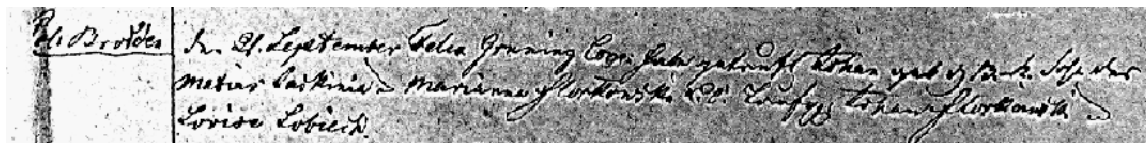
*Lovise* may be *Luise*, a German form of the Polish *Ludwika* and English *Louise* (Hoffman and Helon, 1998).



The 1834 baptism record for our Jan Jaskinia from the Catholic Church in Dzierżążno, Poland

It was evident that the genealogical resources, cited on page 17 that gave Jan’s birth year as 1834, were accurate.

Jan’s mother’s family name was given as *Florkowski* in this record, which is a Germanized form of her maiden name. The Polish form of her name, though, is *Lorkowska*.



Copy of our Jan Jaskinia’s 1834 baptism record from the Catholic Church in Dzierżążno, Poland

A copy of Jan's baptism record was found (FHL #1456895). It contained the same information as the original, but was missing Maciej's occupation as a tailor.

The third child was Anna, born in Polskie Brody at two o'clock in the morning on August 24, 1837, and baptized on August 27<sup>th</sup>. Her godparents were Jan Wieszorski and Katarzyna Dunajska, both from Brody. Maciej's occupation was again given as a *sartor*, that is, a tailor, as was the occupation of Anna's godfather, Jan Wieszorski. The record was written in Latin (FHL #054115).

Pol. Brody  
famella  
24

Mattie Jaskinia Sartori et Marianne Lorkowka L. nata est filia die 24<sup>te</sup>  
Augusti hora 2<sup>te</sup> mane Nominata Anna. Baptizata per me et supra die 27<sup>te</sup> ejusd.  
Patrim fuerit Joannes Wieszorek Sartor Juvani et Catharina Dunajska Inha. Brody

1837 baptism record for Anna Jaskinia from the Catholic Church in Dzierżążno, Poland

A copy of Anna's baptism record, also written in Latin, was found (FHL #1456895). It gave the same information, but omitted the occupations for Maciej and Jan.

Pol. Brody

Mattie Jaskinia et Marianne Lorkowka L. nata est filia die 24<sup>te</sup> Augusti  
hora 2<sup>te</sup> mane nom: Anna bapt: per me et supra die 27<sup>te</sup> ejusd. Patrim fuerit  
Joan Wieszorek Cath. Dunajska

Copy of the 1837 baptism record for Anna Jaskinia from the Catholic Church in Dzierżążno, Poland

The fourth child was another daughter, Rozalia, who was born at 11 o'clock at night on October 13, 1840, and baptized on the 17<sup>th</sup>. Her godparents were Jakub Jabłońska and Katarzyna Dunajska. Maciej's occupation was given as a tailor (FHL #0544115).

33 Polskie Brody - - 1. - 13 Octobris. Nanta 17 Octobris. Rozalia.

Mattie Jaskinia Sartor Dito  
Marianne Lorkowka Cath. Dunajska

1840 baptism record for Rozalia Jaskinia from the Catholic Church in Dzierżążno, Poland

A copy of Rozalia's baptism record, also written in Latin, was found (FHL #1456895). It gave the same information, but again omitted Maciej's occupation.

Pol. Brody

Mattie Jaskinia Marianne Lorkowka L. nata est filia die 13 Octobris hora 11<sup>te</sup> nocte nom:  
Rozalia bapt: per me et supra die 17<sup>te</sup> ejusd. Patrim fuerit Joab Jablonski Cath. Dunajska

Copy of the 1840 baptism record for Rozalia Jaskinia from the Catholic Church in Dzierżążno, Poland

The fifth child was Paulina Marie, who was born in Polskie Brody on April 19, 1843, at nine o'clock in the evening. She was baptized on April 23. Her godparents were Szymon (Simon) Sygmanowski and Marianna Nagorska. The priest was Father Kiedrowski. Maciej, again, was a tailor, and the record was written in German (FHL #0544115).

15. | . | - | 19. | - | 23. | h. | Sygmanowski | Paulina | 19. April | 9 Uhr abend | Marianna Nagorska | Kiedrowski |  
 Polskie Brody | Szymon Sygmanowski | Marianna Nagorska | etc

The 1843 baptism record for Paulina Jaskinia from the Catholic Church in Dzierżążno, Poland

A copy, also written in German, was found (FHL #14556895). It gave the same information, but gave her mother's maiden name, mistakenly, as *Klein*.

15. | . | - | 19. | April | 9 Uhr abend | Paulina Marie |  
 Mutter: Pauline Klein | Vater: Maciej | Ta: Szymon Sygmanowski | Marianna Nagorska

Copy of the 1843 baptism record for Paulina Jaskinia from the Catholic Church in Dzierżążno, Poland

When Paulina was 20 years old, she was a witness for the wedding of friends in Dzierżążno on April 28, 1863. The bride and groom were Apolinia (Apollonia) Wisniewska from Dzierżążno and Józef Kowalski, a mason from Gniew. The other witness was Franciszek Barkanowicz, an organist from Dzierżążno (FHL #0544116).

Paulina married later, and had a large family. That material begins on page 48.

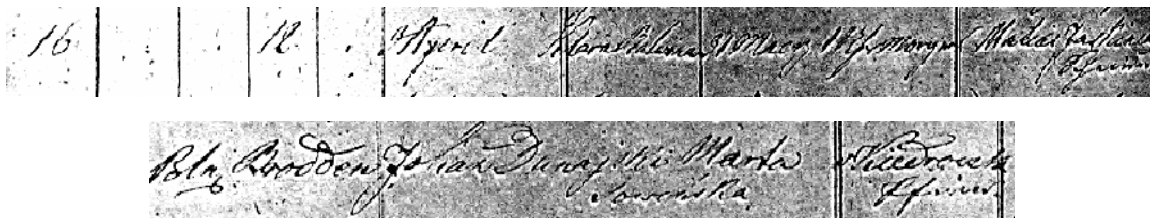
16. | . | - | 31. | März | Klara Balwina | 31 März | Maria Sowińska |  
 Margareta Lorkowa | Polka | Prosdien | Johann Dunajski | Marta v. Kiedrowski

The 1845 baptism record for Klara Jaskinia from the Catholic Church in Dzierżążno, Poland

The sixth child, another daughter and the last child of Maciej and Marianna, was Klara Balwina (Clara Balbina). Klara was born in Polskie Brody on March 31, 1845, at one o'clock in the morning. She was baptized on April 3, and her godparents were Jan Dunajski and Marta (Martha) Sowińska. The priest was Father Kiedrowski. The record was written in German, and Maciej's occupation was again given as a tailor (FHL #0544115). More will be provided about Klara on pages 54 and 56.



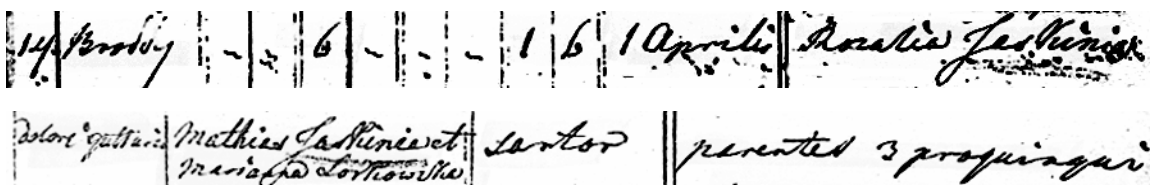
A copy of Klara's baptism record was found (FHL #1456895). It was identical to the above, and was also written in German.



Copy of the 1845 baptism record for Klara Jaskinia from the Catholic Church in Dzierżążno, Poland

Our Jan appeared, thus, to be the only boy in the family, having five sisters.

Three of his sisters, unfortunately, died young. Rozalia died on April 1, 1842, in Brody at about the age of 18 months. She died of a sore throat, and was survived by her parents and three siblings. Maciej was again a tailor, and the record was written in Latin (FHL #0544116).



The 1842 funeral record for Rozalia Jaskinia from the Catholic Church in Dzierżążno, Poland

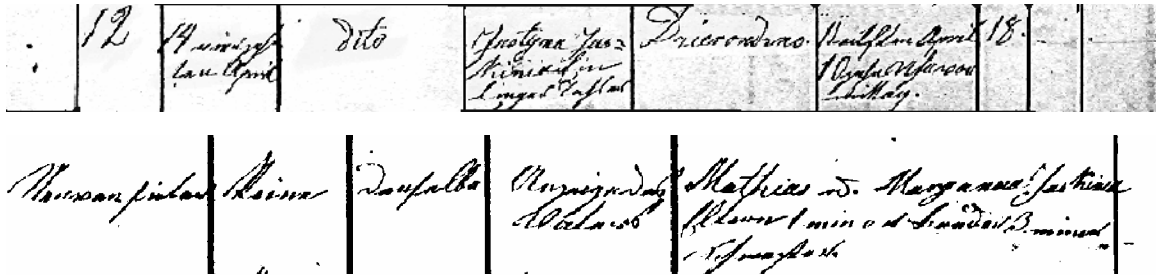
A copy, written in German, was found (FHL #1456895). It gave identical information as the Latin copy.



Copy of the 1842 funeral record for Rozalia Jaskinia from the Catholic Church in Dzierżążno, Poland

Her older sister, Justyna, died on April 11, 1851, in Dzierżążno at about 10 o'clock in the morning. Her funeral record gave her age as 18 years. Since her baptism record gave her date of birth as December 18, 1831, her actual age at death was 19. She was not married. The cause of death was typhus. She was buried in Dzierżążno on April 14, and was survived by her parents, a brother, and three sisters. Father Hanke was the priest (FHL #0544116). An identical copy, also written in German, was found (FHL #1456895).

Typhus is a disease of sudden onset carried by lice, which causes severe headaches, chills, high fever, stupor, skin eruptions, coma, and death (Dorland's Illustrated Medical



The 1851 funeral record for Justyna Jaskinia from the Catholic Church in Dzierżążno, Poland

Dictionary, 2000). Typhus is spread by body lice and rats in of poor sanitary conditions. It was the scourge of Europe for hundreds of years, killing millions in epidemics and lesser outbreaks. It was so prevalent that one authority believed that it altered European history (Zinsser, 1935).

Two years later, a third sister died. Anna died in Dzierżążno on November 30, 1853, and was buried three days later. The record stated that she was 17 years old (next page, right side of top row). Since she was born in 1837, her recorded age at death was accurate. Although she had received medical help, she died of diarrhea. She was survived by her parents, a brother, and two sisters. Father Hanke, again, was the priest (FHL #0544116). An identical copy, also written in German, was found (FHL #1456895).

It was clear that poor public health conditions severely affected the Jaskinia family (see pages 183 to 184).

The last significant information found in these church records was that the Jaskinia family had moved from Brody to Dzierżążno by the date of Justyna's death. Thus, they changed residences between 1845 and 1851.

There was the possibility that Maciej and Marianna may have had more children after Klara's birth in 1845. Marianna was only 40 years old at Klara's birth, not particularly old for child bearing at that time and place. There was, however, no evidence for any such later children.

#### A WITNESS AT A WEDDING

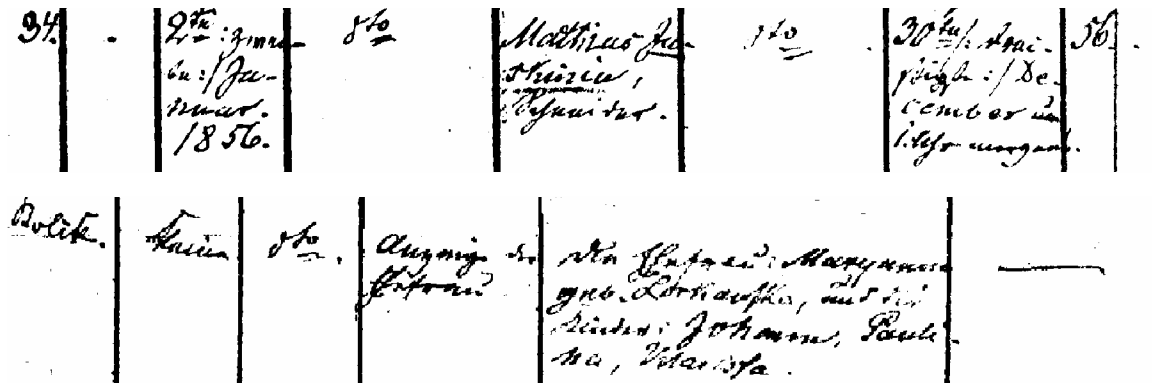
Our Jan Jaskinia appeared as a witness at a wedding on November 2, 1851, in Lignowy. The couple was Paweł (Paul) Skrzyżanowski and Elżbieta (Elizabeth) Bielinska, both of Lignowy. The other witness was Józef Zgoda. Both Jan and Józef were laborers from Lignowy (FHL #0500388).

This Jan was likely our Jan Jaskinia. He would have been 17 years old at that date, and would have been working to help support the family. No other adult by the name of Jan Jaskinia is known to be alive in 1851.



The term *colic* in the 19<sup>th</sup> Century generally meant acute abdominal pain caused by abnormal bowel conditions (Chorzempa, 1991).

The funeral record gave his age as 56. However, since he was born in March 6, 1800, he was actually 55 years old when he died. His funeral record listed his survivors as his wife, Marianna Lorkowska Jaskinia, his son, Jan, and his two daughters, Paulina and Klara. This listing was consistent with the other church records cited here.

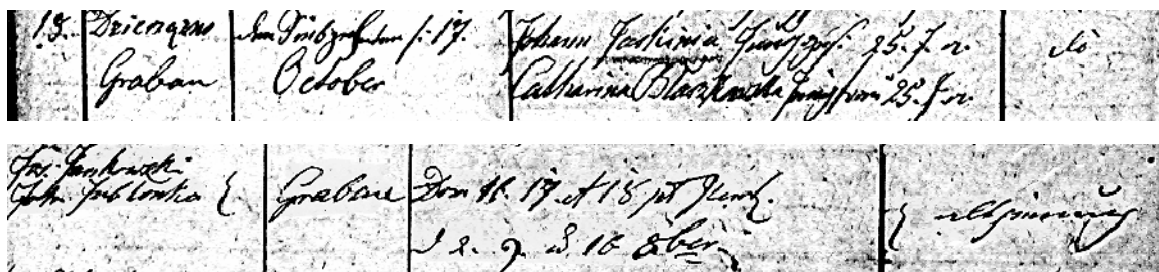


Funeral record for Maciej Jaskinia in 1855 from the Catholic Church in Dzierżążno, Poland

Maciej’s death made Jan the breadwinner for the family. He was 21 years old. Paulina and Klara were only 12 and nine years old, respectively. Jan’s mother was 50 years old. Other than Jan, none probably could earn significant wages. Unless Maciej left property, which seemed quite unlikely, the financial situation of the family was difficult.

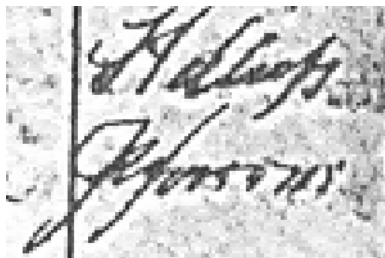
### THE MARRIAGE OF JAN JASKINIA AND KATARZYNA BŁAŻEK

The record, written in German, of our Jan and Katarzyna’s marriage was found in the Catholic Church in Skórcz, Poland. Their marriage was the 15<sup>th</sup> in 1859 in the Skórcz parish. Johann (our Jan) was a 25-year-old, previously unmarried, youth from Dzierżążno. Catherine (Katarzyna) was a 25-year old maiden from Grabowo. Both were old enough to marry without anyone’s consent. The marriage occurred on October 17. Katarzyna’s family name was given as *Błazkowska*.



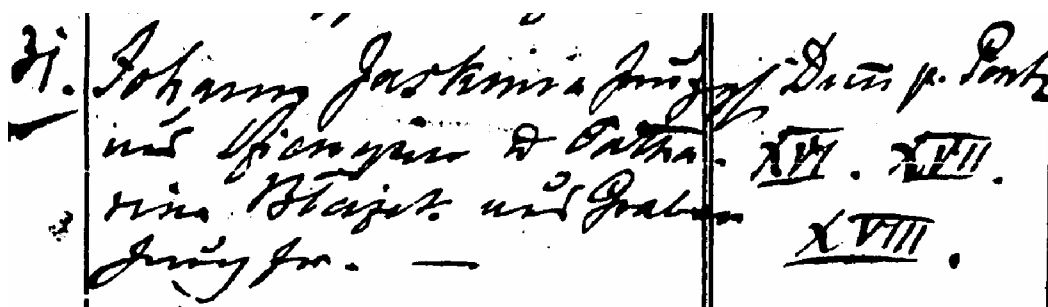
Marriage record for our Jan Jaskinia and Katarzyna Błazek in 1859 in Skórcz, Poland

The witnesses were Jos. (Józef) Jankowski and Johann (Jan) Jabłońska, both of whom were from Grabowo. Józef may have been Katarzyna's cousin, via her mother, Marianna Jankowska Błażek. Banns were announced on October 2, 9, and 16. The presiding priest's name, given here, could not be read by the translator (FHL #0544094).



Jan and Katarzyna's marriage record's entry for the priest's name

A copy (below) of Jan and Katarzyna's marriage record was found at the church in Dzierżążno. It provided the same information, but gave Katarzyna's surname as *Błażek* (FHL #0544116). In fact, her family name was found to have, at least, eight variations in Polish church records (see page 192). For purposes of consistency, *Błażek* is used in this family history, regardless of the variant found in a specific record.



Copy of Jan and Katarzyna's 1859 marriage record from the Catholic Church in Dzierżążno, Poland

An index of baptisms (FHL #0544092) was found that contained Katarzyna's name. It gave a birth place of Grabowo, birth year of 1834, and the page number for the record as 22. Unfortunately, the actual Skórcz church baptism records were missing for the years 1802 through 1843.



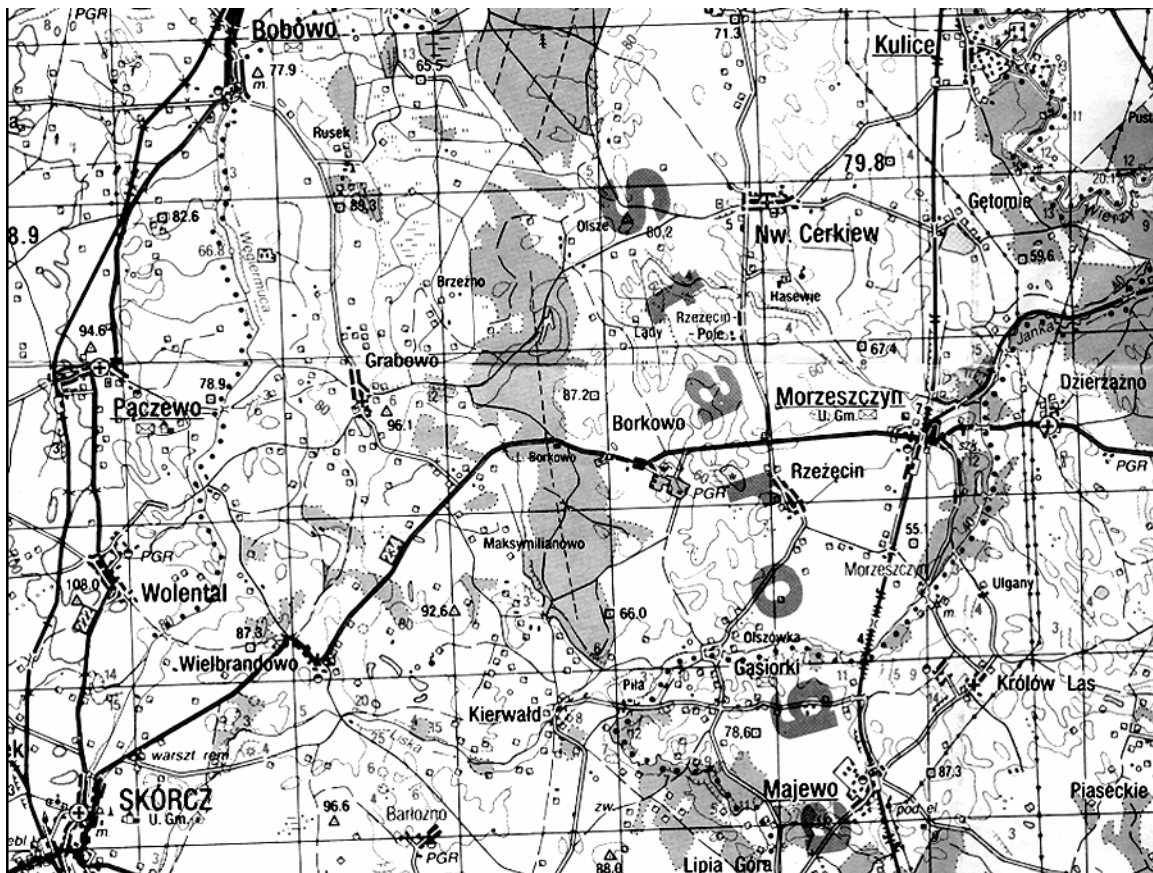
Excerpt from index of baptisms for the Catholic Church in Skórcz, showing Katarzyna's baptism

Katarzyna's parents were Albert Błażek and Marianna Jankowska, and she was the fifth of their eight known children. Albert and Marianna were part of a very large, extended family that had probably emigrated from Germany, but that had lived in northern Poland for many years.

Katarzyna's surname suggested a German ancestry. It may well have originally been a German surname, such as *Bluch*, *Bloch*, or *Black*, but it was assimilated over time into the more Polish surname of *Błażek*. Consistent with this possibility was a reference to Katarzyna as a "German woman" that had been passed to Mary Laskowski Holek (personal communication, 1999) by her mother, Martha Jaskinia Laskowski.

For more about Katarzyna's parents and the Błażek family name, see Part V of this family history, *The Błażek Family, 1757 to 1870*, page 189.

Katarzyna was the second woman, as seen so far, of possible German descent to marry into the Jaskinia family. Our Jan's mother, Marianna Lorkowska Jaskinia, was possibly of Germany descent, as noted above. In Part III of this family history, the marriage of Maciej Jaskinia in 1671 is described. The bride, Anna Meler, may have brought a German influence to the Jaskinia family. It seemed, then, that there were three known marriages, at least, that possibly introduced German ancestry into the Jaskinia family.



The location of Grabowo (left center) in relation to Bobowo (top left), Nowa Cerkiew (right center), Dzierżążno (center right), and Skórcz (bottom left corner) on a modern map of Poland  
(©1994 Państwowe Przedsiębiorstwo Geodezyjno - Kartograficzne)

## GRABOWO, POLAND

The village of Grabowo is located about five miles west from Dzierżążno. In the 19<sup>th</sup> Century, it was a church-owned village located on hills, above a small but deep lake. The hills about Grabowo were also the sites for ancient fortifications and settlements. The area encompassed by Grabowo was about 2,600 acres. A folwark (large estate) belonging to the Maxhausen family was nearby.

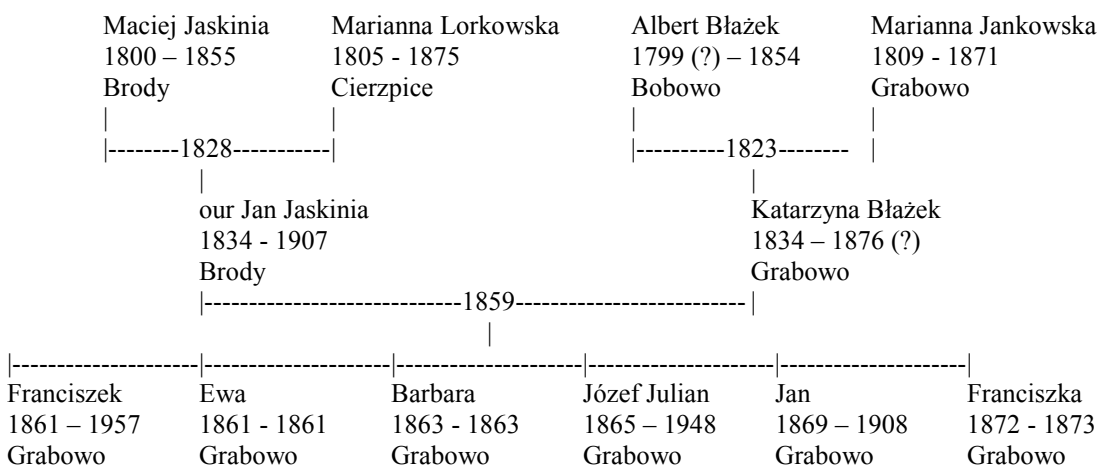
In the late 19<sup>th</sup> Century, there were 16 peasant farmsteads. The village had 509 Catholics and 37 Protestants, living in 49 homes. It had a branch church of the Catholic Church in the nearby city of Skórcz. Its post office was in Bobowo, to Grabowo's north. In 1867, its school had 90 Catholic pupils (Sulmierski *et al*, 1880 to 1904).

It may well have been that one of these 90 students was Franciszek, our Jan and Katarzyna's oldest child, who would have been six years old in 1867.

## THE SIX CHILDREN OF JAN JASKINIA AND KATARZYNA BŁAŻEK

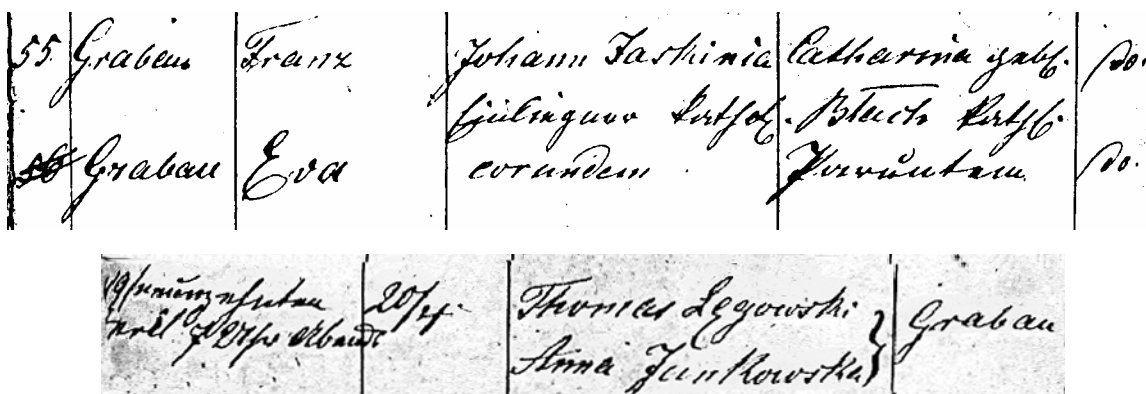
Jan and Katarzyna came to America with three children, all sons (Wise-Eiskina, 1999; Eiskina, 1992). They had, however, three other children before coming to America, all of whom were daughters. Unfortunately, all three daughters died in their first year of life.

All of the children's baptism and funeral records were found in the church records in the small city of Skórcz. The records were written in German using the Fraktur script. All of the children were born in Grabowo, and baptized in Skórcz. All were legitimate births.

FAMILY TREE  
OUR JAN JASKINIA AND KATARZYNA BŁAŻEK

The above family tree gives years of birth and death, places of birth, and dates of marriage. All places of birth were in Poland. The ? indicates unverified information.

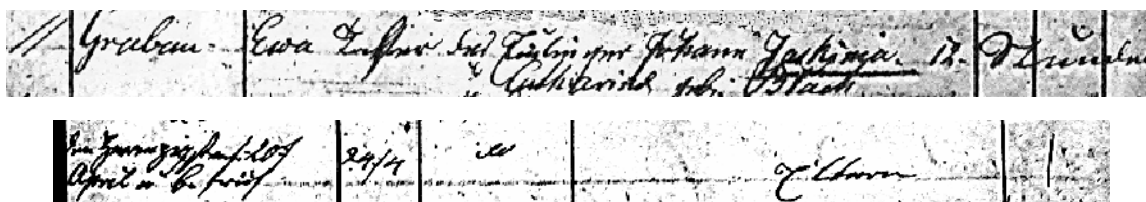
The first two children were Franciszek and his fraternal twin, Ewa. They were born on April 19, 1861. Franciszek was born at about seven o'clock and Ewa at about eight



1861 baptism records for Franciszek and Ewa Jaskinia from the Catholic Church in Skórcz, Poland

o'clock in the same evening. Frank was baptized on April 20, but Ewa was baptized on the 19<sup>th</sup>. Godparents for both babies were Tomasz (Thomas) Legowski and Anna Jankowska. Father Hellass presided. Apparently, there was concern about Ewa's prospects of survival, and she may have been hastily baptized at birth (FHL #0544093).

Ewa died about 12 hours after birth, at about six o'clock in the morning. The cause of death was listed as unknown. She was buried on April 24 (FHL #0544095).

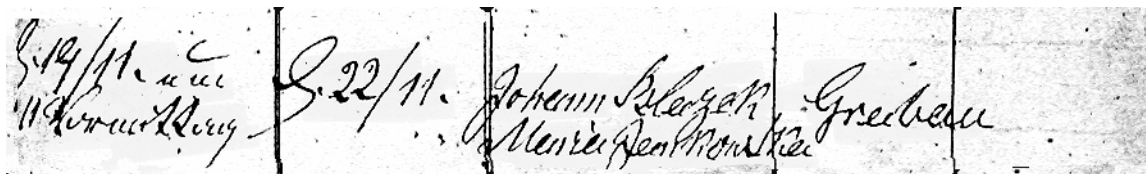
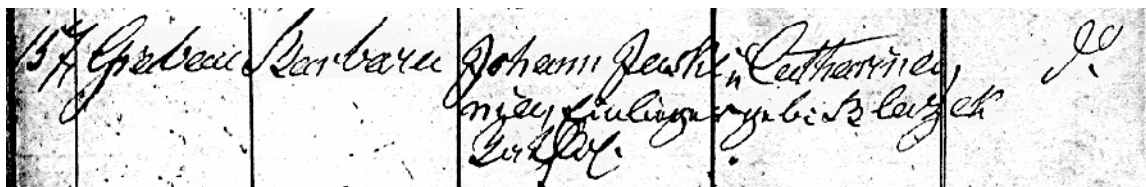


1861 funeral record for Ewa Jaskinia from the Catholic Church in Skórcz, Poland

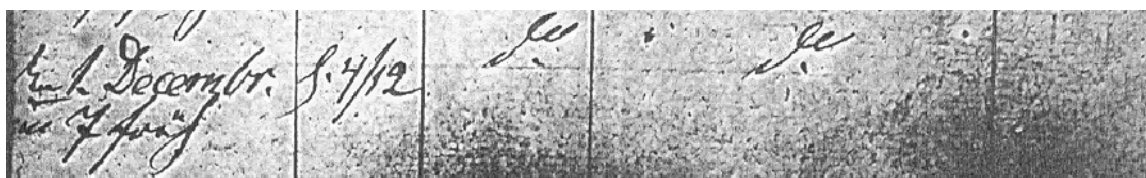
The third child was Barbara. She was born on November 19, 1863, at 11 o'clock in the morning. She was baptized on November 22. Her godparents were Jan Błazek and Maria (Mary) Jankowska, both from Grabowo. The priest was Father Semerau (FHL #0544093). Jan was probably Katarzyna's brother, and Maria probably a cousin.

Barbara died on December 1 at about seven o'clock in the morning. The cause of death was again shown as unknown. She was less than one month old (FHL #0544095). There was confusion about her given name. The funeral record gave her name as Anna. Her age at death of one month, though, was consistent with the birth date for Barbara. The name *Barbara* was clearly given as the baby's name in the baptism record. Furthermore, the index of baptisms (FHL #0544092) had an entry for Barbara, but had no entry for a baptism for an Anna Jaskinia. Either the priest erred in entering her name in the funeral record, or Jan and Katarzyna began using the name Anna for the infant after her baptism.



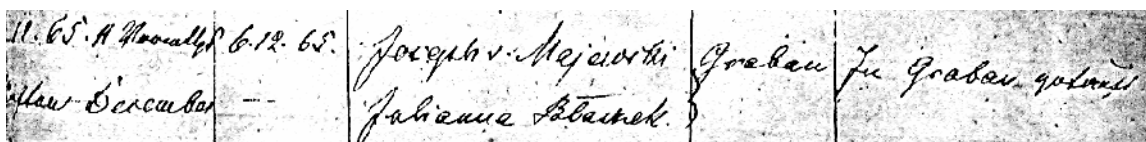
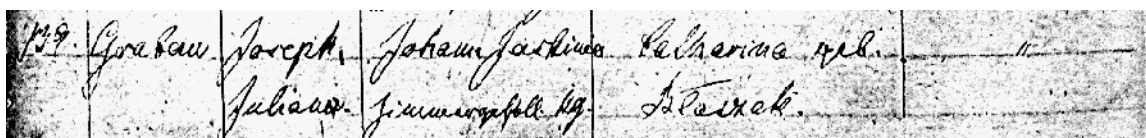


1863 baptism record for Barbara Jaskinia from the Catholic Church in Skórcz, Poland



1863 funeral record for Barbara Jaskinia from the Catholic Church in Skórcz, Poland

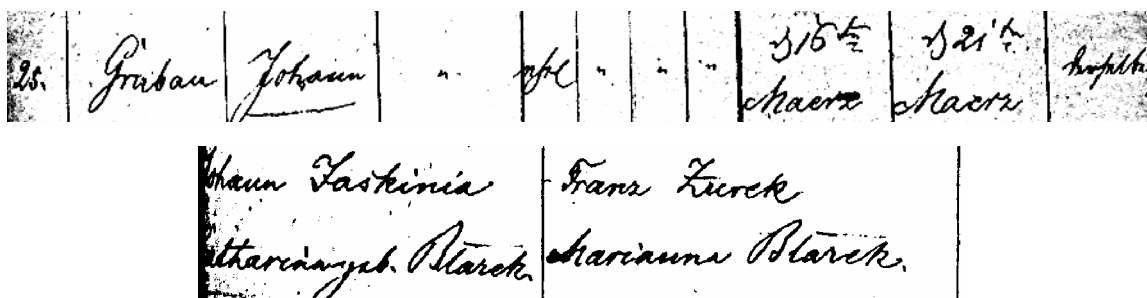
Józef was the second son and the second child to survive. A middle name of Julian was given for him. He was born in December of 1865 at about 11 AM. The actual day of his birth could not be read from the microfilm of the baptism record. His baptism date,



1865 baptism record for Józef Jaskinia from the Catholic Church in Skórcz, Poland

however, was December 12, 1865. His godparents were Józef Majewski and Julianna (Julianna) Błażek, both from Grabowo. The priest was Father Semerau (FHL #0544093). Julianna was Katarzyna's sister-in-law, being Julianna Kamrowska Błażek, the wife of her brother, Jan. See page 200.

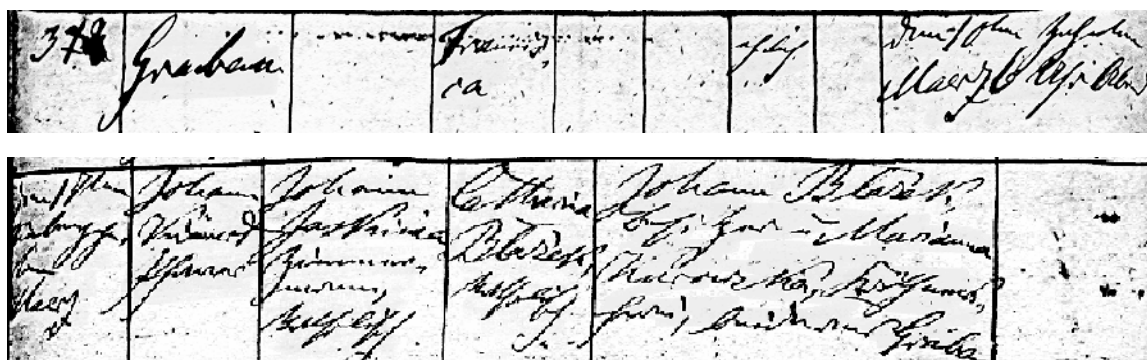
Janet Wise-Eiskina (1999), Suzanne Moczygemba Sheppard (2002), and Terri Eiskina (1992) all gave Józef's birth date as December 5, 1865.



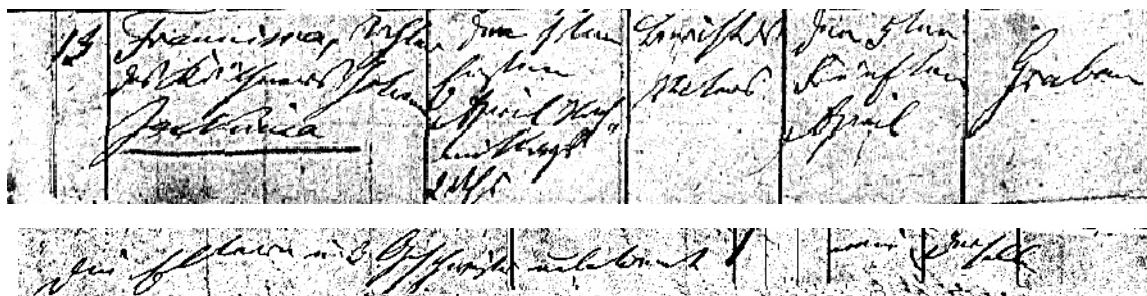
1869 baptism record for Jan Jaskinia from the Catholic Church in Skórcz, Poland

The fifth child and third son was Jan. He was born on March 16, 1869, and baptized by Father Gorieniski on the 21<sup>st</sup> of the same month. His godparents were Franciszek Zurek and Marianna Błażek (FHL #0544093). Katarzyna had a sister named *Marianna*, but she had already been married to Jan Piątkowski for several years.

The last child was a third daughter, Franciszka, who was born on March 10, 1872, at about 6 o'clock in the evening. She was baptized on the March 17. Her godparents were Jan Błażek and Marianna Kurowska, a cottager's wife. Both godparents were from Grabowo (FHL #0544093). Jan was probably Katarzyna's oldest brother.



1872 baptism record for Franciszka Jaskinia from the Catholic Church in Skórcz, Poland



1872 funeral record for Franciszka Jaskinia from the Catholic Church in Skórcz, Poland

Franciszka, unfortunately, did not survive. She died on April 1, 1873, at 2 o'clock in the afternoon in Grabowo. She was, thus, only just over a year old. The cause of death was

listed as unknown. She was buried in Grabowo on April 5, and was survived by her parents and her three brothers. The priest was Johann Pfarrer (FHL #0544095).

Franciszka's funeral record gave our Jan's occupation as a cottager. A cottager was a rural laborer or someone who lived in a small house or cottage, with probably a garden and a little land for animals.

With Franciszka's death, only Franciszek, Józef, and Jan of the six children were left alive. When these church records are compared to the material that was preserved in family recollections in America (Wise-Eiskina, 1999; Sheppard, 2002; Eiskina, 1992), it was seen that the birth dates for the surviving three sons were only slightly in error. The dates for births remembered in America were fairly accurate.

The family memory of the three deceased daughters, however, appeared to have been lost, but perhaps not entirely. See *Was There A Fourth Daughter Who Died At Sea?* on pages 45 to 48.

It should be noted that, by 1873, Jan and Katarzyna had suffered a 50% death rate for their children. Also, note that Jan had already lost three of his five sisters (pages 27 and 28). Katarzyna, too, had lost five of her seven siblings (pages 196 to 199). Premature death was a fact-of-life in 19<sup>th</sup> Century Poland.

#### JAN'S OCCUPATION IN POLAND

Our Jan Jaskinia worked in Poland as an agricultural worker and later as a carpenter.

In 1861 and 1863 (FHL #0544093 and #0544095), he worked, as his father did, as an *Einlieger*, which is a free agricultural worker who owned no land and who rented his home from a farmer in return for services or day wages.

The baptism record in 1865 for his son, Józef, gave Jan's occupation as a journeyman carpenter (FHL #0544093) and as a carpenter in 1872 (FHL #0544093). He was shown as a cottager in the 1873 funeral record for his daughter, Franciszka (FHL #0544095). A cottager, again, was a rural laborer or someone who lived in a small house or cottage, with probably a garden and a little land for animals.

Being an *einlieger* or a cottager was not incompatible with work as a carpenter. Other than a few larger cities, northern Poland was heavily rural. A carpenter would necessarily practice his trade in an agriculture context.

This material suggested that our Jan Jaskinia was not a land or property owner in Poland.

LINKING THE POLISH CHURCH RECORDS  
TO THE JASKINIA FAMILY IN AMERICA

It might be argued that the foregoing material has not been directly linked to the Jaskinia family in America. The argument would be that the records from Poland might actually pertain to some another branch of the Jaskinia family, not to our Jan or to his parents. The congruence of the first names of Jan, Katarzyna, Maciej, and Marianna could just be a coincidence, because these given names were very common in 19<sup>th</sup> Century Poland.

An unequivocal link between the Polish church records and the Jaskinia family in America was provided by Magdalena [Maggie] Jaskinia Mutz, a daughter of Vincent Jaskinia and granddaughter of Franciszek, our Jan's oldest son. It is shown below.

In 1923, Franciszek wrote to Poland requesting verification of his baptism. He received written confirmation, dated September 24 of the same year, from the priest in Skórcz. The verification showed his parents' names of Jan Jaskinia and Katarzyna Błuch, his birth and baptism dates were listed as April 19 and 20, respectively, in 1861, and his birth place as Grabowo in the province of Starograd Gdański.

**Metryka urodzenia i chrztu.**  
*(Testimonium natiuitatis et baptismi)*

Dziecko: *(Puer.) Franciszek Jaskinia*

Ojciec: *(Pater.) Jan Jaskinia, katolik*

Matka: *(Mater.) Katarzyna ur. Błuch, katolicka*

Miejsce urodzenia: *(Locus natiuitatis.) Grabowo powiat Starogardzki*

Dzień urodzenia: *(Dies natiuitatis.) 19. (decembris) IV. (Aprilis) r. 1861*

Dzień chrztu św. *(Dies baptismi.) 20. (decembris) IV. (Aprilis) r. 1861*

Za zgodność *(Pro vera copia)*

Skórcz, d. 24. września r. 1923  
Pomorzanie

Katol. Urząd parafialny.  
*Ks. D. Pater, proboszcz*

*Gracjan M. Grabowski Skórcz*

Verification, dated September 24, 1923, of Franciszek Jaskinia's baptism in 1861

It was evident that the priest had looked at the very same record of Franciszek's birth and baptism as shown on page 34 above.

The fact that Franciszek knew where to write in Poland indicated that he remembered where he was born and baptized, even 62 years after those events.

### REASONS FOR EMIGRATING FROM POLAND

The reasons for Jan leaving Poland were unknown. Some good guesses, however, can be made. Poland in the 19<sup>th</sup> Century was desperately poor. It was occupied by the Austrians, Germans, and Russians who were vigorously trying to eliminate Polish culture and to assimilate the Poles into their own cultures. Discrimination and harassment of Poles were common.

A related reason probably was that the Jaskinia family was not doing well economically. Note the humble occupations of Jan, his father, and his relatives, described above and in Parts III and IV.

A third factor, possibly important, was the high death rate for infants and children in the Jaskinia family. Of Jan's known cousins (that is, the children of his aunts and uncles), less than half of them had survived to adulthood. See Part IV of this family history on page 155. Also, note the death, several months before Jan departed for America in 1873, of Franciszka, his third daughter to die. Northern Poland in the 19<sup>th</sup> Century was not a healthy place to raise children.

It should also be noted that there was a major outbreak of cholera in Poland in 1873 (Ortell, 1996).

Still another factor may have been the Prussian government's policy of compulsory military service. While Jan's three sons were only 12, seven, and four years old when Jan emigrated from Poland, all three could eventually have been drafted into the Prussian Army.

Given political and financial hardships and high infant and child mortality rates, a journey halfway around the world to an unknown land would not have looked too daunting. The decision to leave would have been even easier, if previous emigrants from northern Poland had sent back word that America was, in fact, a better place.

Lastly, there may not have been many Jaskinias left in Poland by 1873. It appeared to have never been a large, extended family with many branches. If, in fact, there was a low birth rate for Jaskinia boys in the 18<sup>th</sup> and 19<sup>th</sup> Centuries and given the known high infant and child mortality rates in the family in the 19<sup>th</sup> Century, there may have been only a few family members left.

It may well be that all six of these factors influenced Jan's decision to leave Poland. The first of these six may, however, have been more important. Poland had a foreign-dominated economy in which Jan and the rest of the Jaskinia family probably could not advance themselves. As it is discussed on page 85, Jan did advance his family economically after coming to America. Thus, he may have left Poland to have the opportunity to get ahead in the world. People who emigrate from the country of their birth tend to be dissatisfied and ambitious. They want better, and are willing to work hard for it. They go where they can get that opportunity.

### COMING TO AMERICA

Until the research this family history was undertaken, there were only three known sources of information about Jan and his family coming to America. They were Józef Jaskinia's *Declaration of Intention* to become a United States citizen, dated April 8, 1936; Józef's obituary, dated in February, 1948; and the section on the Eiskina family by Terri Eiskina, found in *Past and Present: 1892 - Pulaskifield - 1992* (Staponski *et al*, 1992).

Józef stated in his *Declaration* (see below) that he entered America in 1871 at New York. The date of 1871, however, was not accurate. His sister, Franciszka, was born in 1872, and died in Poland in 1873 (pages 36 and 37). The family could not have gotten to New York before late in 1873. Józef's slightly faulty memory is to be excused. Note that, in 1936, he was remembering an event that happened 62 years previously, when he was only seven years old.

Jan and his family, actually, arrived in New York on October 3, 1873. They had sailed from the German port of Stettin in the German ship, *Franklin* (FHL #0175739).

The departure date from Stettin was not given, but the length of a transatlantic voyage in this era took about three to four weeks. That suggested that Jan and family departed Stettin in early September.

A copy of the *Franklin's* passenger list is shown on page 43. It listed Jan, Katarzyna, and their three sons. Note that it used the German versions of their names. It listed Jan as a carpenter, and noted that he was from Germany. The ship quarters for the family during this voyage were listed as *upper deck*, as opposed to *cabin or lower deck*. Presumably, upper deck quarters were more comfortable (and expensive) than lower deck quarters.

The *Franklin* was a large ship, and there were about 380 passengers for the journey. The large majority of the passengers were Germans and other nationalities living in German or German-occupied lands, in addition to a number of French emigrants. There were no other passenger names familiar to this author.

## Stroke Fatal for Joseph Eskina

Funeral Held Yesterday At St. Peter's and Paul's Church

Joseph Eskina, 83, a retired farmer, died at 12:30 Sunday noon at the home of his son, John F. Eskina, seven miles southwest of Pierce City. He had been ill for many years and suffered a stroke Saturday morning from which he never recovered consciousness.

Born in Prus, Poland, Mr. Eskina came with his parents to this country when he was seven years old, settling in Chicago. They later lived in Texas several years, then in Little Rock, Ark., then in Verona. When a young man he went back to Texas and was married to Miss Julia Dzemala. They lived there two years and came to this community, settling on the farm where he died.

Mr. Eskina is survived by three sons, John F. Eskina and Darfield Eskina, Pierce City, and Anthony Eskina, and three daughters, Mrs. Florence Muir, Mrs. Lucy Schroetter and Mrs. Helen Oshmar, all of Kansas City, Kan. Mrs. Eskina and eight other children preceded him in death.

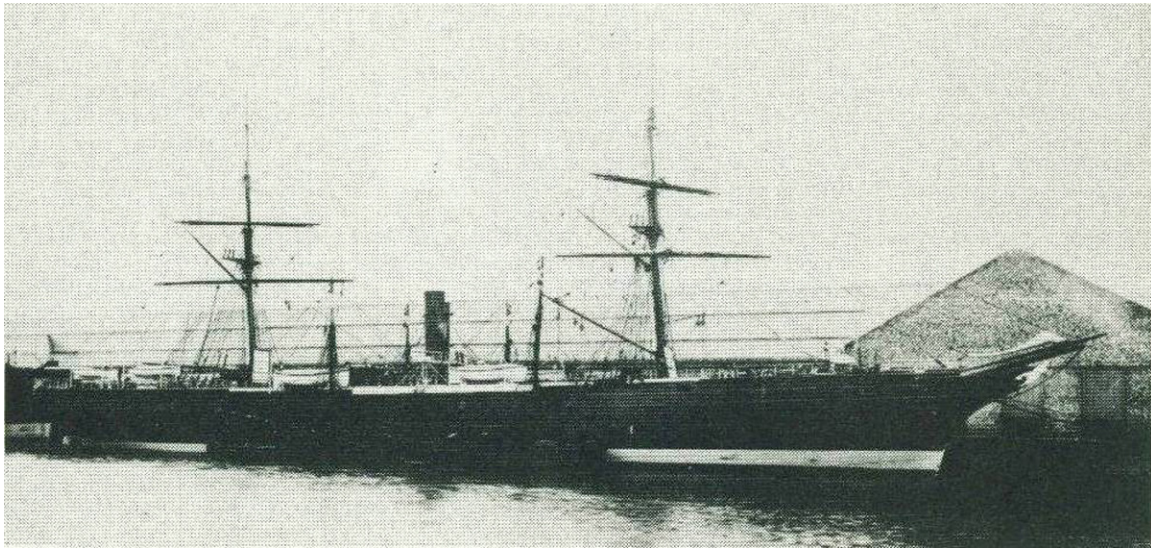
He is also survived by two brothers, Frank Eskina of Paul City, Texas and Paul Eskina of Bethel, Kan.; and four sisters, Mrs. Josie Task, Mrs. Martha Cichacki, Mrs. Barbara Lashowski of Kansas City, Kan., and a sister in California.

Requiem high mass was celebrated by Father Julian Moczydlowski at 9:30 Wednesday morning at St. Peter's and Paul's church, Pulaskifield. Burial was in the church cemetery under direction of the Wessell Funeral home.

Pallbearers were four grandsons and two nephews, Johnny and Ray Eskina, Gene Schroetter, Ed Oshman, Ed Katzney and Eddie Eskina.

1948 newspaper obituary for Józef Jaskinia

The *Franklin* was built in 1871 for the Baltischer Lloyd Company for the trans-Atlantic passenger trade. It was an iron ship, weighed 1,871 tons, and had one funnel and two masts. Top speed was 11 knots (or about 12.5 miles per hour). It made only 14 trans-Atlantic crossings, and was wrecked in the Mediterranean Sea in 1877.



The German ship, *Franklin*, on which Jan Jaskinia and his family sailed to America in 1873

The voyage of Jan and his family is also listed in *Germans to America: Lists of Passengers Arriving at U.S. Ports, Volume 30, June 1873 - November 1873* (Glazier and Filby, 1993). This scholarly resource is a transcription, with indexes, for immigrants coming to America from Germany and German-occupied lands. The Franklin's passenger list is also available at [ancestry.com](http://ancestry.com).

TRIPLICATE RA No. 43

UNITED STATES OF AMERICA

DECLARATION OF INTENTION

(Invalid for all purposes seven years after the date hereof)

STATE OF MISSOURI In the Circuit Court
COUNTY OF BARRY of Barry County at Cassville

I, Joseph Jaskinia, the name I have used was Joseph Biskina
born at Grabowa Poland on December 5, 1865
I was born in Grabowa Poland on December 5, 1865

I am married to Julia Drzymala Jaskinia
we were married on November 13th, 1891 at Bostonowa, Texas
born at Unknown Poland on April 4, 1872

I have children and the name, date and place of birth
John 1-11-06, Texas, Barry Co, Mo;
Lucy 12-12-07, Texas, Barry Co;
ANTONY 5-16-01, Barry Co., Barry Co.;
Darfield 12-12-04 Barry Co., Barry
County; Florence 10-12-10, Barry County, Kansas City, Kansas

I have heretofore made a declaration of intention: Number No number, on November 7, 1892
at Karnas, Texas County Court
my last foreign residence was Grabowa, Poland
I emigrated to the United States of America from Grabow Don't remember
my lawful entry for permanent residence in the United States was at New York City New York
under the name of John Jaskinia Unknown 1871



On the vessel Unknown
I will, before being admitted to citizenship, renounce forever all allegiance and
fidelity to any foreign prince, potentate, state, or sovereignty, and particularly,
by name, to the prince, potentate, state, or sovereignty of which I may be at
the time of admission a citizen or subject; I am not an anarchist; I am not a
polygamist nor a believer in the practice of polygamy; and it is my intention in
good faith to become a citizen of the United States of America and to reside
permanently therein; and I certify that the photograph affixed to the duplicate
and triplicate hereof is a likeness of me; So help me God.

Joseph Jaskinia
Subscribed and sworn to before me in the office of the Clerk of said Court,
at Cassville this 8th day of April
anno Domini 1937 Certification No. 43 from the Commis-
sioner of Naturalization showing the lawful entry of the declarant for permanent
residence on the date stated above, has been received by me. The photograph
affixed to the duplicate and triplicate hereof is a likeness of the declarant.

Chas Cox
Clerk of the Circuit Court

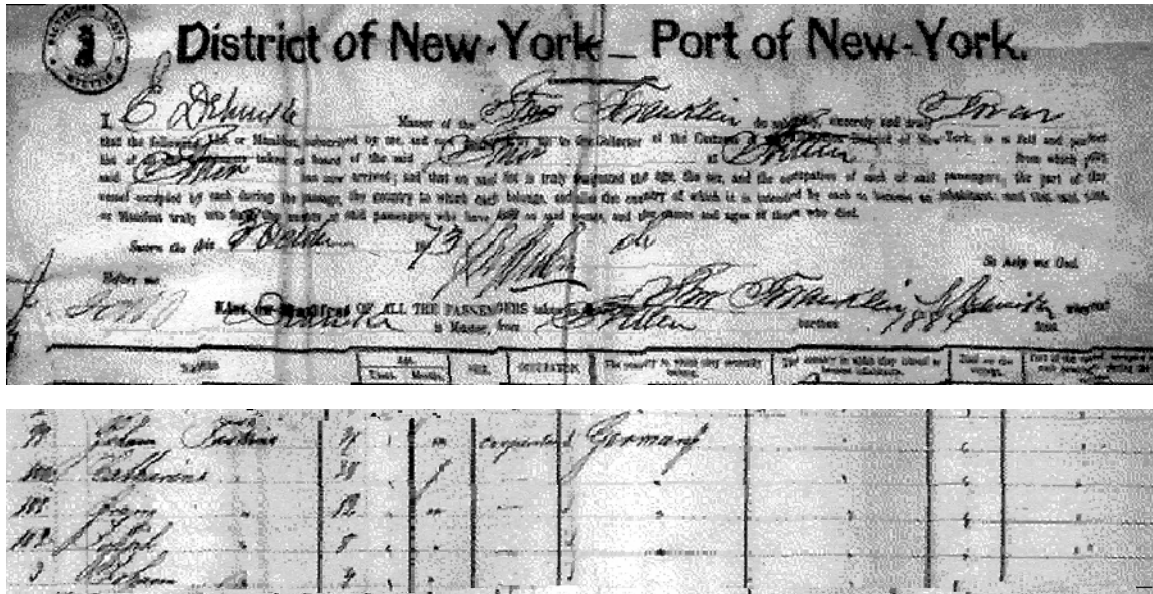
Form 220 - I.A.
U. S. DEPARTMENT OF LABOR
NATURALIZATION SERVICE

By Deputy Clerk

Józef Jaskinia's Declaration of Intention to seek American citizenship, dated April 8, 1937



Stettin at that time was a German port on the Odra River (Oder River in German), about 180 miles west of Starograd Gdański. From Stettin, the Odra River flowed north into the Baltic Sea. After World War 2, Stettin was reincorporated into Poland, and reverted to its Polish name, Szczecin. This map here shows Szczecin (left middle) in northern Poland and in relation to Gdańsk. Szczecin is located on the left side of the map, with Gdańsk at the upper right of the map. Starograd Gdański is just below Gdańsk.



Passenger listing for the Jaskinia family on the German ship *Franklin* that arrived at the Port of New York on October 3, 1873



Northern Poland, showing the locations of the cities of Szczecin (left middle), Gdańsk (top right), and Starograd Gdański, just south of Gdańsk (©2005 MapQuest, Inc.)

The route that Jan and family took to start their journey to America is not known. Terri Eiskina (1992) wrote that they lived in Grabowo and Starograd Gdański. The family traveled to Warsaw, and then to Gdańsk. From there, they sailed to America.

The distance from Grabowo to Starograd Gdański is about 10 miles. This leg of the journey was most likely by horse-drawn wagon. In 1882, a railroad line was operating from Gdańsk for about 30 miles south to Starograd Gdański, and then for about 180 miles west to Szczecin. If the railroad was operational in 1873, the shortest route would have been by train from Starograd Gdański to Szczecin. If not, then Jan and family likely traveled by railroad or wagon to Gdańsk, and then by ship to Szczecin to start the long voyage to New York.

A reason for a detour to Warsaw is not apparent. Warsaw is about 150 miles in the wrong direction from Starograd Gdański. Going there would then require another railroad trip of about 170 miles to get back to Gdańsk. Unless Jan had some family or personal reason for going first to Warsaw, a trip there does not seem logical. Its expense would also be significant.

The other reason weighing against the Warsaw leg of the journey is that there was only six months to get from Grabowo to New York. Jan and Katarzyna were definitely in Grabowo on April 5, 1873, for the funeral of their daughter, Franciszka. They arrived in New York on October 3 of the same year. Thus, they had just less than six months to sell and/or distribute their property, bid farewell to all family and friends, travel to Starograd Gdański and to Szczecin, and then sail to New York. If the family went to Warsaw, they could not have stayed but for a short time.

Another event that complicates the reconstruction of Jan's trip to America was the wedding of his first cousin in Nowa Cerkiew on September 7, 1873, just a month before Jan's arrival in New York. See page 178. Nowa Cerkiew is just over three miles east-northeast of Grabowo. If Jan attended this wedding, he and his family would have had to go immediately and directly to Gdańsk or Szczecin for the voyage to America.

Józef's obituary also stated that the family went initially to Chicago, and then on to Texas. Chicago was a plausible initial choice for Jan, since there was a Polish community there, a portion of which was from the German-occupied parts of Poland. It was possible and likely that he knew other individuals who had already emigrated from Poland.

The website of the Polish Genealogical Society of America listed the death notices, published in the Chicago newspaper, *Dziennik Chicagoski*, from 1890 to 1929. A search found notices for 29 individuals with the name of *Blazek* (spelling in English). While it may be coincidental, it appeared that several Błazeks immigrated to America, settling in Chicago.

The trip from New York to Chicago was almost certainly by train. The length of time the family stayed in Chicago is not known. As will be seen below, there was a strong connection between the Polish communities in Chicago and Karnes County, Texas.

Karnes County and surrounding areas of Texas had been settled by Poles since the 1850s, and Poles were still arriving there in the 1870s. Since Jan had been an agricultural worker in Poland, rural Texas made a lot more sense as a place for a new beginning than urban Chicago. It may well have been that Chicago was only a temporary stay until better prospects could be determined.

#### WAS THERE A FOURTH DAUGHTER WHO DIED AT SEA?

Janet Wise-Eiskina (Wise-Eiskina, 1999) reported that Franciszek Jaskinia, Jan's oldest son, told his family that a sister had died on the trip to America. "They had no way to preserve her so that she could be buried when they arrived on land. She was wrapped in canvas and buried at sea."

This family story raised the possibility that Jan and Katarzyna has four daughters, instead of the three described above. It, however, would be inconsistent with the church records from Skórcz, Poland, where baptism records were found only for the three known daughters. The church records showed that all of these daughters died, and were buried in Poland.

The index for baptisms for the church in Skórcz listed only the six known children in the years between Jan and Katarzyna's wedding in 1859 and their departure for America in 1873 (FHL # 0544092). The pages for the index of baptisms for the Skórcz parish for the year 1859 through 1876 are shown here. Franciszek (#129) and Ewa (#130) were listed as twins (*gemellus* in Latin) in 1861. Barbara (#137) and Józef (#145) were shown in 1863 and 1865, respectively. On the second page, Jan (#161) and Franciszka (#172) were shown in 1869 and 1872. No other Jaskinia children were found in the index.

Further, with Katarzyna's five pregnancies in 14 years, there was little time for a sixth pregnancy.

There are three possible explanations for Franciszek's report. One is his memory for an event that occurred when he was a 12-year-old boy became confused with the actual death of his sister, Franciszka, in Poland *just before* the family departed for America. Franciszek's memory would then contain an element that was accurate, that is, he had a sister who died. Her death, however, did not occur during the journey, but right before it. Such distortions of memory are quite common.

The second possibility was that Katarzyna was pregnant when the family left Grabowo, and delivered either while traveling by land to Szczecin or on the ship during the sea voyage to America. The baby girl could, then, have died at birth or shortly thereafter, and was buried at sea, as Franciszek remembered.

118.	Jmieniowski	Mathews	Gr.	1861	77	
119.	Jablonska	Johann	Grab.	"	128	
120.	Jaworski	Jacob	Gr.	"	146	
122.	Dendrejowski	Stanislaw	Gr.	1860	60	
123.	Janička	Martina	Gaszczak	"	99	
124.	Jmieniowski	Franz	Gr.	"	120	
125.	Jakubowska	Catharina	Gr.	"	157	
126.	Jakubowska	Barbara	Grab.	1861	4	
128.	Jablonska	Paul	Grab.	"	47	
129.	Jaskinia	Franz	Grab.	"	55	} Emma
130.	Jaskinia	Eva	Grab.	"	55a	
131.	Jaworski	Paul	Gr.	"	112	
132.	Jmieniowska	Paulina	Gr.	1862	39	
133.	Jutel	Franciska	Grze (Kistzmann)	"	54	
134.	Gaszczowska	Martina	Gr.	"	110	
135.	Jakubowska	Franciska	Gr.	1863	15	
136.	Jablonska	Franciska	Glucke	"	48	
137.	Jaskinia	Barbara	Grab.	"	157	
138.	Jakubowska	Franciska	Grab.	1864	14	
139.	Getkiewitz	Apollonie	Grab.	"	28	
140.	Jaworski	Joseph	Gr.	"	44	
141.	Jmieniowski	Jacob	Wiel.	"	50a	
142.	Jakubowska	Martina	Gr.	"	108	
143.	Jmieniowski	Johann	Gr.	"	161	
144.	Jablonska	Anna	Mielczyk	1865	113	
145.	Jastrzebi	Joseph	Grab.	"	139	
146.	Jablonski	Stephan	Grab.	"	147	
147.	Jakubowski	Johann Leo	Gr.	1866	27	
148.	Jablonska	Johann	Gr.	"	30	
149.	Getkiewitz	Anton	Grab.	"	48	
150.	Jaworska	Anna	Gr.	"	57	
151.	Jgla	Joseph	Büfshof	"	62	
152.	Gaszczowska	Thella	Grab.	"	82	
153.	Jgla	Martina	Gr.	"	98	
154.	Jakubowski	Stanislaw	Grab.	1867	22	
155.	Gaszczowska	Elisabeth	Grab.	"	46	
156.	Jablonska	Martina	Glucke	"	59	

157	Jakubowski	Joseph	Gr.	1867	105
158	Gonsanowski	Alexander	Wl. Gr.	1868	192
159	Jurkiewicz	Matthias	Grab.	"	82
160	Jankowska	Delagie Francisca	Grab.	1869	4
161	Jaskinia	Johann	Grab.	"	25
162	Jablonska	Valeria Paulina	Grab.	"	30
163	Jasinski	Johann	Grab.	"	56
164	Jaszczerka	Marianna	Grab.	"	28
165	Jablonka	Ignaz	Mit. Gr.	"	87
166	Jastrebski	Joseph	Grab.	1870	78
167	Jankowski	Johann	Grab.	"	75
168	Jankowska	Amalire	Grab.	"	128
169	Jablonski	Martyna	Grab.	1871	16
170	Jaszczerka	Franz	Grab.	"	62
171	Jakubowski	Johann	Gr.	"	91
172	Jaskinia	Francisca	Grab.	1872	32
173	Jasinski	Jacob	Grab.	"	46
174	Jankowska	Valeria Maria	Grab.	"	49
175	Jina	Antonina	Grab.	"	121
176	Jaszczerka	Josephina	Grab.	1873	29
177	Jegarska	Rosalva	Grab.	1874	93
178	Jmianowski	Franciszek	Mit. Gr.	"	111
179	Jmianowski	Simon	Witk.	"	115
180	Janowka	Apolonia	Grab.	"	135
181	Jankowski	Leon	Grab.	1875	13
182	Jmianowski	Amasija	Witk.	"	141
183	Jmianowski	Jan	Mit. Gr.	1876	1
184	Jankowski	Leokadia	Gr.	"	118
	Jankowski	Jan	Gr.	"	117

Pages from the index of baptisms for the parish of Skórcz for 1859 to 1876  
(far right hand column has the page number for the actual baptism record)

The third possibility was that a daughter was born to Katarzyna and Jan in about 1867 between Józef's birth in 1865 and Jan's birth in 1869, both in Grabowo. This daughter, however, would have to have been baptized in another parish. This possibility seems unlikely. There was actually only 28 months between Józef's and Jan's births, not four years. Also, the baptism records of nearby parishes (Barłożno, Bobowo, Czarnylas, Dzierżążno, Lubichowo, Nowa Cerkiew, and Paczewo) were researched, and no baptism record for such a daughter was found.

The likelihoods of the second and third possibilities were further diminished, because the captain of the *Franklin* was required to record on the passenger list any deaths at sea, and none were recorded for that voyage. That left only the slim possibility that any newly born baby or fourth daughter born about 1867 died after the family left Grabowo but before boarding on the *Franklin*, a time period of no more than five months.

THE FAMILY LEFT IN POLAND

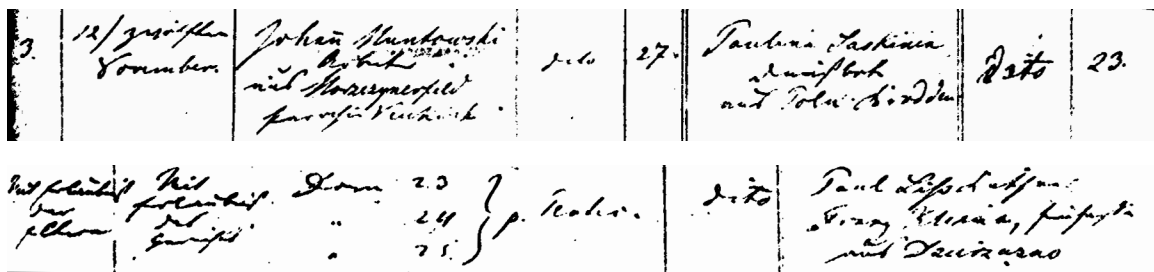
Jan left his mother and two sisters when he departed for America. His other three sisters, Justyna, Rozalia, and Anna, had already died, as had his father, Maciej. The surviving sisters were Paulina and Klara. They were then 30 and 28 years old respectively. Paulina was already married, but Klara was unmarried. Between them, they would have been able to care for their 68-year-old mother and themselves.

Jan also left some aunts, uncles, and cousins in Poland. The number of these relatives has not yet been determined, but there was not many of them. See Part IV of this history, *Jan's Aunts, Uncles, and Cousins in Poland, 1800 to 1890*, for what material is available for them.

Katarzyna left her mother, a married sister, and a married brother, both of latter already had several children. She also left another brother, but it is not known whether or not he was already married. See pages 196 to 201.

PAULINA JASKINIA AND JAN MONTOWSKI,  
 JAN'S SISTER AND BROTHER-IN-LAW

Paulina was already married in 1873, and had three children when our Jan and his family departed Poland. She had married Jan Montowski in Dzierżążno on November 12, 1866. Jan was from the village of Morzeszczyn. That village is about one mile west of Dzierżążno. Paulina was from Polskie Brody, and was employed as a servant. Witnesses were Paweł Lis and Franciszek Klepsia. Both were from Dzierżążno. Paweł was a cottager, and Franciszek was a *Hintersasse*, that is, a person without land or burgher rights.



1866 marriage record from Dzierżążno, Poland, for Paulina Jaskinia and Jan Montowski

Banns had been announced for the first three Sundays after Pentecost. The priest was Father Kurschowski (FHL #0544116).

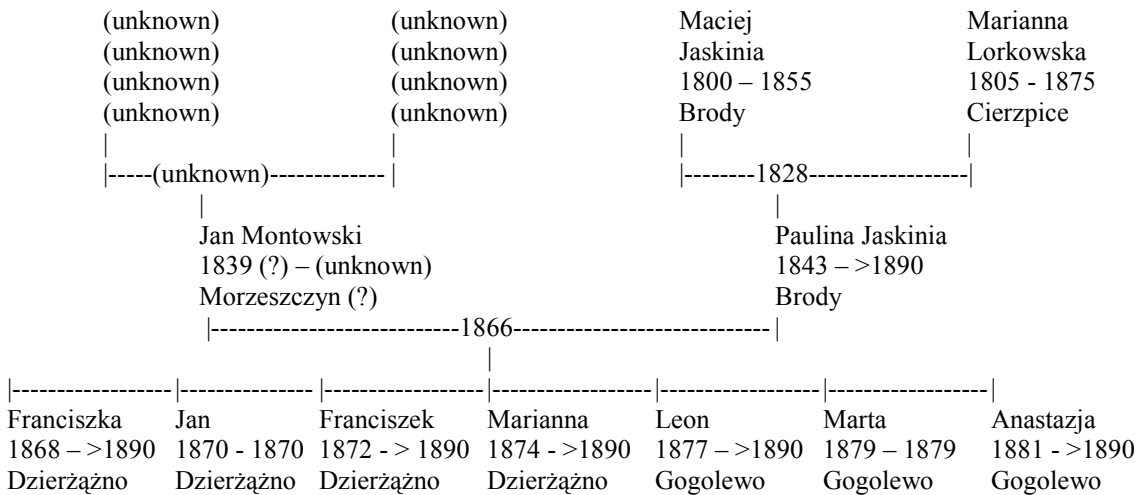
Jan Montowski was 27 years old, and Paulina Jaskinia was 23 when they married. Jan’s age suggested a year of birth in 1839, or less likely 1838. Jan’s parents gave their consent to the marriage, but the “court” had to give permission for Paulina to marry. It may be that Paulina had to get a civil permission, because her father, Maciej, had died ten years earlier. Apparently, her mother’s permission was not sufficient for the German authorities.

Jan Montowski’s marriage record and his children’s baptism records indicated that he was a laborer. In view of his occupation, and the occupations of most of the godparents of his children, it appeared that Jan Montowski and his family were humble, working people.

Jan and Paulina proceeded to have a large family. All of their children were baptized in the Catholic Church in Dzierżążno.

This family tree gives years of birth and death, places of birth, and dates of marriage. All places of birth are in Poland. The ? indicates unverified information. The symbol > means *greater than*.

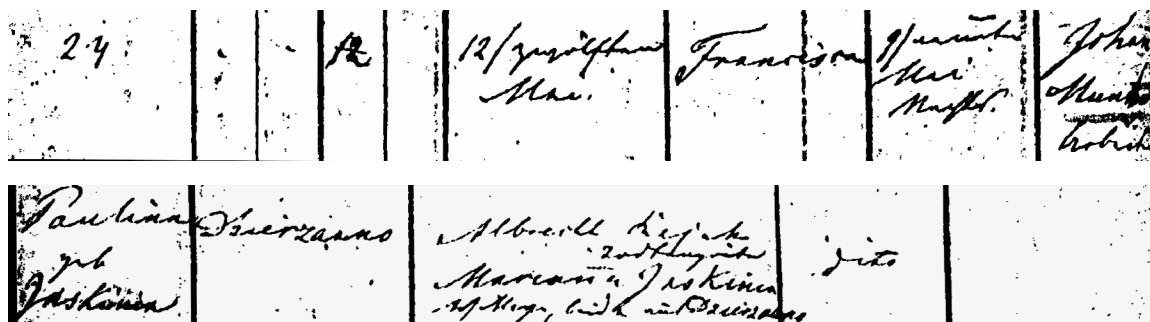
FAMILY TREE  
JAN MONTOWSKI AND PAULINA JASKINIA,  
OUR JAN JASKINIA’S BROTHER-IN-LAW AND SISTER



Their children were:

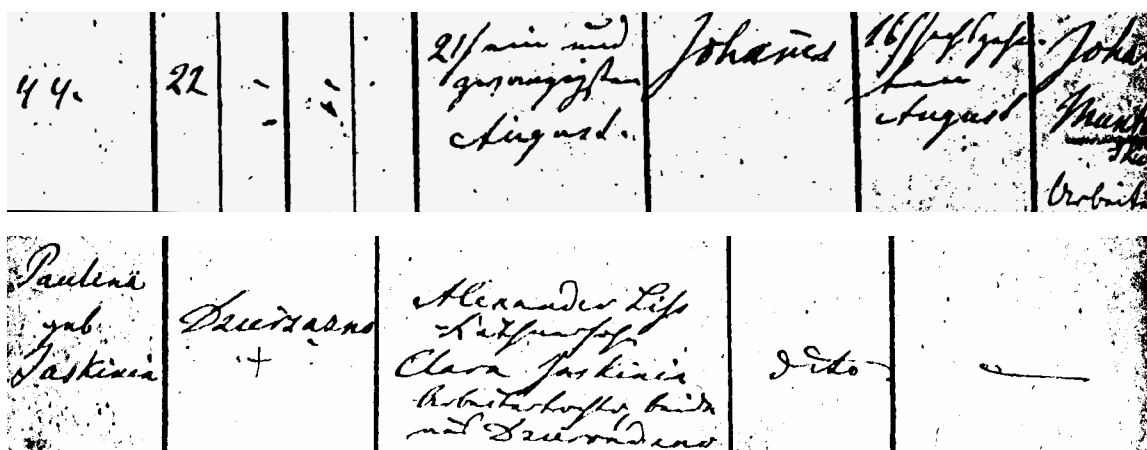
- (1) Franciszka Montowska was born at nine o’clock on the night of May 9, 1868, in Dzierżążno. She was baptized on May 12. Her godparents were Albert (Albert) Kejak, a gravedigger, and Marianna Jaskinia, a widow. Both godparents were from Dzierżążno (FHL #0544115).

Franciszka's godmother was unusual. It was Marianna Jaskinia, the baby's grandmother, unless there was another Marianna Jaskinia living at that time. The baptism record indicated that the godmother, Marianna, was a widow, which Marianna Lorkowska Jaskinia was at that time. Also, there was no evidence of another Marianna Jaskinia living in 1868. It appeared, then, that Franciszka's godmother may have been her own grandmother. The reason for the baby's grandmother being her godmother was not evident.



1868 baptism record for Franciszka Montowska from the Catholic Church in Dzierżążno, Poland

(2) Jan Montowski was born on August 16, 1870, in Dzierżążno. Jan was baptized on August 21. His godfather was Aleksander (Alexander) Lis, a cottager's son. His godmother was his aunt, Klara Jaskinia, "a laborer's daughter." Klara's father was Maciej Jaskinia, and her brother was our Jan Jaskinia. Both godparents were from Dzierżążno. The presiding priest was Father Kurschowski (FHL #0544115).



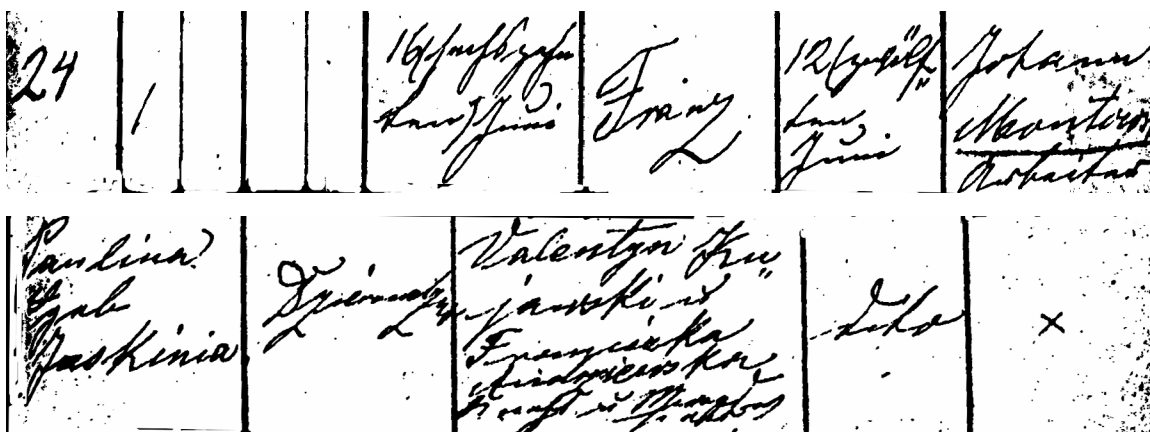
1870 baptism record for Jan Montowski from the Catholic Church in Dzierżążno, Poland

The baptism record indicated, unfortunately, that Jan died probably shortly after birth. Note the small cross on the entry for *Dzierżążno* on the lower section of the record. This notation was often used to indicate death at birth or shortly after it. It was noteworthy that of the seven baptisms recorded on the page where Jan's baptism was documented, five were marked with the death cross.



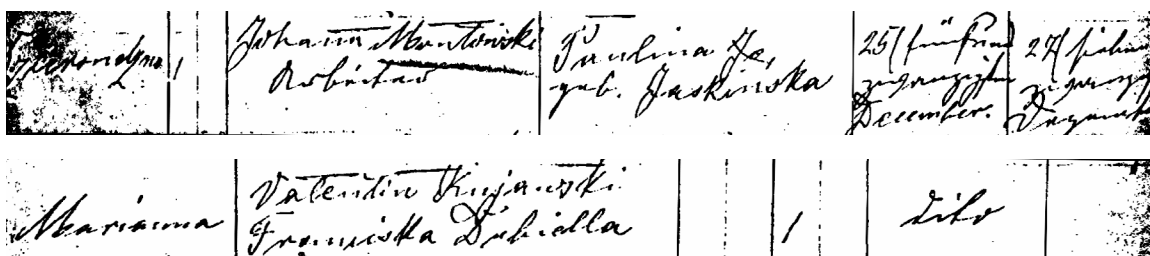
- (3) Franciszek Montowski was born on June 12, 1872, in Dzierżążno. His baptism was held on June 16. His godparents were Walenty Kujawski and Franciszka Andrziwska. Both godparents were “servants” from Dzierżążno. The priest was Father Anhut (FHL #0544115).

The baptism record again indicated that the baby’s father was a laborer.



1872 baptism record for Franciszek Montowski from the Catholic Church in Dzierżążno, Poland

- (4) Marianna Montowska was a Christmas baby. She was born in Dzierżążno on December 25, and baptized there two days later on December 27, 1874. Her godparents were Walenty Kujawski and Franciszka Dubiella. The presiding priest was Father Studzinski (FHL #0544115).



1874 baptism record for Marianna Montowska from the Catholic Church in Dzierżążno, Poland

Jan and Paulina moved their residence from Dzierżążno to Gogolewo after Marianna’s birth in 1874. Gogolewo was a peasant village, largely Catholic, about two to three miles southeast of Dzierżążno. It had 713 residents in 78 homes. The soil was fertile for growing wheat, and it had a distillery. The school and post office were in the nearby city of Gniew (Sulmierski *et al*, 1880 to 1904).

- (5) Leon (Leo, Leon) Montowski was born on June 27, 1877, in Gogolewo. He was baptized on July 1. His godparents were Franciszek Hoffmann and Antonia (nearest English equivalent is Antoinette) Czajkowska. Franz was a mason from Pelplin, while Antonia was a maid from Piaseczno. The priest was Father Anhut (FHL

#0544115). Pelplin is about six miles north of Dzierżążno, and Piaseczno is about 3.5 miles southeast of Dzierżążno.

(6) Marta Montowska was born on June 13, 1879, in Gogolewo. Her baptism was on June 16, and her godparents were Karol (Carl) Liegmann and Leokadia (Lydia, Laocadia) Niklewska. Karol was a teacher in Dzierżążno, and Leokadia was a landowner's daughter. The priest was Father Studzinski (FHL #0544115).

Wohnort des Vaters (beim unehelichen Kinde der Mutter).	Zahl der Geborenen. Getauften.	Name, Stand und Confession des Vaters.	Name (Stand) und Confession der Mutter.	Tag und Stunde der Geburt (mit Ziffern und Buchstaben).	Tag der Taufe (mit Ziffern und Buchstaben).
Gogolewo	1	Johann Montowski Arbeiter biv. Katholik	Pauline Montowska geb. Jaskinia biv. Katholik	13 Jun 1879 10 Uhr Früh	16 Jun 1879 Früh

Taufname des Kindes.	Name, Stand und Wohnort der Taufzeugen.	Zahl der		Namen des Pfarrers, welcher die Taufe vollzogen.	Bemerkungen.
		Söhne euth. un- euth.	Töchter euth. un- euth.		
Leon	Franz Hoffmann Meister in Pelplin Antonie Czajkowska in Tscheskefalia	1		Studzinski	

1877 baptism record for Leon Montowski from the Catholic Church in Dzierżążno, Poland

Gogolewo	Johann Montowski Arbeiter Katholik	Paulina geb. Jaskinia Katholik	13 Jun 1879 10 Uhr Früh	16 Jun 1879 Früh
Marta	Carl Liegmann Lehrer Dzierżążno Leokadia Niklewska Landwirthstochter Gogolewo			

1879 baptism record for Marta Montowska from the Catholic Church in Dzierżążno, Poland

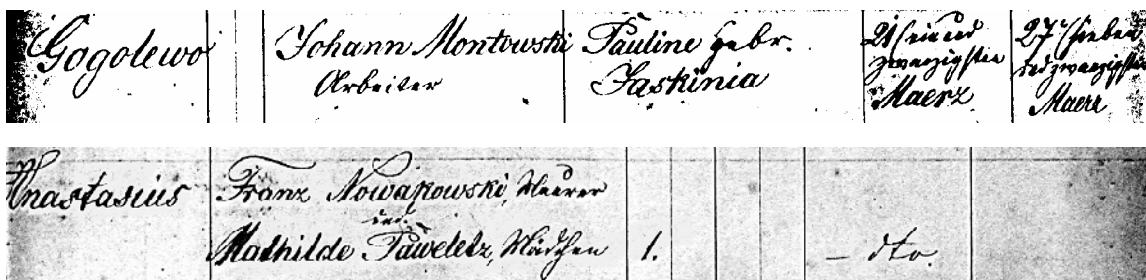
It may be that this niece of Jan Jaskinia was the inspiration for naming his and Petronela's second daughter. Their Martha later married Stanisław Laskowski in Kansas City, Kansas, in 1915. If she was named after our Jan's niece, Marta Montowska, it appeared that Jan communicated with his family in Poland for some period of time after he arrived in America.



1879 funeral record for Marta Montowska from the Catholic Church in Dzierżąno, Poland

Marta Montowska, unfortunately, died at the age of three months on September 19, 1879. In the funeral record, her mother reported that she died of “cramps” in Gogolewo. She was buried in Dzierżąno two days later. She had received no medical attention. The priest was Father Anhut (FHL #1618638).

- (7) Anastazy (Anastasius) Montowski, another son, was born on March 21, 1881, in Gogolewo, and baptized six days later. His godparents were Franciszek Nowakowski and Matylda (Matilda) Paweletz. Franciszek was a mason, and Matylda was a maid. The presiding priest again was Father Anhut (FHL #0544115).

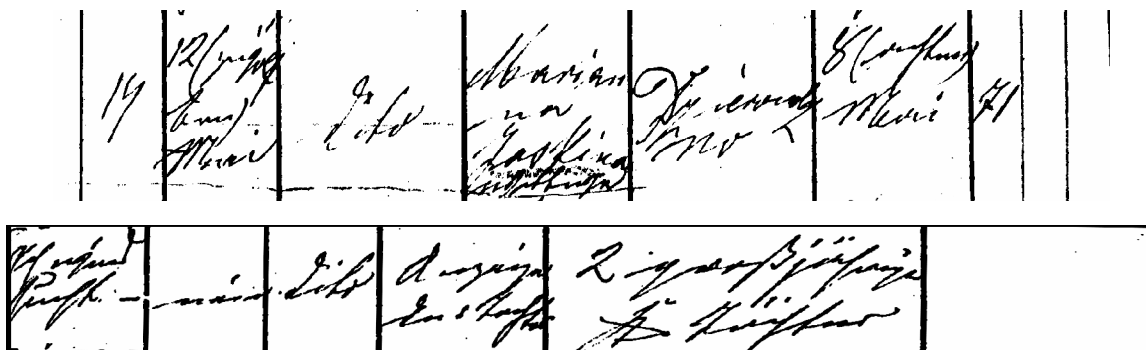


1881 baptism record for Anastazy Montowska from the Catholic Church in Dzierżąno, Poland

All of these children, except Jan and Marta, apparently lived, at least, until 1890, since no funeral records for them were found in the Dzierżąno church records.

#### THE DEATH OF JAN'S MOTHER, MARIANNA LORKOWSKA JASKINIA

Marianna Lorkowska Jaskinia, Jan's mother, lived until 1875. She died in Dzierżąno on May 8 of that year of consumption (tuberculosis). She received no medical care, and was buried there on May 12. The funeral record stated that she was 71 years old at death, but that was not correct. She actually died two days short of her 70<sup>th</sup> birthday. See page 19 for her baptism record.



Funeral record for Marianna Lorkowska Jaskinia in 1875 in Dzierżążno, Poland

Marianna was a widow at death, and was survived by her two adult daughters (FHL #0544116). Note that our Jan had left for America 18 months before her death.

Marianna was survived in Poland by her daughter, Paulina, and family and by her other daughter, Klara, who was unmarried. The birth of Klara's out-of-wedlock son did not occur until two years after Marianna's death.

#### KLARA JASKINIA, JAN'S YOUNGEST SISTER

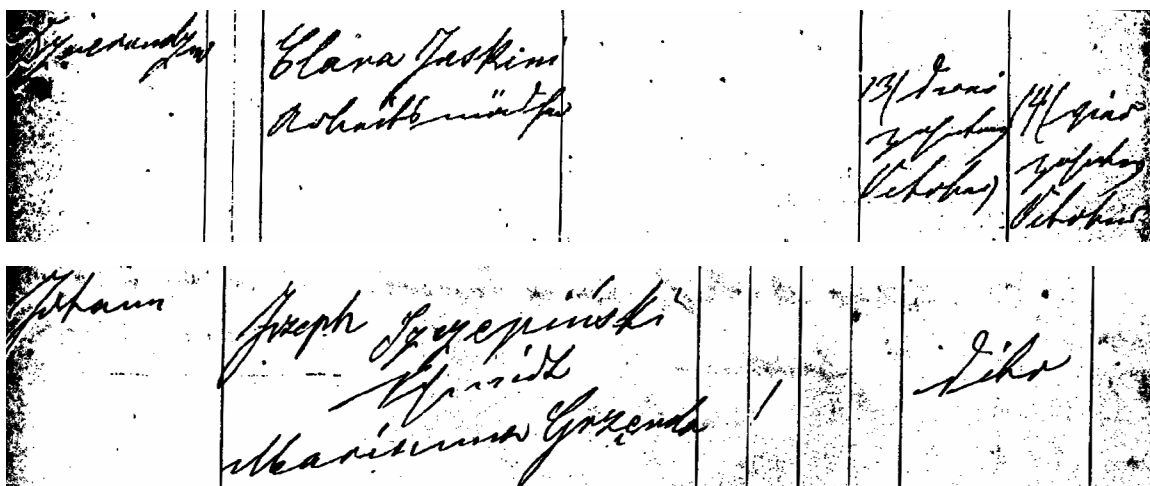
Our Jan's other sister, Klara, who remained in Poland, was interesting. On January 6, 1876, she was the godmother for a baby girl named Franciszka in Dzierżążno. The baby's parents were Józef Połoin and Barbara Grzonek. The godfather was Jan Czajkowski. Klara's name in the record was shown as Jaskinia, suggesting that she was unmarried (FHL #0544115). Since she was born in 1845, she was 31 years old, somewhat old to remain unmarried in that time and place.

Klara's life got more interesting in the next year. She gave birth in Dzierżążno to a son on October 13, 1877 (FHL #0544115). See baptism record on the next page. No father was shown on it, and Klara's family name was given as *Jaskinia* (actually misspelled as *Jaskini*). Note that Klara's name appeared in the column for the father's name; there was no name in the column for mother's name. The record noted that the child was illegitimate. See the number 1 (bottom section) in the column for illegitimate births.

The baby was named Jan, and was baptized on October 14. The godparents were Józef Szczepinski, a smith, and Marianna Grzęnda.

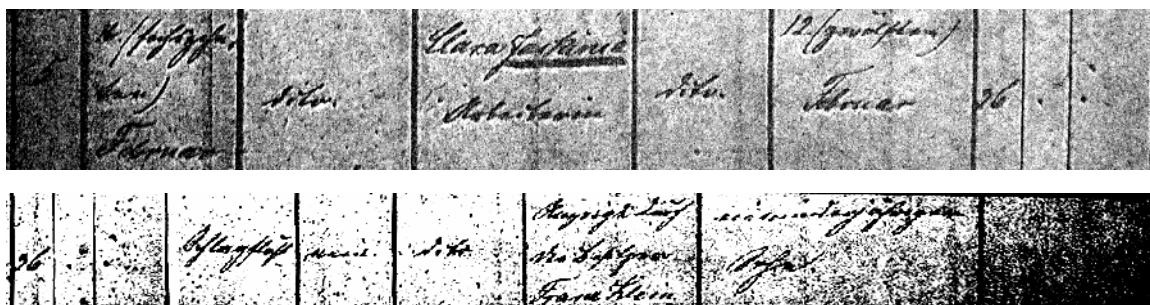
Klara's occupation was given as a "worker," probably a kind of domestic servant.

While this event may have been scandalous, it was found that the baptism records for many of the Polish parishes researched here were replete with illegitimate births. Out-of-wedlock births were not unusual.



Baptism record for Klara Jaskinia's son, Jan, in 1877 in Dzierżążno, Poland

Klara died on February 12, 1881, in Dzierżążno of apoplexy, after receiving no medical care. The record stated that her age was 36 years. Actually she was about six weeks shy of her 36<sup>th</sup> birthday. Klara was buried there four days later. A landowner, Franz Klein, provided the report of the circumstances of her death. Klara was survived by her son (FHL #1618638).



Funeral record for Klara Jaskinia in 1881 in Dzierżążno, Poland

Apoplexy is sudden paralysis, with partial or total loss of consciousness and sensation, usually the result of hemorrhage causing pressure on the brain (Chorzempa, 1991).

Klara's civil death record can be found on the next page. It had less information than the church funeral record, and also contained some misinformation. It gave her age and father's name incorrectly. That was likely due to the informant, a Lorenz Liedke, a roofer, provided it. Lorenz stated that he was living in Dzierżążno, as was Klara when she died. The reason why Lorenz was the informant was not evident. Klara's only remaining close relative, her sister, Paulina Jaskinia Montowska, was living nearby in Gogolewo, only 2.5 miles east-southeast of Dzierżążno.

Nr. 9.

Gogolewo, am 14<sup>ten</sup> Februar 1881.

Vor dem unterzeichneten Standesbeamten erschien heute, der  
 Persönlichkeit nach \_\_\_\_\_  
 bekannt,  
 Herr Inspektor Lorenz Liedke  
 wohnhaft zu Dzierżyno  
 und zeigte an, daß die unverheiratete Clara  
 Jaskinia, Arbeiterin,  
 30 Jahre alt, katholischer Religion,  
 wohnhaft zu Dzierżyno  
 geboren zu Dzierżyno  
 Tochter des verstorbenen Geistlichen Johann  
 Jaskinia mit der verstorbenen Ehefrau  
 Anna Maria Jaskinia geb. Plekner  
 zu Dzierżyno  
 am 11<sup>ten</sup> zwölften Februar  
 des Jahres tausend acht hundert achtzig und vier  
 Nachmittag um acht Uhr  
 verstorben sei.

Vorgelesen, genehmigt und unterschrieben  
 \_\_\_\_\_  
 Der Standesbeamte.  
 \_\_\_\_\_

Civil record from Dzierżyno of Klara's death in 1881

Her son, Jan, would have only been three years and four months old at her death. No further records for him have been found. He may have been raised by her sister, Paulina, or by his natural father.

With Klara's passing in 1881, only our Jan's sister, Paulina, her family, and his namesake nephew, Jan, remained of his immediate family.

## JAN'S CHOICES OF COMMUNITIES IN AMERICA

We have seen that Jan took his family to Chicago initially after arriving in America, probably because it had a Polish community with some Błażek family relatives already there. It, however, would not seem to have been a good place for Jan to remain permanently, because it was a manufacturing and transportation center. Jan seemed a poor fit, with his rural agricultural background.

Jan relocated from Chicago to Karnes County, Texas. After a few years, he moved again, that time to Marche, Arkansas, and then to Pulaskifield, Missouri. After about a 20-year-stay there, he relocated a final time, that time to Kansas City, Kansas.

The common denominator among these five locations is that all had a Polish community. Further, it may be that all of them had relatives and/or friends from Poland living in them. Chicago may have had Błażek relatives. Neighbors or friends from Grabowo, Poland, the village that Jan left in 1873, were living in Karnes County, Pulaskifield, and Kansas City.

Individuals of the Szczepanik family, for example, were living in Karnes County in 1877 and 1880. See pages 72 and 74. Individuals from the Kuklinski family were living in Pulaskifield in 1893 and in Kansas City in the 20<sup>th</sup> Century. See page 85. Also, the Piontek (Friday) family was living in Pulaskifield and later in Kansas City at those times. All of these families were originally from Grabowo (FHL #0980522). The exception was Marche, where no relatives or friends have been identified, save perhaps the Szczepanik family.

Another factor may have been that three of these places had Polish communities that were fairly new when Jan and family arrived in them. Marche and Pulaskifield were initially settled by the Poles in the late 1870s. The Polish community in Kansas City was also just being established at the beginning of the 20<sup>th</sup> Century. The Panna Marie community, in contrast, had been established for about 20 years when Jan arrived. It may be that a community that was just establishing itself may have offered greater economic opportunities, especially if friends were there also.

## KARNES COUNTY, TEXAS

By the 1870s, Karnes County in southeastern Texas had been settled by Poles for about 20 years. The small town of Panna Marie was the original heart of the community, but the Poles later became scattered across several nearby counties. Good reference books are *The First Polish Americans: Silesian Settlements in Texas* (Baker, 1979) and *The Polish Texans* (Baker, 1982), both by T. Lindsay Baker. Another is *The First Poles to America from Upper Silesia Poland (Prussian Empire)* by James Tudyk (Tudyk, 2003). The brief overview, here, is drawn from these three sources.

Polish emigrants from the Silesia area of southwestern Poland began to settle in southeastern Texas in the 1850s. Silesia was then occupied by the Germans. The emigrants were of peasant, farming backgrounds, but not necessarily impoverished. They formed the first significant Polish community in the United States. It was located around the Church of the Immaculate Conception of the Blessed Virgin Mary (also known simply as St. Mary's Church) in Panna Maria in Karnes County, Texas, in 1854. It is still an active parish today, and, thus, St. Mary's Church is the oldest Polish Catholic Church in the United States.

The Polish presence grew rapidly with more emigrants, not only from Silesia, but also from other parts of Poland. Eventually, 16 counties in southeastern Texas had sizable Polish communities, all of which were centered about a Catholic church.

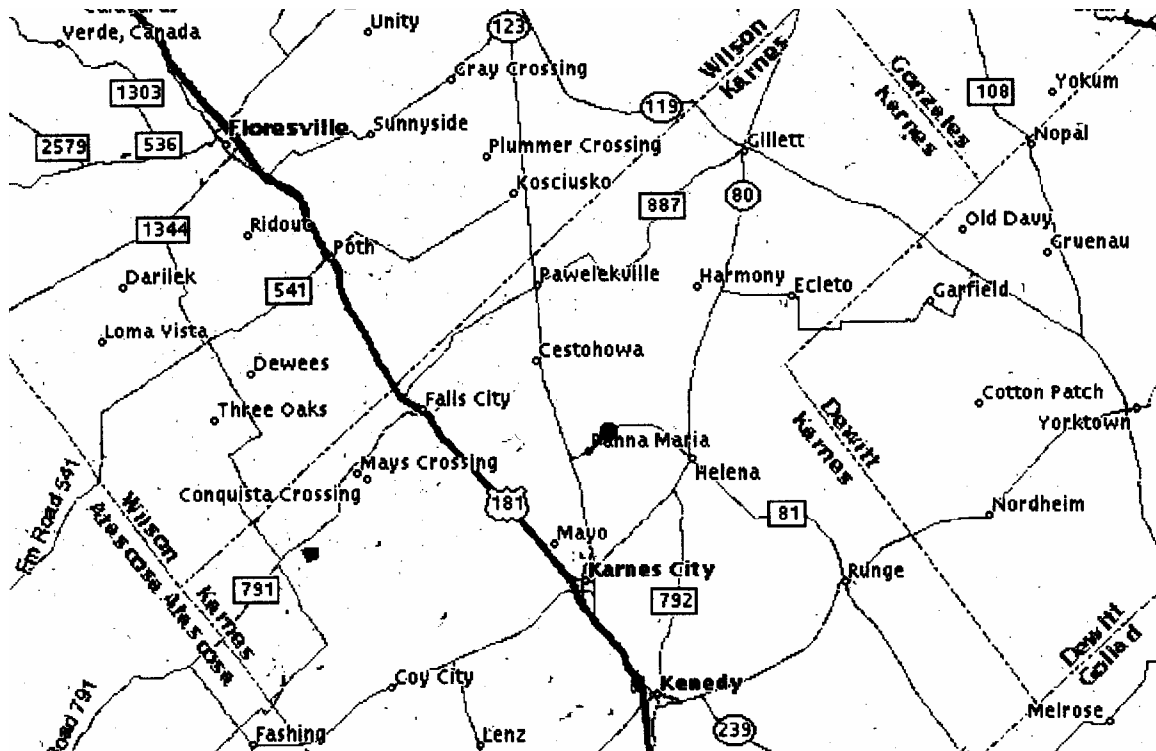
In 1873, the Church of the Nativity of the Blessed Virgin Mary came into being in Cestohowa, when a group of parishioners of St. Mary's Church in Panna Maria relocated there. Cestohowa is a small town in Karnes County about five miles north of Panna Maria. Cestohowa was originally known as St. Joseph or just St. Joe. Also, the original spelling was *Częstochowa*, like its namesake in Poland, but was later Americanized to *Cestohowa*.

More detail about Panna Maria and Cestohowa can be found on pages 237 to 245.



Map showing the location of Panna Maria south of Austin, Texas (©2005 MapQuest, Inc.)





Map showing the towns of Panna Maria, Cestohowa, Kosciusko, and Floresville in Texas  
(©2005 MapQuest, Inc.)

Jan and his family used the churches in Panna Maria and Cestohowa. The maps, shown here, give the locations of Panna Maria in Texas and the towns of Panna Maria and Cestohowa in Karnes County.

Also living in that area were native white Texans, Hispanics, and German emigrants. The 1870s were the heyday of the Wild West in Texas. The aftermath of the Civil War in Karnes County was especially lawless. Disputes over open versus fenced cattle range, violent blood feuds, vigilantism, cattle rustling, murder, and robbery were common. There was also friction between white Texans and the Poles. Some of the friction was due to economic competition, some due to the Poles being foreign immigrants, and some because young Polish men tended to avoid service in the Confederate Army or had joined the Union Army.

The town of Helena was about five miles east of Panna Maria, and was known as a “mean, little Confed town....” Harassment and violence by cowboys from Helena were often directed toward the Poles in Panna Maria, and escalated to gun battles and murder, causing the United States Cavalry to intervene on occasion. On one Sunday, for example, cowboys rode their horses into St. Mary’s Church in Panna Maria during mass. The violence had subsided by the time that our Jan arrived in Panna Maria, but Helena’s notorious reputation and lawlessness persisted for some years (Baker, 1979 and 1982).



Kenedy Street Scene: In 1906, farmers leave horses and buckboards in the shade of oaks at the corner of First and Main as they do their Saturday shopping at the general stores. Tomasa Torres is selling tamales, tortillas, chili and coffee in the tent to the left (caption and © by Karnes County Museum).

The old photographs here are scenes from towns in Karnes County, near Panna Maria. They give a flavor for the Old West nature of Karnes County at about the time our Jan was there. The first three were obtained from the Karnes County Museum in Helena, with the captions by the Museum. The fourth one, a saloon scene, is courtesy of Rose Pawelek Titzman. The fifth photograph is the old Helena jail. Clearly, there was not much concern for amenities for the jail's inhabitants.

Jan and his family arrived in Texas no later than September, 1876. They arrived in New York in 1873, and went first to Chicago, a trip of about 700 miles, likely traveling by train. The trip from Chicago to Texas was formidable, being 1,400 miles, at least. The railroad did not get to San Antonio until 1877. Therefore, Jan had to make this trip by train to maybe Houston and then by wagon to San Antonio, or by train to New Orleans, by boat to Galveston, and then by train and wagon to San Antonio. Jan likely went to San Antonio first, since it was the commercial center for that area, and he would be able to buy the supplies needed to operate a business or to farm. A brief stay in San Antonio fits with Helen Jaskinia Rapstine story of Katarzyna's death (see page 63).

There was a strong connection between the Polish communities in Chicago and Karnes County. Priests and nuns moved between these two rather distant communities with regularity. For example, the altar in the present St. Mary's Church in Panna Maria was donated by St. Stanislaus Kostka Church in Chicago. In return, St. Mary's Church sent



Polasek Store: Rudolph J. Polasek operated the first business in Castine in 1895, four years before the town's name was changed to Hobson. Appointed postmaster in 1898, Mr. Polasek owned a gin, lumberyard and grist mill in addition to this store. Made of brick manufactured in Hobson, parts of the wall still stand (caption and © by Karnes County Museum).



Runge Street Scene: In this 1890's photograph, three boys pose proudly for the photographer as farmers and ranchers drive their wagons and buggies down the dirt street. The store to the right offers new doors for sale, while a business across the street finishes building a new porch roof. Undergoing a building boom, it was the largest town in Karnes County during the 1890's (caption and © by Karnes County Museum).



The Old Saloon (Cattleman's Bar) in Fall City (courtesy of Rose Pawelek Titzman)



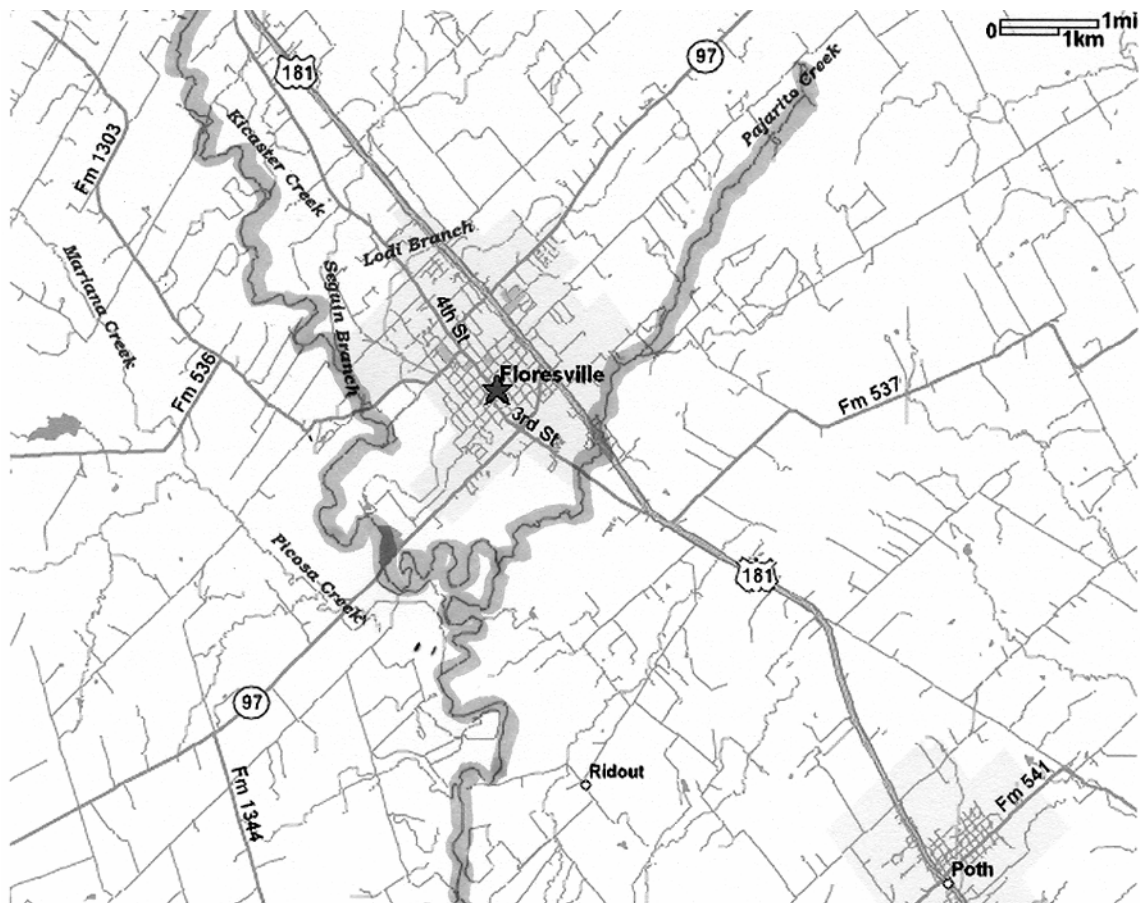
Helena jail, now at the Karnes County Museum in Helena (photograph by Thomas Sajwaj, 2005)

St. Stanislaus Kostka Church their Stations of the Cross (Hill, 2004). It appeared likely that Jan learned about the agricultural opportunities in Texas, after arriving in Chicago and attending church at St. Stanislaus Kostka.

Jan and family likely arrived in Texas no earlier than the spring of 1874 and maybe as late as mid-1876.

### THE DEATH OF KATARZYNA BŁAŻEK JASKINIA

Katarzyna died while Jan, his family, and others were traveling by wagon to Panna Maria, according to Helen Jaskinia Rapstine (personal communication, 2005), daughter of Bernard [Ben] Jaskinia and granddaughter of Franciszek Jaskinia. They were going across country, as there were no roads, and were crossing Pajarito (pronounced *pah-hah-ree-TOE*) Creek, when a thunderstorm caused a flash flood. Katarzyna drowned, and her body was recovered. She was buried there, because Jan and the others did not know how long it would take to get to Panna Maria.



Map showing Floresville, Pajarito Creek, and San Antonio River (©2005 MapQuest, Inc.)



Looking west at Pajarito Creek from U. S. Highway 181 Business (3<sup>rd</sup> Street)  
(photograph by Thomas Sajwaj, 2005)

This story implied that Jan and his family were new to the area, were likely coming from San Antonio, and were making their first trip to Panna Maria. In a second version (Wise-Eiskina, 1999), Franciszek told his children essentially the same story, but said that Katarzyna's body was not found.

Katarzyna died between 1874 and 1876, but probably closer to, if not in, 1876. She was between 40 and 42 years old when she died. Efforts to find a funeral, civil, or newspaper record of her death have been unsuccessful. It must have been a sad and tragic event, coming as it did after her trip half-way around the world to begin a new life.

Pajarito Creek is located in Wilson County, just north and west of the county line with Karnes County. It is about 21 miles northwest of Panna Maria. It arises about four miles northeast of Floresville, and flows southwest, passing just south of Floresville and emptying into the San Antonio River. The total length is about six to seven miles. The San Antonio River (highlighted, page 63) flows south, and is shown on the left side of the map. Further south of Floresville in Karnes County, the San Antonio River turns east and passes about one mile south of Panna Maria.

Pajarito Creek is frequently dry, but has steep banks. In 2005, its banks were heavily overgrown and wooded. In the 1870s, it must have been even wilder and more dangerous. The area is still thinly populated. The two photographs here were taken just south of Floresville along U. S. Highway 181 Business (3<sup>rd</sup> Street on above map).



Looking down at Pajarito Creek from bridge on U. S. Highway 181 Business  
(photograph by Thomas Sajwaj, 2005)

If the family was traveling from San Antonio to Panna Maria, it was likely that the site of Katarzyna's death was just southeast of Floresville, near where the above photographs were taken.

A guess at the date of Katarzyna's death could be based on Jan's marriage to Anna Nowacka in September, 1876, and newspaper reports of violent thunderstorms in the spring of that year. The San Antonio Public Library had the *San Antonio Daily Herald* for the first half of 1876. It ran a story of an unusually violent thunderstorm on March 6. While there were other such stories, this one that got the most attention. It was also the only one with a follow-up story, which reported that the storm was even worse near New Braunfels, which is about 40 miles north of Pajareto Creek.

Severe thunderstorms are common in southeastern Texas. It would seem to take, though, a particularly severe one, with widespread heavy rain, to produce the sudden and heavy flash flood capable of sweeping away a loaded wagon. Maybe, the one on March 6 was the one that caught Katarzyna in Pajareto Creek.

Anna Laskowski Sajwaj, a granddaughter of our Jan Jaskinia, recounted the story of Katarzyna's drowning while crossing the Pecos River in a covered wagon while the family was on the way to Arkansas (personal communication, 1978). The identification

of the Pecos River could not be correct. It is in the far western part of Texas, not close to Wilson County. The reference to Arkansas could also not be correct, since Katarzyna had died before September, 1876, and the family did not move to Arkansas until 1881.

OUR JAN'S OCCUPATIONS AND HOMES IN TEXAS

Jan may have engaged in some farming in Texas. The obituary for his son, Franciszek, in 1957 (shown below) stated that, Jan "engaged in farming along the San Antonio River for some years and his sons assisted him, all being a hard-working and frugal family, commanding the highest esteem of their neighbors." The Lower San Antonio River flows through both Karnes and Wilson Counties.

<p style="text-align: center;"><b>FLORESVILLE CHRONICLE</b></p> <p><b>Frank Jaskinia, 95 Rites January 31st At Kosciusko</b></p> <p>Frank Jaskinia, age 95 years, 9 months and 10 days passed away at his home in Kosciusko on Tuesday, January 29, 1957 at the ripe old age of 95 years, 9 months and 10 days.</p> <p>He had been in failing health for some time on account of the infirmities of old age.</p> <p>Mass was said at St. Ann's Church at Kosciusko on Thursday morning, January 31st with the very Rev. Monsignor P. L. Foegelle officiating.</p> <p>Burial followed in St. Ann's Cemetery. A large crowd of sorrowing friends attended both the church and graveside services.</p> <p>Pallbearers were: Frank Jaskinia, Jr., Louis Jaskinia, Lambert Jaskinia, Vincent Jaskinia, Anton Jaskinia and Joe Pawelek.</p>	<p>Frank Jaskinia was born in Germany and at the age of 12 years came to America with his parents. He became a citizen of the United States and for years the family lived in the Panna Maria community of Karnes Co., Texas, one of the oldest Polish settlements in the United States. The father engaged in farming along the San Antonio river for some years and his sons assisted him, all being a hard-working and frugal family, commanding the highest esteem of their neighbors. When Frank Jaskinia was 21 years of age his father moved to Arkansas, but he decided to remain in Texas and bought some land in the Kosciusko community where he settled and farmed for the remainder of his life, being one of the oldest pioneers of that community. He was married to Miss Mary Knieske of Panna Maria. He preceded him in death in 1925.</p>	<p>He had unusually good health for a man his age, but was taken seriously ill about 10 days before his death and passed away peacefully and quietly.</p> <p>He was a good man and useful citizen and many long time friends of the family mourn his death.</p> <p>Surviving are eight children: Vincent and Ben Jaskinia of Kosciusko; John and Peter Jaskinia; Mrs. Elizabeth Broll, Mrs. Veronica Pawelek and Mrs. Rose Mutz of Cestohowa; Stanley Jaskinia of Poth; 39 grandchildren and 75 great grandchildren.</p> <p>The Chronicle-Journal joins the many friends of this pioneer family in expressions of deepest sympathy in the death of their loved one.</p>
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1957 newspaper obituary for Frank (Franciszek) Jaskinia

The reference to farming along the San Antonio River may be incorrect. Cestohowa, a town where Jan is known to have lived, is located on Cibola Creek (pronounced *Sss-bow-LA*). Further, Franciszek bought and farmed land near Cibola Creek, a few years after our Jan left Texas. Both of these observations suggested that, if Jan farmed in Texas, it was likely near Cibola Creek.

It appeared, though, that Jan did not buy land in Texas to farm. No record of any land purchases by our Jan in Karnes County or neighboring Wilson County were found in a



search of land records in the court houses in both counties by this author in 2005. It should be noted that land records were intact in both counties with records back to the early and mid-1800s. If Jan had bought or sold farm land while in Texas, the records would have been in one of these courthouses. It was more likely that, if Jan farmed there, he leased or rented the land.

A more likely occupation for Jan was as a merchant and/or carpenter. Janet Wise-Eiskina (1999) wrote, "Frank's father, John, reportedly had a freight business where he would sometimes bring a load of apples to San Antonio and take a load of pecans back. He was told of the Polish Settlement in Panna Maria on one of his trips to San Antonio. He went over to check it out and the Polish people there asked him to bring his family and settle there. He apparently did just that." San Antonio is about 45 miles northwest of Panna Maria.

The *1880 United States Census*, taken in June of that year (see page 73), showed that Jan was working as a huckster. This was consistent with the report by Janet Wise-Eiskina (personal communication, 2000), "The Texas descendents tell about ole' John making a business peddling fruit and supplies from Wilson and Karnes County to the Gulf and returning with whatever was there that he could make money on bring back."

Jan was living in Panna Maria in 1876. Church records in September, 1876, and in January, 1877, listed his residence as there. See pages 69 and 72. Jan was also involved in legal difficulties in 1877 and 1878 in Karnes County. While the nature of these difficulties was unclear from the available records, one involved lumber and shingles. See pages 74 to 76. These materials suggested that Jan was involved in construction work, a likely trade for a carpenter.

Tax records, obtained from the Karnes County Library in Kenedy, showed that Jan was paying property taxes in 1877 and 1878 in Karnes County. In 1877, his property and its assessed value comprised of one wagon worth \$25, four horses and/or mules worth \$80, and miscellaneous items worth \$5. He apparently had no land or any livestock. The total assessed value of his property was \$110, and he paid \$3.60 in taxes for it. His name was listed as *John Yaskina*. See pages 264 to 270 for copies of this and other taxes records.

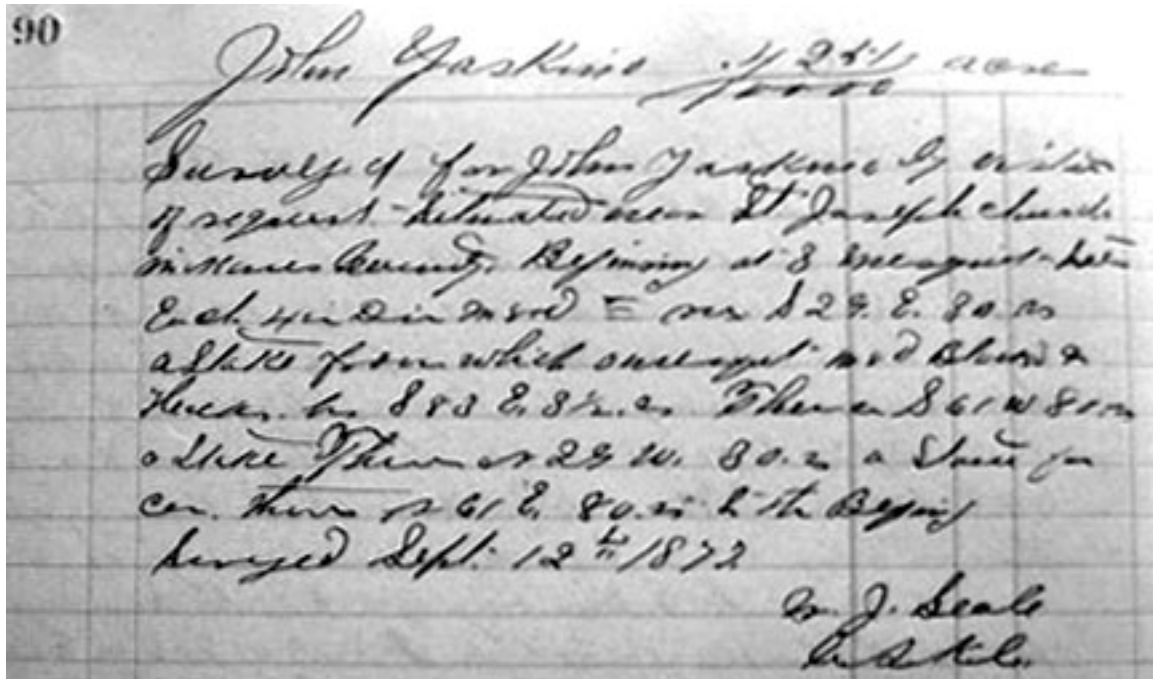
In 1878, his property included a lot in the town of Panna Maria. It was assessed as worth \$25. His other property comprised one wagon worth \$25, three horses and/or mules worth \$45, three hogs valued at \$5, and \$200 in miscellaneous items, for a total property valued at \$300. Taxes due were \$5.85. Again, his name was listed as *John Yaskina*, and he was shown as owning no land, beyond the lot in Panna Maria. Assuming the assessments of his property in 1878 were accurate, it appeared that Jan's assessed property had about doubled in value over the prior year.

It appeared, then, that Jan and his family may have initially lived in San Antonio, probably briefly, but had relocated to Panna Maria by 1876. They remained there, at least for about three years, living in the town of Panna Maria, and Jan probably operated his businesses from there.

No property tax information was found for 1880. However, a church record, dated in October of that year gave his residence as Cestohowa. Apparently, Jan moved there in late 1879 or early 1880. See page 74.

The results of a survey, requested by Jan, using the name of *John Yaskina*, were found in the Karnes County Museum in Helena. The survey was for a lot at Cestohowa, noted as near the St. Joseph Church. The land comprised only 0.4254 acres, that is, just less than a half-acre. This land was evidently a lot in the town of Cestohowa, which is in Karnes County, about five miles north of Panna Maria.

The survey was done on September 12, 1877. The exact location of the lot in Cestohowa was not determined. Note that the actual survey began at a mesquite tree, a common practice in old surveys. Locating that tree after 130+ years would be a trick. Note that the year of the survey seemed to be 1872, but the 2 was actually a poorly written 7.



Results for survey of a lot in the St. Joseph (Cestohowa) community, requested by Jan Jaskinia and conducted on September 12, 1877

Tax records for 1881 showed that he was paying taxes for the lot in the town of Cestohowa. The tax record showed that John Jaskinia had a lot in *St. Jo.*, an abbreviation for St. Joseph, the original name of the Cestohowa community (Baker, 1979). The lot was valued at \$155. Jan's other property included one wagon was assessed at \$25, three horses and/or mules worth \$45, one head of cattle worth \$7. His total assessed property was valued at \$232. Jan paid \$4.07 in taxes.

This material, fragmented as it was, suggested that Jan was earning his living from several different activities at one time or another, those being a freight business, carpentry and construction work, selling produce, and maybe farming near Cibola Creek.

He lived in the town of Panna Maria initially, but moved to the town of Cestohowa before leaving Texas.

THE MARRIAGE OF JAN JASKINIA AND ANNA ORYLSKA NOWACKA

Jan and his three sons were in Karnes County on September 25, 1876, when Jan married Anna Nowacka. Thus, he and his sons had been in Texas long enough for his wife, Katarzyna, to die, and for the relationship with Anna to develop, even though the latter may have initially been more economic necessity than a personal relationship. See page 71.

Anna's deceased husband was said to be Jan Nowacki (Wise-Eiskina, 1999). Anna was pregnant with his third child, Frances, at the time of her wedding to Jan Jaskinia. Since Frances was born four months after their wedding, her father must have died five months or less before Jan and Anna's wedding, that is, between April and September of 1876. No record of his death or funeral has been found, but such records were not kept reliably in Texas until later in the 19<sup>th</sup> Century.

The church record (shown on the prior page) for Jan and Anna's marriage in Panna Marie, Texas, dated September 26, 1876, and written in Latin, gave her parents' names as Piotr (Peter) and Katarzyna. It also gave her maiden name as *Torelski* (FHL #0025335). That was likely a misspelling of *Orylska*.



Marriage record for Jan Jaskinia and Anna Nowacka in 1876 at the Church of the Immaculate Conception of the Blessed Virgin Mary Catholic, Panna Maria, Texas

If the 1880 United States Census (see page 73) gave Anna's age correctly, she was born in either 1844 or 1845.

On the baptism record for Anna and Jan first child, Rosalie, in 1880, Anna's maiden name was given as *Orylski*, the female form being *Orylska*. See page 74. Her maiden name, as shown on the baptism record of her daughter, Josephine Jaskinia Tazewski, was *Orilski*. See page 80. *Orylska*, though, was the most likely version of Anna's maiden name that was used in Poland. See page 262.

Anna and Jan were married in Church of The Immaculate Conception of the Blessed Virgin Mary Catholic in Panna Maria by Father Henry Cichacki on September 26, 1876. Witnesses were Jan Dziuk and Maciej Urbanczyk. The church wedding record was consistent with the civil record (shown here) from Karnes County.

The meaning of the word immediately preceding Anna's name is not known.

**MARRIAGE RECORD.**

State of Texas, Karnes County

To any Judge of the County or District Court, Ordained Minister of the Gospel, or Justice of the Peace, in and for said County of Karnes, GREETING:

*You are hereby authorized to solemnize the RITES OF MATRIMONY*  
 Between Mr. John Jaskinia and Miss Annula Nowacka  
 and make due return to the Clerk of the County Court of said County, within sixty days thereafter, certifying your action under this License.

WITNESS my official signature and Seal of office, at office in Helmes  
 this 25 day of Sept A. D. 1876

J. R. Bailey  
 Clerk of the County Court of Karnes Co.

By \_\_\_\_\_ Deputy.

I, Henry Cichacki, hereby certify, that on the 26 day of Sept A. D. 1876, I united in Marriage John Jaskinia and Annula Nowacka the parties above named.

WITNESS MY HAND, this 26 day of Sept A. D. 1876

Witnesses  
John Dziuk  
Maciej Urbanczyk  
Rev. Henry Cichacki  
Panna Maria Catholic Church

Filed for Record this 28 day of Sept A. D. 1876, at \_\_\_\_\_ o'clock \_\_\_\_\_ minutes \_\_\_\_\_ M.

J. R. Bailey County Clerk.  
 By \_\_\_\_\_ Deputy.

Civil marriage record for Jan Jaskinia and Anna Nowacka in 1876, Karnes County, Texas

Jan was 42 years old, and Anna was probably in her early 30s.

On the next page is a picture of the current Church of the Immaculate Conception of the Blessed Virgin Mary Catholic in Panna Maria, Texas. It is *not* the structure in which Jan

and Anna married. The original structure of St, Mary Church was struck by lightning and burned in 1877, the year after they married. The oak tree to the left of the church is the original tree under which the first Polish immigrants to Texas held mass in 1854 (Baker, 1979).



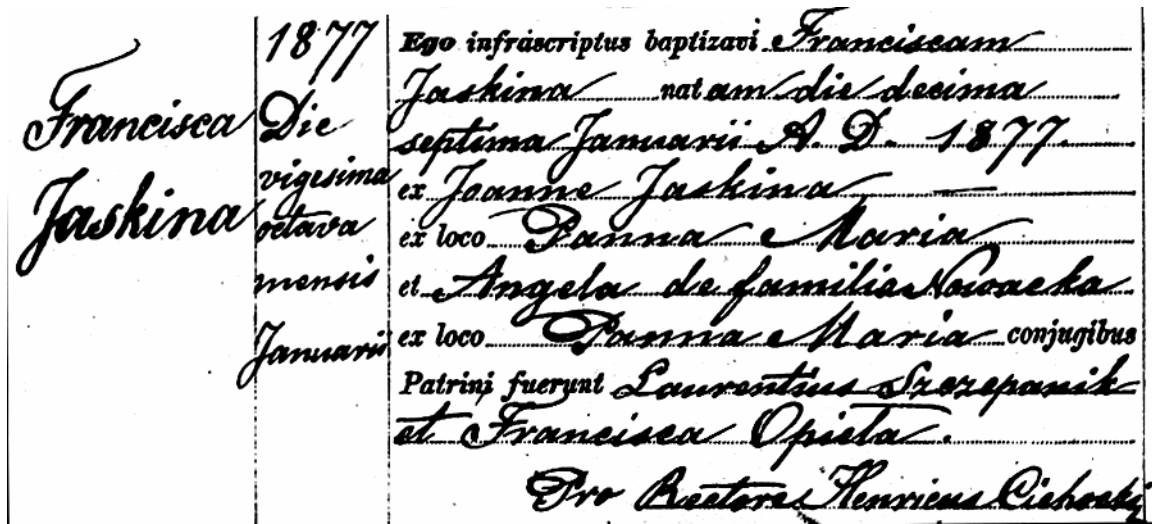
The Church of the Immaculate Conception of the Blessed Virgin Mary, Panna Maria, Texas  
(photograph by Thomas Sajwaj, 2005)

This marriage may have based on economic necessity, and, perhaps, in Anna's case, it was a matter of survival. Anna was a new widow who was pregnant and who already had two young daughters. She may have had little means of support. Jan was a widower, with three young sons. Thus, the marriage may well have been a financial necessity for both Anna and Jan. Note that marriages in Poland at this time were arranged for the economic welfare of the families involved. See page 125. This marriage may not have been much different.

Anna's two daughters by her first husband were Aniela and Petronela. The blending of the two sets of children resulted in a family consisting of Jan's three sons and Anna's three daughters. In a sense, Jan had replaced his three natural daughters who died in Poland.

Anna's pregnancy ended with Frances' birth four months later on January 17, 1877. Frances was baptized on January 28, 1877, at St. Mary Church in Panna Maria by Father Henry Cichacki. Her godparents were Wawrzyniec (Lawrence) Szczepanik and Franciszka Opielą (FHL #0025335). Although our Jan Jaskinia was shown as her father, Frances was Jan Nowacki's child, who was Anna's first husband. Our Jan never claimed

Frances as his child (Wise-Eiskina, personal communication, 1999). She was Jan's step-daughter.



1877 baptism record for Frances Jaskinia (actually Frances Nowacka)  
 from the Church of the Immaculate Conception of the Blessed Virgin Mary, Panna Maria, Texas

Note that Wawrzyniec Szczepanik may be from the same family in Poland as the godfather for Jan Jaskinia in 1877, the son of Klara Jaskinia. Klara was our Jan Jaskinia's youngest sister. See page 55.

The *United States Census of 1880* (shown on the next page) provided a snapshot of the family on June 23 of that year. Jan and Anna were 45 and 35 years old respectively. Józef and Jan were young teenagers, being listed as 14 and 12 years old. In light of their baptism records, though, they were actually 14 and 11 respectively.

Also, the family included the three girls, Aniela, Petronela, and Frances, Jan's step-daughters, ages eight, seven, and three years respectively. Also but not shown in the *Census* record, Anna was pregnant with their first child, Rosalie.

Franciszek, Jan's oldest son, was 19 years old, and had apparently already gone his own way in Texas. Józef and Aniela were attending school, and Jan, the youngest son, was already working as a laborer. Petronela was not in school.

Jan and Anna would have three children before Anna's untimely death in 1884. This family tree gives years of birth and death, places of birth, and dates of marriage. The ? indicates unverified information. Married names for Jan and Anna's children are given in parentheses. Note that Anna's three children by her first husband are not shown on this family tree, being our Jan's step-children.

Page No. 112  
 Supervisor's Dist. No. 6  
 Enumeration Dist. No. 25

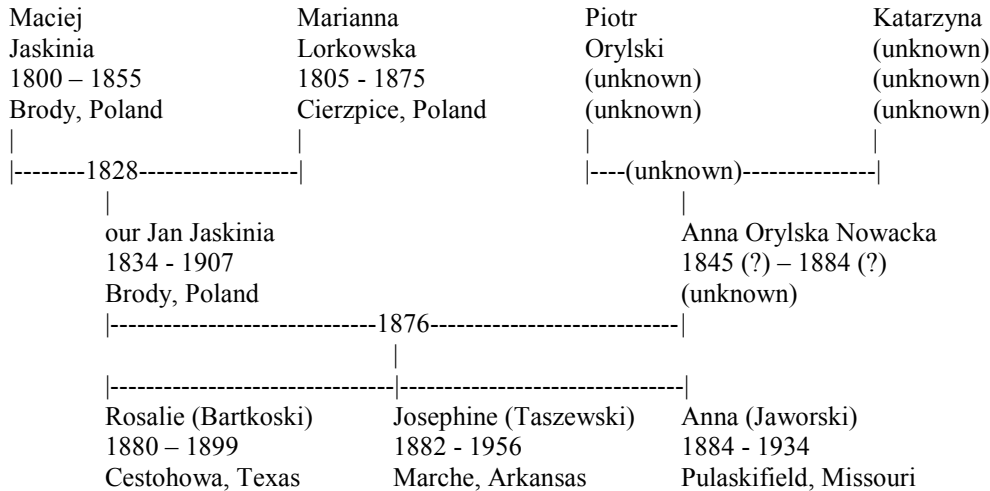
Note A.—The Census Year begins June 1, 1870, and ends May 31, 1880.  
 Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No persons will be included who were BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.  
 Note C.—Questions Nos. 12, 14, 22 and 23 are not to be asked in respect to persons under 10 years of age.

SCHEDULE I.—Inhabitants in Commissioners Precinct No. 2, in the County of Karnes, State of Texas, enumerated by me on the 22<sup>nd</sup> day of June, 1880.

Inhabitants	Name	Sex	Age	Color	Profession, Occupation or Trade	Place of Birth	Date of Birth	Place of Birth of Mother	Place of Birth of Father	Date of Birth of Mother	Date of Birth of Father	Place of Birth of Grandmother	Place of Birth of Grandfather	Date of Birth of Grandmother	Date of Birth of Grandfather	Place of Birth of Great-grandmother	Place of Birth of Great-grandfather	Date of Birth of Great-grandmother	Date of Birth of Great-grandfather	Place of Birth of Great-great-grandmother	Place of Birth of Great-great-grandfather	Date of Birth of Great-great-grandmother	Date of Birth of Great-great-grandfather	
																								1
134,140	Jan Jaskinia	M	45	W	Teacher	Poland		Poland	Poland															
	Anna	W	35	W	Wife	Poland		Poland	Poland															
	Joseph	M	14	W	Attending school	Poland		Poland	Poland															
	John	M	11	W	Teacher	Poland		Poland	Poland															
	Antonia	W	8	W	Attending school	Poland		Poland	Poland															
	Piotr	M	7	W	Attending school	Poland		Poland	Poland															
	Franciska	W	3	W	Attending school	Poland		Poland	Poland															

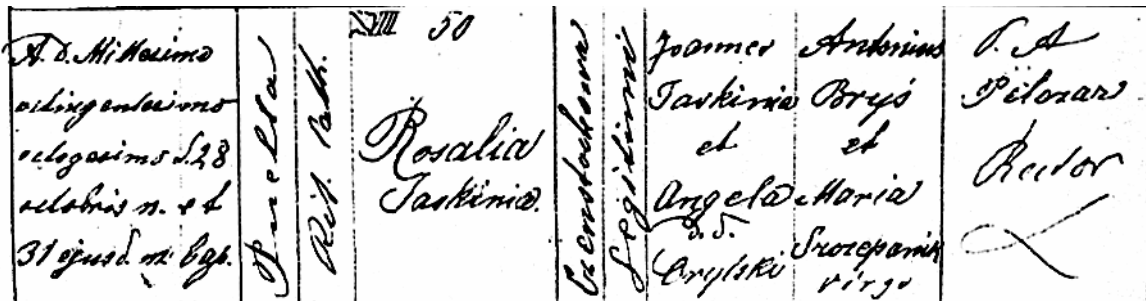
1880 U. S. Census for Karnes County, Texas, listing our Jan Jaskinia and family

FAMILY TREE  
 OUR JAN JASKINIA AND ANNA ORYLSKA NOWACKA



Rosalie was Jan and Anna’s first child. She was born on October 28, 1880, in Cestohowa in Karnes County, and was baptized at the Church of the Nativity of the Blessed Virgin Mary there on the 31<sup>st</sup>. The witnesses were Antoni Brys and Maria Szczepanik, an unmarried woman (FHL #0024960). Note the church was extensively rebuilt in the years since 1880, and its appearance greatly changed.

Note that Marie Szczepanik was probably related to the Wawrzyniec Szczepanik, godfather for Rosalie’s step-sister, Francis, who was born in 1877. Mary may also be related to the Szczepinski family living in Grabowo, Poland. See page 55.



1880 baptism record for Rosalie Jaskinia  
Church of the Nativity of the Blessed Virgin Mary, Cestohowa, Texas



Contemporary photograph of the Church of the Nativity of the Blessed Virgin Mary, Cestohowa, Texas  
(photograph by Thomas Sajwaj, 2005)

### LEGAL ISSUES IN TEXAS

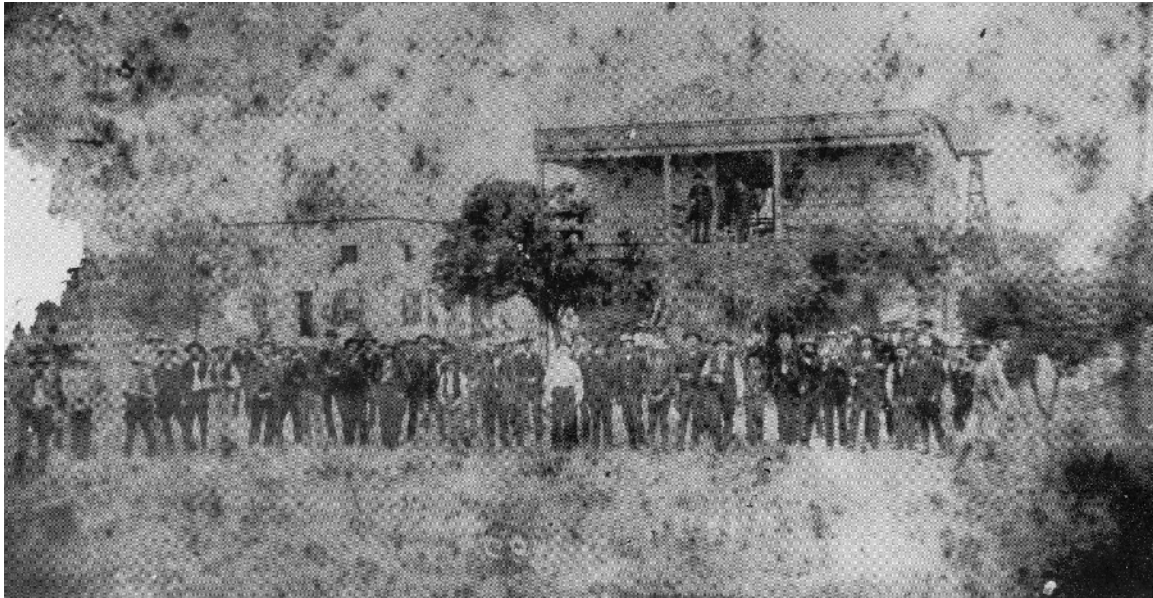
Shortly after their marriage, legal proceedings developed concerning our Jan and his wife, Anna. The reasons for and the natures of these proceedings are unclear. The material was found in the *Minutes of the County Court, Karnes County* (FHL #1013386). The written record was sparse, and the handwritten records were difficult to read. Some words could not be read clearly. Copies of these records can be found on pages 271 to 275.



In July, 1877, Jan and his attorney appeared at a trial, held in front of six jurors in the County Court of Karnes County. The case was *The State of Texas versus John Jaskina*. The nature of the charges and their circumstances were not stated, but the court record indicated that there was an indictment against Jan.

The jury found Jan guilty, and assessed a fine of \$25, a goodly sum in 1877. Frank Vestrick and E. Rzeppa posed a surety bond for the fine. Jan's requests for a new trial and an appeal were overruled. There was no mention of jail time.

This 1880s photograph, obtained from the Karnes County Museum, shows the Karnes County Court House in Helena on a day of court. Two contemporary photographs show the current exterior of the court house, now the Karnes County Museum, and the restored court room on its second floor. With a little imagination, the reader can picture our Jan in this court room.



Old Helena Courthouse: Helena was the first county seat of Karnes County, which was founded in 1854. This 1880's photograph, the earliest known, shows a large group of men who had come to attend court, which was held upstairs. (caption and © by Karnes County Museum).

Several pages later there is a brief entry, reading: "*The State of Texas versus Anna Jaskina continued.*" Nothing more was found in the court minutes about this case.

On July 22, 1878, another case was heard involving Jan. It was *Johanna Jaskina versus the State of Texas*. This case involved building materials (3,000 feet of lumber and 5,000 shingles), that had, apparently, been seized by the sheriff. Jan objected, and the court ruled in Jan's favor. The judge in Jan's case ordered that the materials be returned to Jan, and referred the case to the probate court for "the disposition of matters pertaining to estate of deceased persons." These materials may have been seized as part of Anna's deceased husband's estate.



Old Karnes County Courthouse in Helena (photograph by Thomas Sajwaj, 2005)



Restored courtroom on the second floor of the Karnes County Courthouse, now the Karnes County Museum (photograph by Thomas Sajwaj, 2005)

Unfortunately, a search of records, by this author in 2005, at the County Court House in both Karnes County and Wilson County found no further records pertaining to Jan and Anna. No indication of a probate record for Anna's deceased husband was found.

## LEAVING TEXAS

The reason for the family leaving Texas is not known. Possible reasons may have been the lawlessness in Karnes County and the generally poor conditions in that part of Texas. The area was plagued by rattlesnakes, fever, drought, and insects. Conditions were so bad that, in 1856, for example, some Polish immigrants considering hanging the priest, the Reverend Leopold Moczygamba, who had helped persuade them to leave Poland for Panna Maria. They settled for persuading him to leave Texas (Baker, 1982; Tudyk, 2003).

Today, Panna Maria and Cestohowa are ghost towns. Other than their churches, there are only a few houses, and no businesses. See pages 237 to 245.

It is evident that Jan did not purchase any land in Karnes or Wilson Counties of any significant size. That may indicate that, after several years in Texas, his economic prospects were not to his satisfaction.

Franciszek's obituary stated that his father, Jan, left Texas when Franciszek was 21 years old (Wise-Eiskina, 1999). That would have been in 1881. Also, Jan was listed in 1881 as being responsible for property taxes for the lot in Cestohowa and other possessions.

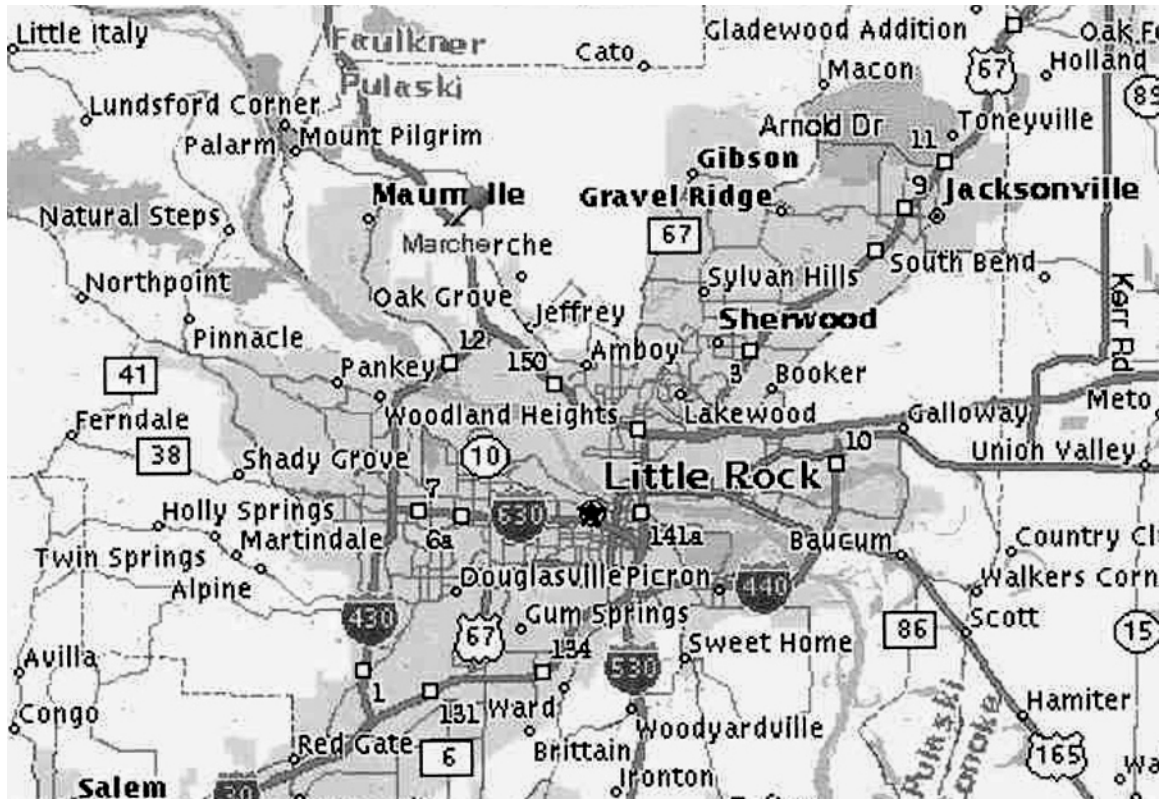
Jan and his family left by train (Wise-Eiskina, 1999), and were in Arkansas by February of 1882. Overall, Jan may have spent eight years (1874 through 1881) in Texas, but only six (1876 through 1881) can be documented.

## THE POLISH COMMUNITY OF MARCHE, ARKANSAS

The Polish community in Marche (pronounced *Mar-SHAY*), Arkansas, was established by a Polish noble, Count Choinski in 1877. It is located in Pulaski County, just to the northwest of Little Rock, and is now a suburb area of North Little Rock. The map here shows its location in relation to Little Rock.

Marche was known earlier as Warren Station and Bartlett Springs. Count Choinski and the Missouri Pacific Railroad recruited Polish families to settle there, and provided financial and other assistance. Many of the families who settled in Marche were originally from the same areas of Poland that settled the Panna Maria area of Texas, that is, Silesia and western Poland (Besancon-Alford, 1993).

Marche was settled first by Polish immigrants from Chicago. The community got off to a rocky start, because its promoters had misled the initial settlers to believe that the community was better developed than it was. Initially, there was nothing there, and settlers had to live in tents as they built their first rough houses (Besancon-Alford, 1993). Many left, but were replaced by subsequent settlers, such as our Jan Jaskinia.



Location of Marche (top left of center at pin), near Little Rock, Arkansas (©2005 MapQuest, Inc.)

Marche was a farming community, but also had jobs available working for the Missouri Pacific Railroad. Farm size was typically about 40 to 80 acres. Its location, near the Arkansas River, meant that it was more hilly and forested than the Panna Maria area.

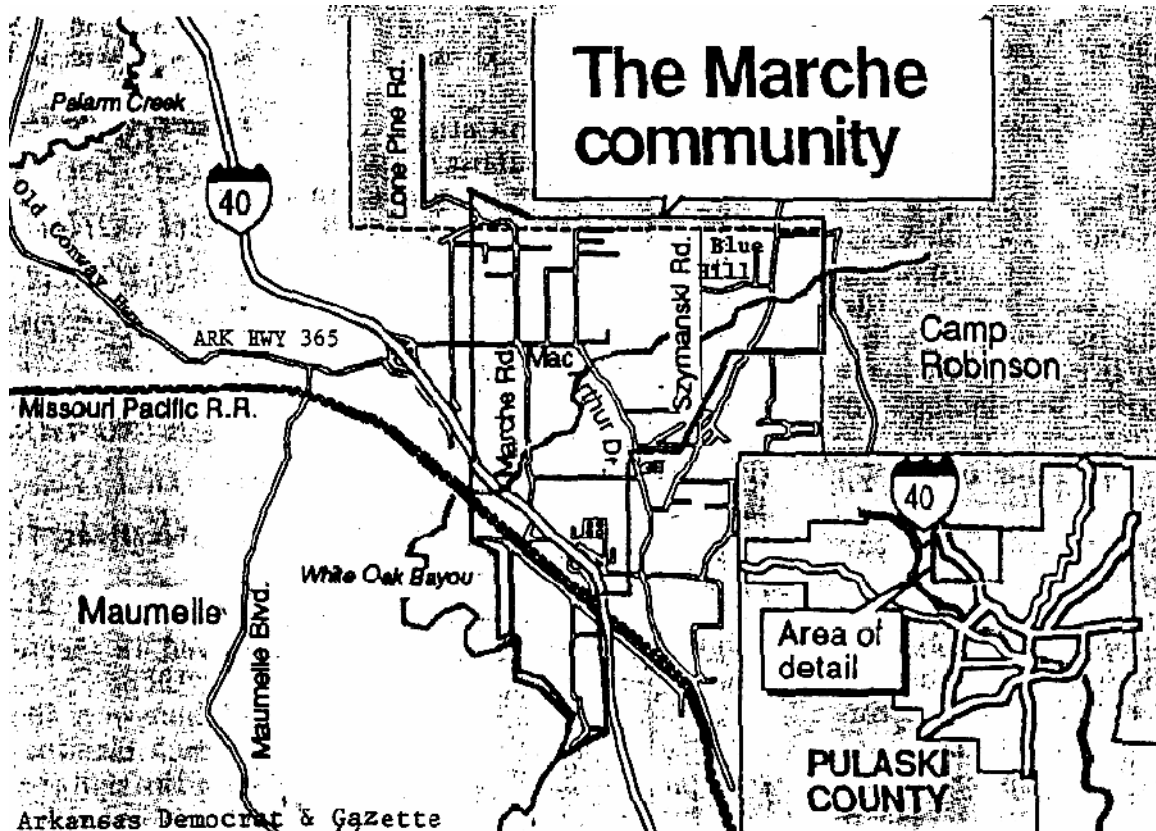
The next map shows the present extent of the Marche community. See pages 246 to 247 for more details about Marche.

The community church, Immaculate Heart of Mary, was, and still is, located about a mile northwest of the railroad tracks on Jasna Gora Road in an area known today was Blue Hill. *Jasna Gora* translated as Blue Hill (Besancon-Alford, 1993).

The center of Marche was originally along the railroad tracks, where Marche Road now crosses them, just south of Interstate 40. There was not much there at any time, beyond a railroad station and a few stores (Besancon-Alford, 1993). By 2005, the station and all stores were gone.

Our Jan may well have heard of the incentives to settle in Marche, and decided that it was a better opportunity than what he had in Texas. The only name familiar from Karnes County found in various Marche records was the *Szczepanski* surname. In any event, Jan

and his family traveled to Marche by train (Wise-Eiskina, 1999), and arrived there likely in 1881 or very early in 1882.



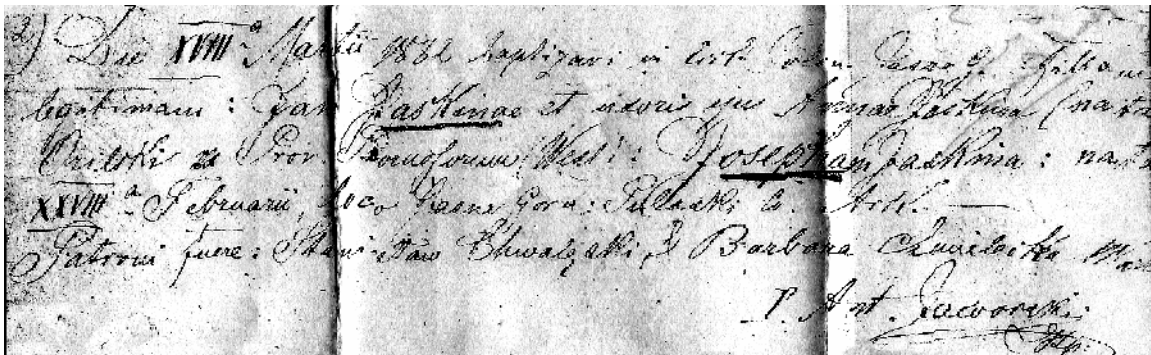
Contemporary map of Marche, Arkansas (Besancon-Alford, 1993)

Little is known about the family while it was in Arkansas. An inspection in 2005 of land sale, property tax, and other records at the Arkansas Historical Commission Library in Little Rock found no evidence that Jan bought or sold land, or was assessed property taxes in Pulaski County. If he farmed, he likely rented the land. If he worked at carpentry, hauling, and/or buying and selling, he may have lived and worked near the community's commercial center near the railroad tracks. Josephine's baptism record, however, indicated that she was born in Jasna Gora, which is the site of the church in Blue Hill. Jan, then, probably lived near the church.

Two significant events, however, occurred in Marche. One was that Josephine was born there. She was Jan and Anna's second child and second daughter. She was born in Jasna Gora (Blue Hill) on February 28, 1882, and baptized on March 18 at the Church of the Immaculate Heart of Mary by Father Anthony Jaworski. The names of the godparents were Stanisław Chwałęski and Barbara Chwilecka, both of Marche. Anna's maiden name was given as *Orilski*. Jan and Anna were noted to be from West Prussia.

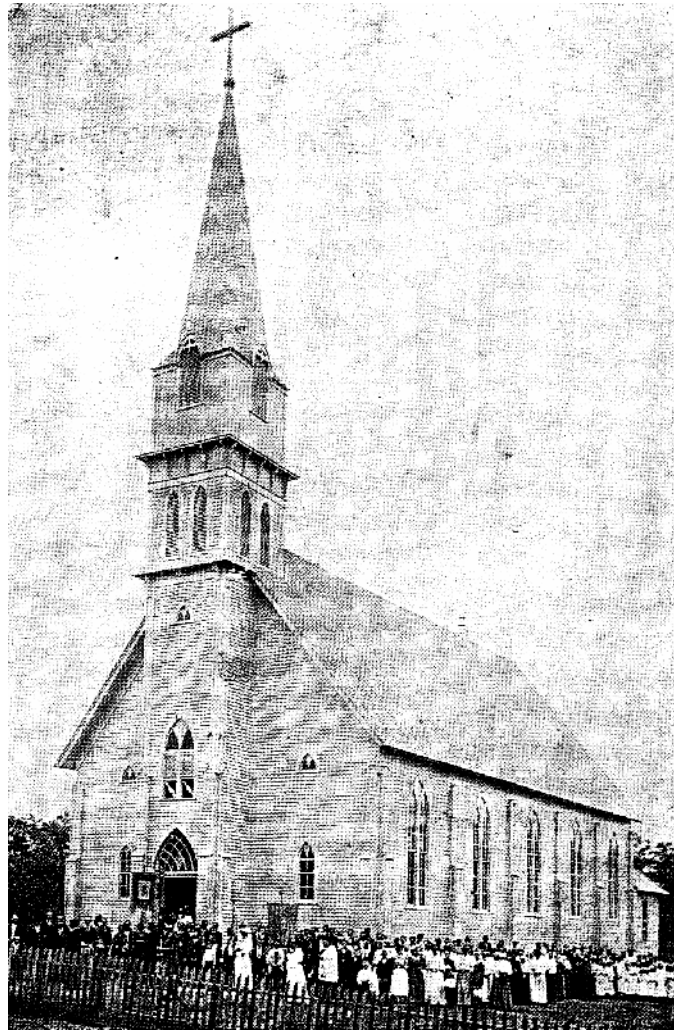


Contemporary photograph of the location on the Missouri Pacific Railroad tracks where the commercial center of the Marche community once existed (photograph by Thomas Sajwaj, 2005)



1882 baptism record for Josephine Jaskinia  
at the Church of the Immaculate Heart of Mary, Marche, Arkansas

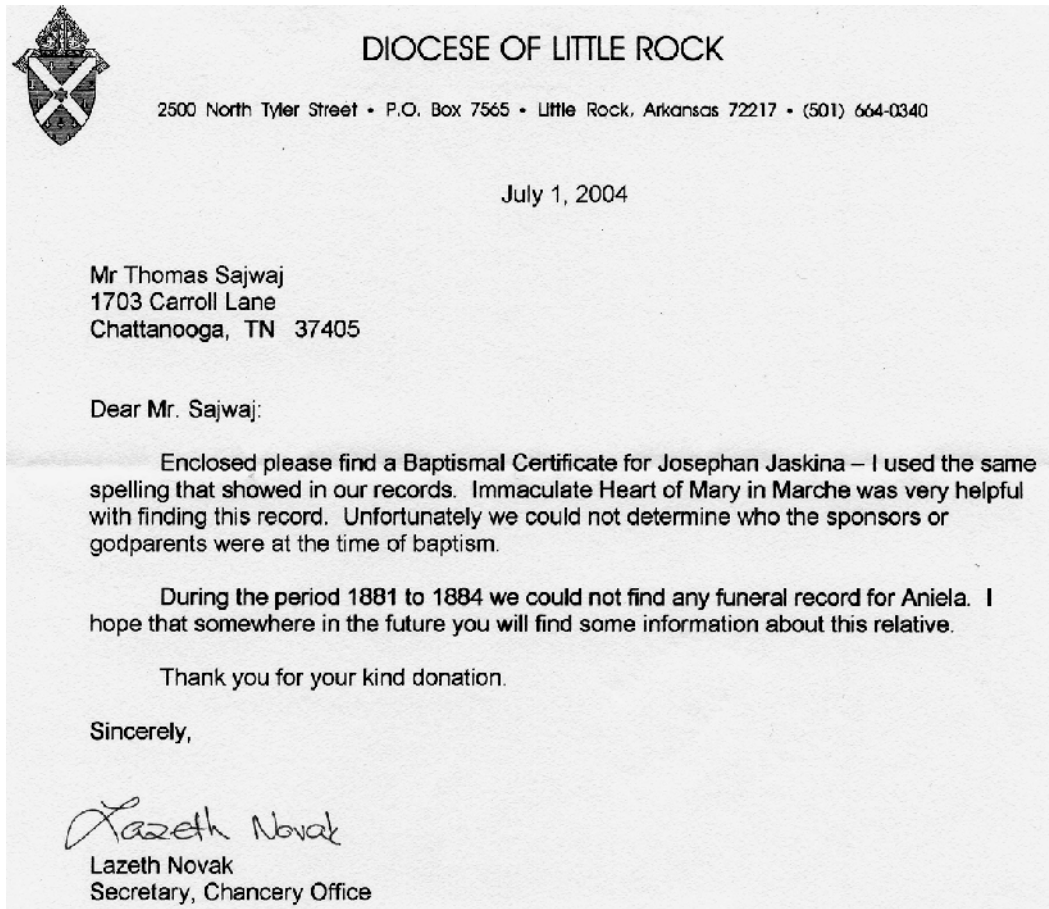
The Church of the Immaculate Heart of Mary was established in 1878, not much before Jan and his family arrived in the community. The photograph here is the second structure, not the one in which Josephine was baptized. The first church was severely damaged by high winds in 1896. In 2005, the structure at the site was actually the third one. The second church was destroyed by fire in 1932. Also, the first church was sited on the hill above the present church cemetery. In 1896, the second church structure was shifted off the hill to the present site, to keep parishioners from navigating the hill when attending services.



The second structure used as the Church of the Immaculate Heart of Mary in Marche, Arkansas  
(Besancon-Alford, 1993)

The second significant event was the disappearance of Anna's oldest daughter, Aniela. Janet Wise-Eiskina (1999) related the family story, "When the Jaskinias arrived in Arkansas sometime around 1882-1883, they settled there awhile. So, Aniela got a job with a neighbor family, doing housework and baby sitting, etc. The Jaskinias got concerned when she didn't come home after several days, and went looking for her. To their surprise when they got to the neighbors, she wasn't there and neither were the neighbors. They had left and apparently took Aniela with them." A funeral record for Aniela could not be found. See letter on the next page.

If Aniela's age in the 1880 *United States Census* (see page 73) was correct, she would have been about 12 years old when she disappeared. One can speculate as to a possible reason for Aniela's disappearance. She was the oldest girl in a large household, and it can be expected that she would be the caretaker for the younger children. In 1883, there



Letter of July 1, 2004, concerning parish records for Aniela Nowacka

would have been her sisters, Petronela, age 10, and Frances, age 7, and her step-sisters, Rosalie, age 4, and Josephine, a new born baby. In addition, there were her brothers by marriage, Józef, age 18, and Jan, age 15. The boys, presumably, worked on the family farm, leaving Aniela to help her mother with four younger sisters and the household. Altogether, Aniela likely had a lot of responsibilities, and was entering the ages for teenage rebelliousness. The neighbor family may have made her a better offer.

The length of the family's stay in Arkansas was, probably, no longer than two years, because Jan and family were definitely living in Missouri by May of 1884. The reasons for leaving Arkansas are not known.

#### PULASKIFIELD, MISSOURI

Jan and family arrived in Lawrence County, Missouri, sometime between February of 1882 and May of 1884, that is, between the births of Jan and Anna's second child, Josephine, and the birth of their third child, Anna. Lawrence County is in southwestern Missouri. They settled near Verona which is just northeast of the Polish community of



Pulaskifield. Pulaskifield is also known as Bricefield, and is in Barry County, just south of Pierce City.

Verona is located in Lawrence County about 12 miles east of Pierce City. The first map here shows the location of Verona in Missouri. The next map shows Verona in relation to Pierce City, Aurora, and Monett. Pulaskifield is just south of Pierce City in Barry County.



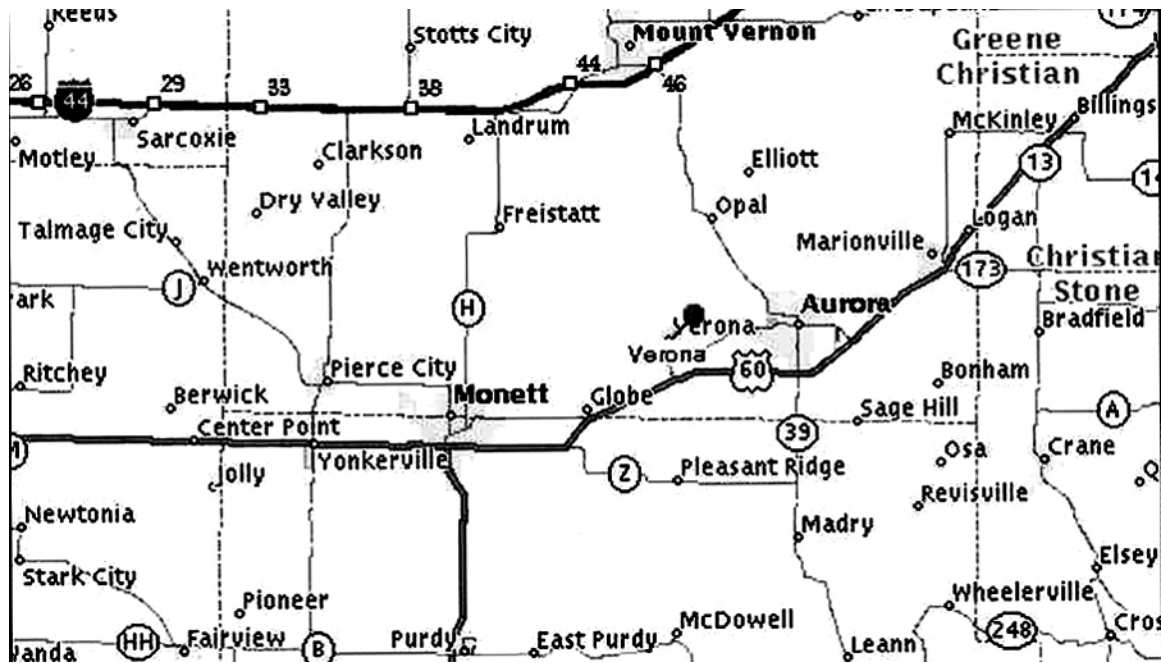
Location of Verona, Missouri, (star in middle) relative to surrounding states (©2005 MapQuest, Inc.)

The following material is drawn from Staponski *et al*, *Past and Present: 1892 – Pulaskifield – 1992* (1992).

Pulaskifield was then, and still is, a rural farming community located in northern Barry County. “After the Frisco Railroad came into Southwest Missouri cheap land was offered for sale to immigrants. Of those who settled into the southern part of Lawrence County and the northern part of Barry County, Catholics made up a considerable part. These were Irish, German, and Polish and came in the order named” (Staponski *et al*, 1992). Poles were there as early as 1878, but Sts. Peter and Paul Catholic Church, the focus of the community, was not established until 1892. Prior to that date, the Polish community was served by the then St. Mary’s Church (later St. Patrick’s Church) in Pierce City. The records, however, of Sts. Peter and Paul date back to 1884, and contain records from St. Mary’s Church in Pierce City. Note that the appearance of Sts. Peter and Paul Church, in the photograph below, may not accurately represent what it was at the beginning of the 20<sup>th</sup> Century.

Our Jan and his family used three different churches. St. Mary’s Church in Pierce City (Staponski *et al*, 1992) was used initially by the Jaskinia family in 1894. Sacred Heart Catholic Church in Verona was known to be used between 1894 and 1900. Later, Sts. Peter and Paul Church in Pulaskifield was used between 1902 and 1904.

Jan's reasons for relocating to Pulaskifield are not known. It had a Polish community, like Marche, Panna Maria, and Chicago. It was also like Marche in that it was a newly settled Polish community, and land was cheap (Staponski *et al*, 1992).



Verona (pin in middle) and surrounding towns in southwestern Missouri (©2005 MapQuest, Inc.)



Contemporary photograph of Sts. Peter & Paul Catholic Church in Pulaskifield, Missouri (photograph by Thomas Sajwaj, 1999)

Also, there were other immigrants living there from Grabowo, Poland, the village that Jan and Katarzyna left in 1873. Early marriage and baptism records at Sts. Peter and Paul Catholic Church in Pulaskifield showed, at least, six other families apparently from

Grabowo. They were the Antkiewicz, Bobski, Darkowski, Kuklinski, Piontek, and Szczepanski families (FHL# 0980522).

The Kuklinski and Szczepanski families were apparently close to Jan and his family. Józef Kuklinski had been godfather to our Jan's sister's son, Jan, in 1877 in Poland. Wawrzyniec Szczepanik was godfather to Anna's Nowacka's third daughter, Frances, in Panna Maria in 1877. Maria Szczepanik was godmother to Jan's daughter, Rosalie, in Cestohowa, Texas, in 1880. See pages 55, 72, and 74, respectively. Note that the names *Szczepanski*, *Szczepanik*, and *Szczepinski* may be misspellings and/or variants of the same family name from Grabowo. See page 263 for a discussion of these surnames.

Thus, it may well be that friends and acquaintances originally from Poland had told Jan of new opportunities in Pulaskifield. That news might have been appealing, especially if the Marche community was not doing well.



The property near Verona, Missouri that was owned by Jan Jaskinia (photograph by Thomas Sajwaj, 1999)

#### AN ESTATE COMPARED TO POLAND

Jan purchased 80 acres of land near Verona in Lawrence County, for \$480 on June 11, 1889. Sometime before 1895, he apparently bought another 80 acres (Wise-Eiskina, 1999). From these land purchases, it appeared that Jan was farming, making a living off the land. On November 19, 1895, he borrowed \$1,400 from the Massachusetts Mutual Life Insurance Company, using his land as security. See pages 276 to 280 for a copy of this mortgage.

That mortgage was paid in full on July 28, 1907, 23 days after his death (Wise-Eiskina, 1999). This property would eventually be sold to John Peterson in 1913 by Jan’s widow, Petronela, for \$3,200.

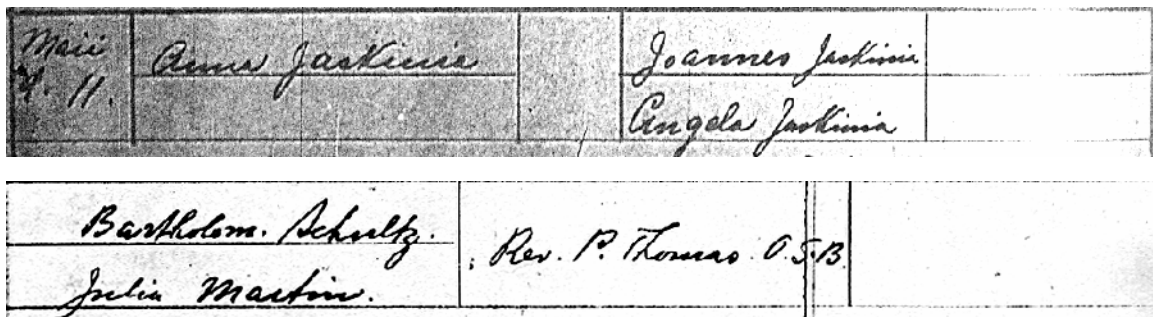
The above photograph shows the site of our Jan’s home and property near Verona. Note that there is a house barely visible in the trees in the middle left of the photograph. Janet Wise-Eiskina (personal communication, 1999) stated that the house was actually not our Jan’s home, but was built near the site of Jan’s house.

Assuming that Jan had 160 acres of land, a comparison to the size of Jan’s village of Grabowo is of interest. It had about 2,600 acres and 49 residences at the end of the 19<sup>th</sup> Century (Sulimierski *et al*, 1880 to 1904). That would make an average of 53 acres per residence. Most of the land, however, was held by the wealthy, and a large portion of the rest (especially woods and meadows) was probably held communally for the use of all of the residents. That would leave the most residences with very little land, if any.

Thus, Jan’s 160 acres would have been, in comparison, a sizable estate in Poland, especially for a man born a humble peasant. This may well be one of the primary reasons that Jan came to America.

#### THE DEATH OF ANNA NOWACKA JASKINIA

Anna Jaskinia was Jan and Anna’s third child. At her birth, Jan was 49 years old, and Anna was about 40 years old. The baby was baptized May 11, 1884, at St. Mary’s Church in Pierce City, and her godparents were Bartholomeus Schultz and Julia Martin. Father P. Thomas presided (FHL #0980522). This record of her baptism was found in the records at Sts. Peter and Paul Catholic Church.



1884 record of Anna Jaskinia’s baptism at St. Mary’s Church in Pierce City, Missouri

Anna’s birth date was not given in the baptism record (blank space in middle of top section). That omission was not unusual. The page, on which Anna’s baptism was found, omitted the birth dates for six of the seven babies baptized. The page was headed with 1884. Presumably, Anna was born within about three days of her baptism.

Her mother, Anna, died, apparently while giving birth to her. Janet Wise-Eiskina (1999) wrote, “On September 30, 1999, I talked with the gentleman that currently owns the

property where Anna Nowacka Jaskinia is buried, a John Hesse. He stated that he knows approximately where she is buried, but the grave has no stone marking of any kind. He states that Marvin Peterson, a son of John Peterson, told him many years ago that Mrs. Jaskinia died during childbirth.... He stated that the children went to school with him at the old Wheeler School and that they came to school saying that their mother had died having a baby and that they buried her in the field.”

Janet Wise-Eiskina (personal communication, 1999) said that the current owner had seen what looked like a grave on the property, but could not readily state where he had seen it.

Dennis Eskina, a grandson of Jan Jaskinia, our Jan’s third son by Katarzyna Błażek, stated that he vividly remembers that he was taken to our Jan’s home site in about 1950. Dennis was about six years old at the time of the visit. He saw Anna’s grave about 30 yards behind the house. It was only a sunken area, without a marker. There were fruit trees nearby (personal communication, 2005).

It appeared, then, that Anna died in May of 1884, but no church or civil record has been found that documented her death (Wise-Eiskina, 1999). She was probably buried on the same property that Jan purchased in 1889 (Wise-Eiskina, 1999). It seems reasonable to assume that Anna was buried near the house, as Dennis Eskina remembers.

The lack of a church funeral record does not necessarily mean that Anna was not buried in the church. Church records for funerals were not reliably kept at that time, and civil records of deaths also were not kept reliably until the 20<sup>th</sup> Century.

With Anna’s passing, Jan was left again a widower, this time with five daughters, those being the two remaining daughters by Anna’s first marriage (Petronela and Frances) and the three daughters (Rosalie, Josephine, and Anna) that Anna bore with him.

Since Petronela was the oldest female daughter, she presumably had to assume responsible for the household and the care of the younger children. Petronela, though, was only about 11 years old in 1884 when her mother died. It should be noted that her sister, Frances, was then about seven years old. Her half-sisters, Rosalie and Josephine were about four and two years old, while the third half-sister, Anna, was an infant. Even granting that children had to mature must faster in the 19<sup>th</sup> Century, these responsibilities must have been awesome for a pre-teen girl. It may well be that Jan made arrangements with neighbor families for the care of the children, at least, until Petronela became older.

With Anna’s death, there is a ten-year break in the family history in Missouri, where little material was available to this author concerning family events. The *1890 United States Census* would have been valuable here, but it was destroyed by fire.

Franciszek, the oldest son who remained in Texas, married Marianna Kniejski on January 25, 1887, in Cestohowa, Texas (Sheppard, 2002). His brother, Józef, married Julia Drzymała on November 10, 1891, also in Cestohowa (Sheppard, 2002). Evidently, the

Texas and Missouri branches of the Jaskinia family were staying in close contact during these years.

THE MARRIAGE OF JAN JASKINIA AND PETRONELA NOWACKA


On March 10, 1894, Jan married Petronela Nowacka, Petronela becoming his third wife.

Jan was 59 years old, and he had, by any standard, a very full life up to this point. He had married as a young man in Poland, and had sired and supported a family with six children there. He then uprooted, and traveled halfway around the world to a strange country. He continued his travels halfway across the United States to a big city, Chicago, and then traveled another 1,400 or so miles to rural south Texas. There, his wife died accidentally, and he married a recently widowed woman, Anna Orylska Nowacka, who already had two young children and who was pregnant by her first husband. Jan and Anna

(MARRIAGE LICENSE.)

STATE OF MISSOURI,      COUNTY OF Lawrence

This license Authorizes any Judge, Justice of the Peace, Licensed or Ordained Preacher of the Gospel, or any other person authorized under the Laws of this State, to SOLEMNIZE MARRIAGE between John Jaskinia age — of Pierce City County of Lawrence and State of Missouri who is Over the age of twenty-one years; and Petronela Nowacka age — of Pierce City County of Lawrence and State of Missouri, who is Over the age of eighteen years.

By  WITNESS my hand as Recorder, with the seal of office hereto affixed, at my office in Mo. - Missouri the Seventh day of March 18 94  
M. G. Trimble RECORDER.

By \_\_\_\_\_ Deputy.

STATE OF MISSOURI, }  
 County of Lawrence } ss. THIS IS TO CERTIFY, that the undersigned, Justice of the Peace  
 J. W. Saunders, in said County, on the 10 day of March, A. D. 1894, unite in Marriage the  
 above named persons.

Filed for record March 13 1894  
 By Abner H. Trimble Deputy. W. C. Trimble RECORDER.

Civil record for 1894 marriage in Pierce City, Missouri, for Jan Jaskinia and Petronela Nowacka

started another family. After about five years, Jan relocated again, this time to Arkansas, and then to southwest Missouri, about 700 miles from southeastern Texas. He settled down to farm, but then Anna died in childbirth with their third child.

After all of what would have been a couple of life times for the ordinary man and after living in Missouri about ten years as a widower and raising a large family, Jan embarked upon another marriage, one in which he would sire eight more children, and relocate one more time.

Jan's marriage to Petronela was remarkable for several reasons. The first was that Jan was 59 years old, while Petronela was about 20 years old. That was a 39-year difference. The second was that Petronela was his step-daughter. She was Anna Nowacka Jaskinia's daughter by Anna's first husband, and Petronela had been living in Jan's home for about 18 years. It should be noted that Jan and Petronela were not related by blood to any degree.

The third was that the marriage was conducted by a Justice of the Peace in Pierce City. Apparently, there was not a church wedding, since no church marriage record has been found. Lastly, the baptism record for Jan and Petronela's first child showed a birth date of May 24, 1894 (FHL #0980522). If the marriage date and the birth date were accurate, Petronela was six-months pregnant at the time of the marriage. It would appear that the marriage was the subject of gossip, if not scandalous. That may account for the lack of a church wedding.

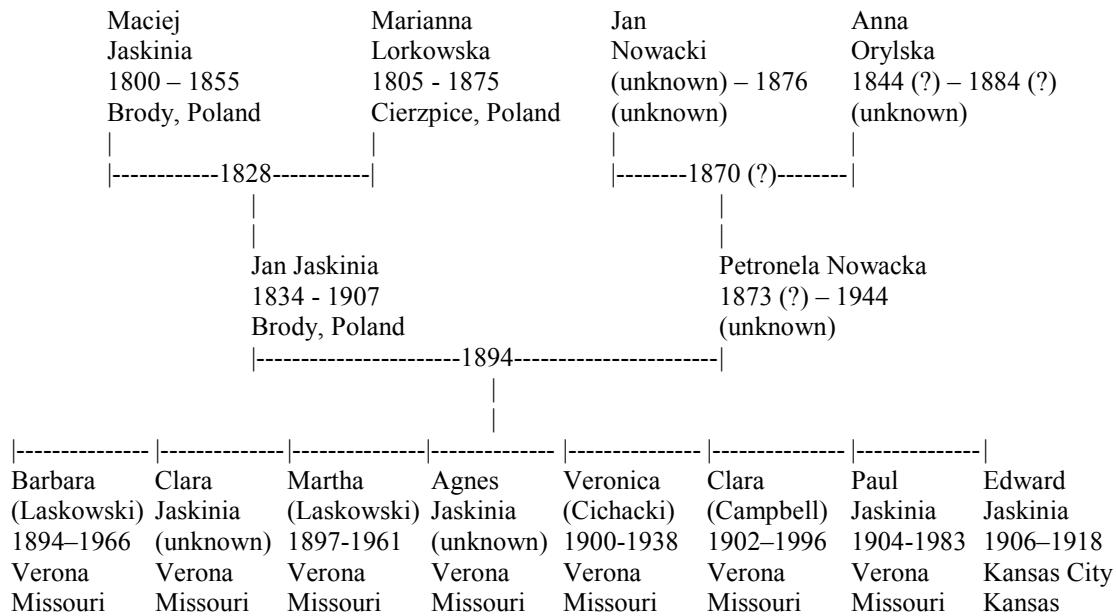
The Catholic priests in Verona and Pulaskifield did not recognize Jan and Petronela's civil marriage. All of the baptism records for their natural children born there were recorded as illegitimate by these priests. See material below.

Before one is critical of Jan, it should be remembered that life in 1894 was an awful lot closer to the edge of survival than now. Jan was a widower, trying to make a living from a large farm, and taking care of five children, ranging in age from ten to 20 years of age. Death had also been a recurring tragedy for him, having taken his first three daughters by his first wife and then his two wives. Practicality was a necessity of life, and there was little room for sentimentality.

It was also a common practice for a widow or widower to marry a relative of the deceased spouse. For example, a widower might marry his deceased wife's sister. Since this type of marriage was considered acceptable, and often encouraged, a marriage to an adult step-daughter may not have been all that unusual.

Lastly, pregnant brides were, and still are, hardly unusual. Whether in 20<sup>th</sup> or 21<sup>st</sup> Century America, 18<sup>th</sup> or 19<sup>th</sup> Century Poland, or anywhere else for that matter, biology has a way of getting ahead of the best of intentions.

FAMILY TREE  
OUR JAN JASKINIA AND PETRONELA NOWACKA



Note: The positions in the birth order for the first Clara and Agnes are speculative. They were probably born between Barbara’s birth in 1894 and Veronica’s birth in 1900.

THE CHILDREN OF JAN JASKINIA AND PETRONELA NOWACKA

Jan and Petronela proceeded to have a large family. This family tree gives years of birth and death, places of birth, and dates of marriage. The ? indicates unverified information. Married names of Jan and Petronela’s children are given in parentheses.

Their first three children were baptized in Sacred Heart Catholic Church in Verona. The records were written in Latin. Joanna Barbara (Joanna Barbara) was the first born on May 24, 1894, and baptized on June 3. Her godparents were Carolus and Cecelia Kapp. Father P. Joannes administered the sacrament (FHL #0980522). As an adult, Joanna Barbara went by Barbara. The meaning of the *Ge* after her given name is not known. The *Illeg* meant that the priest regarded Barbara’s birth as illegitimate, because the priest did not regard Jan and Petronela’s marriage as valid.

Martha was next on June 19, 1897, but she was not baptized until March 15, 1898. Her godparents were John Leituater and Catherine Pachl. The priest was Father Philip Ruggles (FHL #0980522). The Latin phrase, *Illegitima ex mat inv*, translates as *illegitimate, born of the mother*. Unfortunately, the meaning of the abbreviation *inv*



9 Jaskinia Joanna Barb. Ce	24 Maii 1894	3. Junii Joannes Jaskinia 1894 Petronilla Jaskinia
-------------------------------	-----------------	---

Carolus Kapp Cecilia Kapp	P. Joannes O.S.B.	Illeg.
------------------------------	----------------------	--------

Baptism record for Barbara Jaskinia in 1894 from Sacred Heart Church in Verona, Missouri

could not be determined. The form of Petronela's maiden name, used in this record, was the German variant of *Nowacka*. See *The Children of Jan Jaskinia* for a discussion of her maiden name.

9 Jaskinia Martha	19 Maii 1897	15 Martii Joanes Jaskinia 1898 Petronella Nowatka
----------------------	-----------------	---

James Leitwatter Marina Pacht	Philippus Ruggle O.S.B. Pastor	Illegitima ex mat. int.
----------------------------------	--------------------------------------	----------------------------

Baptism record for Martha Jaskinia in 1898 from Sacred Heart Church in Verona, Missouri

Veronica was born on February 28, 1900, but she was not baptized until September 10 of that year. Veronica's godparents were Gregorius Frossard and his wife, who was not named. Father Philip Ruggles was again the priest (FHL #0920522). Note the Latin phrase that was written under Veronica's name, *ex illegitimus conubis et condiconis*. It meant, "by an illegitimate marriage and cohabitation." Reflecting a theological attitude, this meant that Father Philippus thought that Jan and Petronela were living in sin. He, also, could not get Petronela's maiden name correctly spelled.

Jaskinia Veronica	28 Februarii 1900	10 Sept. Joanes Jaskinia 1900 Nellie Rafoski
----------------------	----------------------	---

Gregorius Frossard epusque uxoris	P. Philippus O.S.B.	
--------------------------------------	------------------------	--

Baptism record for Veronica Jaskinia in 1900 from Sacred Heart Church in Verona, Missouri

The delays in the baptisms for Martha and Veronica were unusual. The reason was not known. It can be speculated that the attitudes of the priests at Sacred Heart and St. Peter and Paul Church toward Jan and Petronela's civil marriage may have been the issue. The baptism records for their five children who were born in the Pulaskifield area were recorded as illegitimate by the priests. These children were certainly not illegitimate, all being born after Jan and Petronela's marriage, but the priests in the Pulaskifield community apparently did not recognize their civil marriage. It was of interest to see that Father Alexander Smietana at St. Joseph Catholic Church in Kansas City, Kansas, did not take such a narrow minded and rigid attitude, at least, in regard to stigmatizing innocent children. He baptized Jan and Petronela's last child, Edward, in 1906, regarding his birth as legitimate. See page 99.



Sacred Heart Catholic Church in Verona, Missouri (photograph by Thomas Sajwaj, 1999)

The photograph here, taken in 1999, shows Sacred Heart Catholic Church in Verona. Barbara, Martha, and Veronica were baptized in it.

According to Mary Laskowski Holek (personal communication, 1999), as told her by her mother, Martha, there were two other daughters, apparently born between Barbara's and Veronica's births. Clara was said to have died in infancy, and Agnes died "young." No baptism or funeral records were been found for them. It appeared that church funerals

were not conducted for all deaths or, at least, were not recorded, especially infants. Nothing more is known about these two daughters. They were probably born and died in the six years between Barbara's birth in 1894 and Veronica's birth in 1900.

The 1900 United States Census (shown here) provided a snapshot of the family on June 9, 1900. Their property was located in Spring River Township. Jan and Petronela's ages were given as 70 and 26 years respectively. Jan's age, as noted on page 17, was incorrectly recorded. He was actually 65 years old. Jan was working as a farmer. Frances, Jan's remaining step-daughter by Anna Nowacka, was 22 years old. She was not shown as employed outside the home, and was probably helping maintain what was a large household. Josephine and Anna, two of Jan's daughters by Anna Nowacka, were 18 and 16 years old. Rosalie, the third daughter by Anna, was not listed, having already died in childbirth after marrying. Lastly, there were the three newest children, Barbara, Martha, and Veronica, being respectively six, three, and a newly born infant.

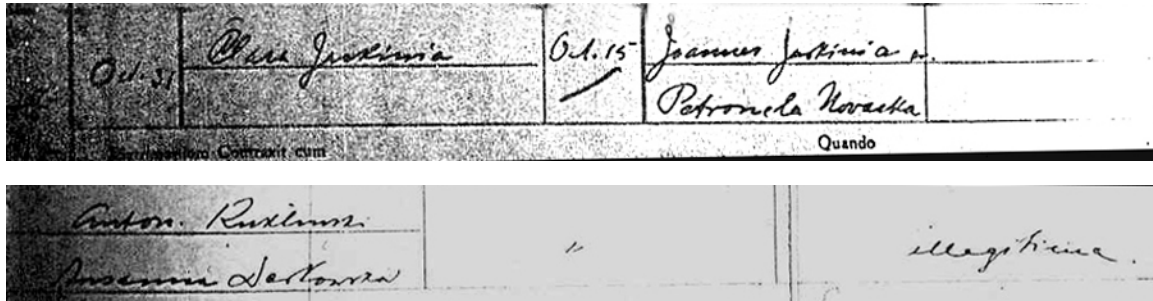
The Census noted that Jan was using the name of *Eskina* at the time.

24	87	88	Eskina, John	Head	W/M	Dec 1829	70	6		
24			Mellie P.	wife	W/F	Feb 1874	26	6	3	3
27			Frances	step-daughter	W/F	Feb 1878	22	5		
28			Josephine	daughter	W/F	Mar 1881	17	5		
29			Anna	daughter	W/F	Apr 1883	16	5		
30			Barbara	daughter	W/F	Mar 1894	6	5		
31			Martha	daughter	W/F	Jan 1897	3	5		
32			Veronica	daughter	W/F	Jan 1900	0	5		
6			Poland (Germany)	Bohemia	Bohemia	1829	70			Farmer
6	3	3	Bohemia	Bohemia	Bohemia	1874	26			
			Texas	Bohemia	Bohemia					
			Arkansas	Poland	Bohemia					
			Missouri	Poland	Bohemia					
			Missouri	Poland	Bohemia					
			Missouri	Poland	Bohemia					

1900 U. S. Census, Lawrence County, Missouri, for the Jan Jaskinia family

Three more children entered Jan and Petronela's family after the turn of the century. Clara, Jan and Petronela's sixth child, was born on October 15, 1902, and baptized on the 31<sup>st</sup> at Sts. Peter and Paul Catholic Church in Pulaskifield. Her godparents were Anthony Kuklinski and Susanna Darkowska (FHL #0980522). Like her older sisters, Clara's birth was regarded by the priest as illegitimate. The Kuklinski and Darkowski families were from Grabowo, Poland, like our Jan (FHL #0980522).

It should be noted that this Clara was Jan and Petronela's second baby to be named Clara. The first Clara died in infancy a few years previously.



Baptism record for Clara Jaskinia in 1902 from Sts. Peter & Paul Church in Pulaskifield, Missouri

Paul was born in Verona on April 15, 1904, and baptized the same day (FHL #0980522). Note that his birth date appears to have the date of the 12<sup>th</sup> entered, but the 15<sup>th</sup> is written immediately above it. As an adult, Paul appeared to have used the 15<sup>th</sup> as his birth date.

Paul was Jan and Petronela's seventh child. His godparents were Joseph Ciesielski and Frances Bartkoski, who was Petronela's full-sister. Frances had married John Bartkoski in 1903 (FHL #0950522). He had previously married Frances' step-sister, Rosalie. She, though, died in 1900 (FHL #0980522).



Baptism record for Paul Jaskinia in 1904 from Sts. Peter & Paul Church in Pulaskifield, Missouri

The phrases in Latin at the right side of the 2<sup>nd</sup> section of the baptism record mean *The parents are not members of the parish. The infant is born of an illegitimate bed.*

Both Clara and Paul were baptized at Sts. Peter and Paul Church at Pulaskifield. See photograph on page 84.

It is truly noteworthy that Jan was 69 years old when Paul was born.

The third child was Mary Bartkoski, who was born in Pulaskifield on April 5, 1900, to John Bartkoski and Rosalie Jaskinia (FHL #0980522). Rosalie was Jan's first daughter by Anna Nowacka. Rosalie, sadly, died the day after giving birth (FHL #0980522). Mary was then taken into Jan and Petronela's home, perhaps because her father, John Bartkoski, would not have been able to work and care for her. He already had three small

children by a prior marriage (Staponski *et al*, 1992). Mary was subsequently raised in the Jaskinia home, and became one of the many children there. She often used the Jaskinia family name.

Jan and family left Missouri in 1904. Mary Laskowski Holek said that she was told by her mother, Martha, that the family moved to Kansas City in the spring of 1904 “to be closer” to a Catholic church (personal communication, 1999). While that was not literally true, it may well have been figuratively true. It may be that Jan’s marriage to his much younger step-daughter, Petronela, was a lingering concern in Pulaskifield.

Despite moving, it should be noted that Jan retained possession of property in Lawrence County. The reasons for the move may well have involved other and broader family and economic factors.

### KANSAS CITY, KANSAS

At the start of the 20<sup>th</sup> Century, Kansas City was a major railroad center, with a huge stockyard for western cattle. Kansas City is divided between Missouri and Kansas. On the Kansas side, the meat packing houses (Cudahy, Swift, Armour, and Wilson) were major employers for unskilled labor. They were located on Kansas Avenue in the Armourdale district and on James Street in the West Bottoms, all within walking distance of the Polish residential neighborhood. Virtually every Polish family had a family member that was working or had worked in one of these packing houses (Sosinski *et al*, 1988).

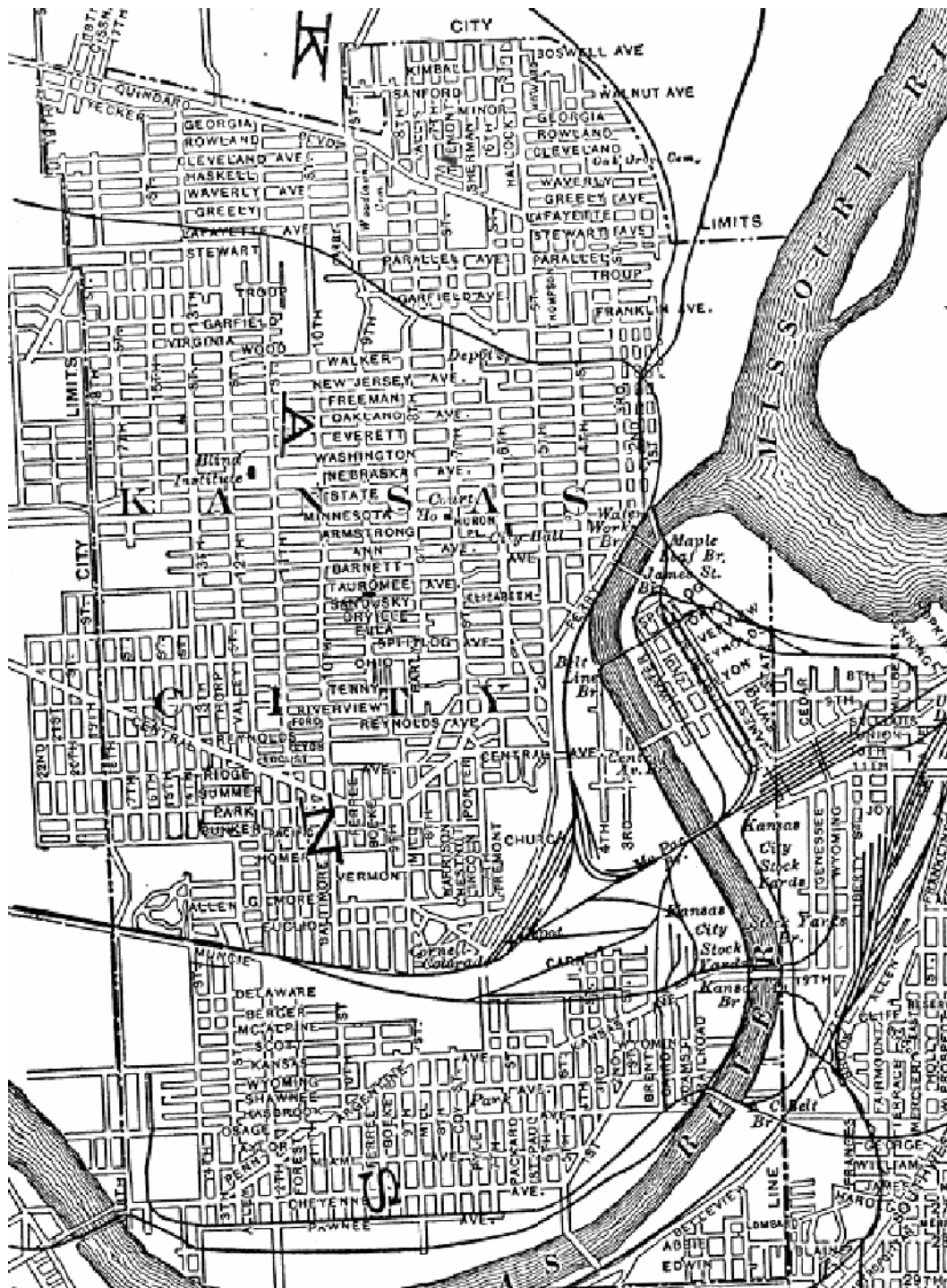
Another major employer was the Union Pacific Railroad, with its sprawling yards located on the north side of Armourdale.

The two maps here are Kansas City, Kansas, in 1907. The larger one is the city as a whole, and the smaller one focuses on the neighborhoods where Jan and his family lived. Armourdale is the neighborhood just above the bottom of the first map. James Street is on the peninsula of land on the right side of the map, between the two rivers.

It may be that one of the attractions of Kansas City for the Jaskinia family, in addition to the presence of a Polish community, was the ready availability of jobs with hourly wages.

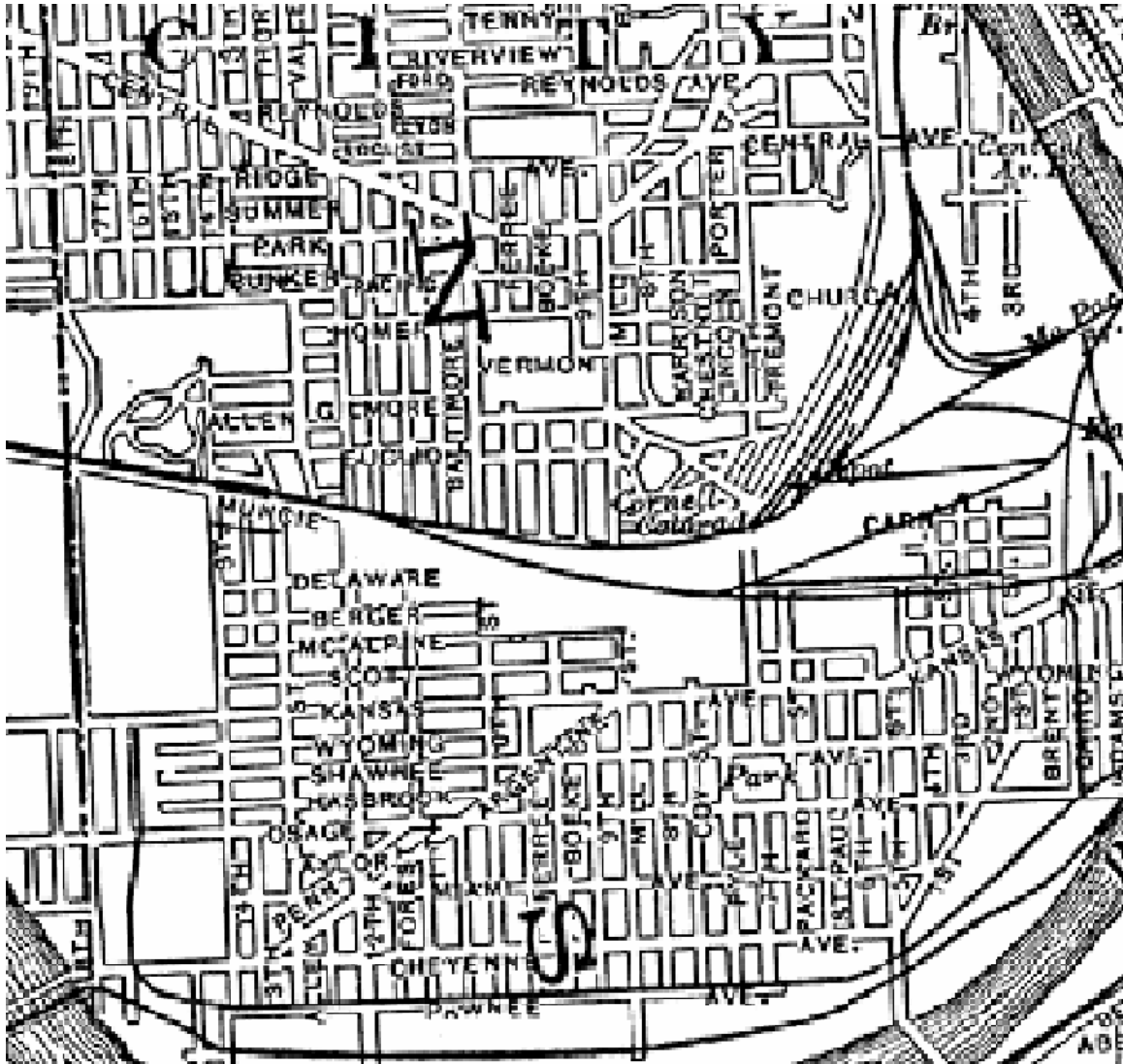
Another attraction was the likely presence at St. Joseph Church of Polish families that were already friends and acquaintances from Pulaskifield. The Kuklinski and Piontek families were two such examples. See page 85.

The next map is different in several respects from a modern one. There were no bridges at 7<sup>th</sup> Street, Mill Street, or 10<sup>th</sup> Street across the railroad yards to Armourdale. The railroad yards were not as extensive as they are now. 5<sup>th</sup> Street continued all the way south to Gilmore Avenue, and there was a street car line that ran its entire length. There was a neighborhood (Colorado and Cornell) between Gilmore and the railroad yards.



Map of Kansas City, Kansas, in 1907

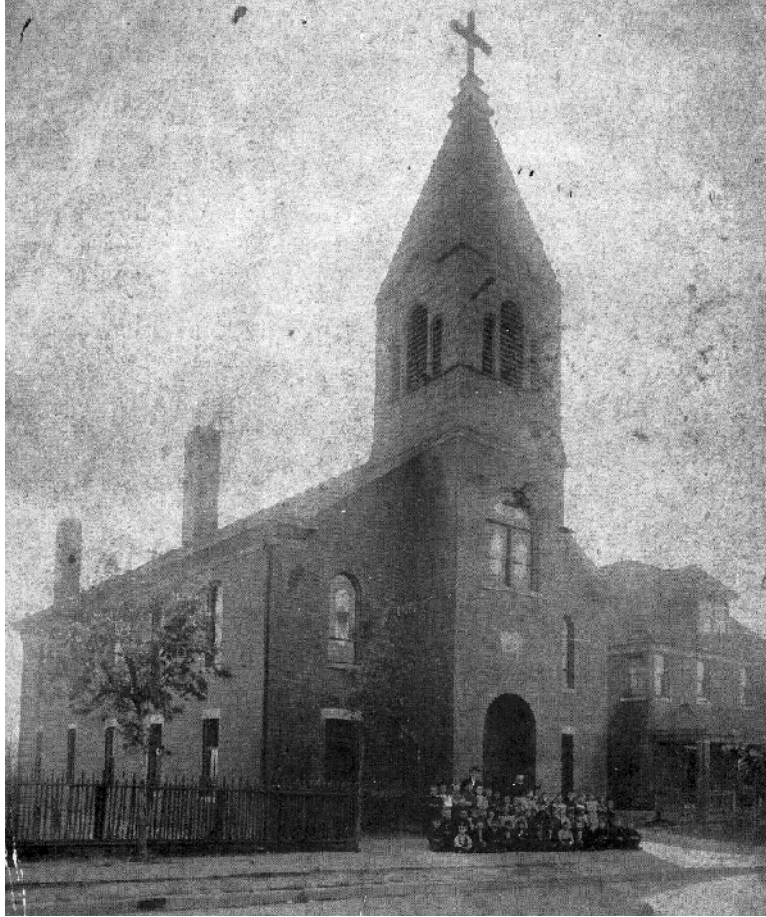
Little exists today of that neighborhood. Some street names were different. Today's Pyle Street was Porter, for example, and Coy Street was Harrison. 18<sup>th</sup> Street was the western city limits of Kansas City. There was, of course, no interstate highway system.



Central Avenue, Gilmore Avenue, and Armourdale areas of Kansas City, Kansas, in 1907

Initially, Jan lived at 920 South 7<sup>th</sup> Street (*Kansas City, Kansas, City Directory, 1905*). That location was in the Armourdale area at the foot of the present viaduct that crosses the Kansas (Kaw) River. At that time, however, there was no bridge. 7<sup>th</sup> Street came to a dead end at the Kansas River. The house or apartment where they lived has long since been demolished. The building at that location in 1999 was built in about 1940.

Jan and family did not live in Armourdale long. By 1906, they had moved to 732 Vermont, and the next year, they lived next door at 730 Vermont Avenue (*Kansas City, Kansas, City Directory, 1906 and 1907*). Their Vermont Avenue addresses are presently in the middle of St. Margaret's Park. The park was built in the 1920s. Before that, it was a residential neighborhood of about two by two blocks square. Vermont Avenue ran from Coy to 7<sup>th</sup> Streets. Chestnut Street ran from Vermont to Gilmore Avenues (*Kansas City, Kansas, City Directory, 1908*). Jan and family were also members at St. Joseph Church by 1906. See page 99.



Saint Joseph Catholic Church, about 1916 (© Sosinski *et al*, 1988)

St. Joseph Church had come into existence in 1888, serving several ethnic groups, including Croatians and Poles. By the early 20<sup>th</sup> Century, it was predominantly serving the Polish immigrant community (Sosinski *et al*, 1988). St. Joseph Church was then, and is now, located in the 800 block of Vermont Avenue, in an area known as *Polish Hill*. The area approximately ran northward from the Union Pacific Railroad Yards north to a few blocks north of Central Avenue, and from 5<sup>th</sup> Street west to a few blocks west of 10<sup>th</sup> Street.

The present church was built in 1921, and was not used by our Jan Jaskinia. A photograph of the older church, that he used, is shown here (Sosinski *et al*, 1988). It was built in 1902, and later converted into the parish school. It was razed in 1927 to make way for the present school (Sosinski *et al*, 1988).

#### THE JASKINIA FAMILY IN KANSAS CITY

Jan used the name of *Yeskina*, apparently after relocating to Kansas City, Kansas. As noted previously, it is an English phonetic spelling of Jaskinia. See pages 15. He had, previously, used *Yaskina* and *Yeskina* in Texas.



Jan's occupation in Kansas City was given as a carpenter in the 1905 and 1907 city directories. This was the same as his occupation that was listed in the Polish church records and in the 1873 passenger ship list. In the 1906 *Kansas City, Kansas, City Directory*, however, his occupation was given as laborer.

Jan's daughters, Josephine and Anna, were working in the packing houses. The family name of *Yeskena* appeared in the city directories for 1905, 1906, and 1907. At about the same time, the family was also using *Jaskinia* (see below) and *Jaskina* (see page 103). Thus, in Kansas City between 1904 and 1907, the Jan and his family used *Yeskina*, *Yeskena*, *Jaskinia*, and *Jaskina*.

Jan and Petronela added one more child, the last of the 17 children that Jan fathered. The baptism record for Edward Albert Jaskinia showed that he was born on July 18, 1906, and was baptized by Father Alexander Smietana at St. Joseph Catholic Church on August 5. His godparents were Mateusz (Matthew) Bleński and Waleria (Valerie) Rutkowska.

Mary Laskowski Holek's mother, Martha Jaskinia Laskowski, gave Edward's birth date of July 15, 1908 (personal communication, 1999). While there was agreement, more or less, between these two sources as to month and day of birth, the year of 1908 was incorrect. That would have been a full year after Jan's death.

228  
**Registrum Baptizatorum in Ecclesia sancti Josephi**  
*Kansas City, Mo.*      **Diocesis Leavenworthensis**

Nomen Familiae.	A. D. Die Mensa.	REGISTRUM BAPTISMORUM.	Observandi.
<i>Edwardus Adalbertus Jaskinia</i>	<i>Aug 5</i>	<p><i>Ego infrascriptus baptizavi Edwardum Adalbertum</i>  <i>natum die 18 Julii 1906</i>  <i>in civitate Kansas City, Mo</i>  <i>ex Joanne Jaskinia</i>  <i>ex loco Polonia Borussiae</i>  <i>et Anna Nowacka</i>  <i>ex loco eodem</i>  <i>Patrini fuerunt</i> <i>Matheus Bleinski</i>  <i>Rutkowska Waleria</i>  <i>A. Smietana Pastor</i></p>	
	<i>140</i>		

Baptism record for Edward Jaskinia in 1906 from St. Joseph Church, Kansas City, Kansas

Jan was 71 years old when Edward was born. Even today, this would be a remarkable age to be fathering children. Petronela, though, was about 32. Edward's birth made six living children for Jan with Petronela, plus the two who had already died.

Altogether, Jan fathered 17 children, over a 45-year period. This is truly impressive.

In 1906, Jan and Petronela's six living children were Barbara, 12; Martha, 9; Veronica, 6; Clara, 4; Paul, 2; and Edward, an infant. There was also Mary Bartkoski, age 6, who had been informally adopted after her mother's death in 1900. Lastly, Josephine and Anna, Jan's daughters by Anna Nowacka, were still living with the family. They were 24 and 22 years old, respectively, and they were working in the packing houses (*Kansas City, Kansas, City Directory*, 1907). That made a total of 11 individuals living in the home, four adults and seven children.

It must have been a houseful. Please remember that family houses were much smaller than today. While the Jan and Petronela's home in 1906 is long since gone, it was likely smaller than 1,000 square feet in size.

#### GIVEN NAMES FOR JAN'S CHILDREN

It seems that Jan named, at least, some of his children by Petronela after his relatives in Poland. As discussed in Part IV, below, Jan had an aunt in Poland named Barbara (his father's sister) and his own deceased daughter, Barbara, by his first wife, Katarzyna. He also had a niece by his sister, Paulina, named Marta, who died as an infant in 1879. If this niece was the inspiration for naming his Martha, his second child by Petronela to survive, then it would be a clear indication of affection by Jan for his sister, Paulina. Also, it would be evidence of some degree of communication with the family in Poland, since Marta was born after Jan left Poland.

The following table provides speculation about the possible inspirations for the naming Jan's natural children.

Jan's first Clara appeared to be named for his sister, Klara, who remained in Poland. The second Clara may have been named for the first Clara, as well as, Klara. Following in a pattern of naming his children after his sisters, Paul may have been named in honor of Jan's sister, Paulina.

There was Jan's great-great-aunt named Agnieszka, who was born in 1723. She, however, likely died before Jan's father, Maciej, was born in 1800.

The inspirations for the naming of Veronica and Edward were not evident. No records for such named relatives in Poland have been found as yet. Perhaps, they were named for Petronela's relatives.

The names of his children by Anna Nowacka seemed to follow a similar pattern. Their first born, Rosalie, may have been named for Jan's deceased sister, Rozalia. Their third child, Anna, likely was named for her mother and/or for another of his deceased sisters. The reason for Josephine's name is less apparent. No Józefa has been found in the Jaskinia family in Poland. Jan did have an uncle named Józef (his father's brother),

**Table 5**  
**Possible Inspirations for the Given Names of Jan's Natural Children**

Mother of the Child	Child's Given Name	Possible Inspiration
Katarzyna Błażek	Franciszek	Jan's uncle, his father's brother, Franciszek
Katarzyna Błażek	Ewa	unknown
Katarzyna Błażek	Barbara	Jan's aunt, his father's sister, Barbara
Katarzyna Błażek	Józef	Jan's uncle, his father's brother, Józef*
Katarzyna Błażek	Jan	Jan's grandfather, his father's father, Jan*
Katarzyna Błażek	Franciszka	Jan's uncle, his father's brother, Franciszek
Anna Orylska Nowacka	Rosalie	Jan's sister, Rozalia*
Anna Orylska Nowacka	Josephine	Jan's uncle, his father's brother, Józef*
Anna Orylska Nowacka	Anna	Jan's wife, Anna*; and his sister, Anna*
Petronela Nowacka	Barbara	Jan's aunt and his deceased daughter, Barbara*
Petronela Nowacka	Clara (1)	Jan's sister, Klara*
Petronela Nowacka	Martha	Jan's niece, his sister's daughter, Marta*
Petronela Nowacka	Agnes	Jan's great-great aunt, Agnieszka*
Petronela Nowacka	Veronica	unknown
Petronela Nowacka	Clara (2)	Jan's sister, Klara*, and daughter, Clara (1)*
Petronela Nowacka	Paul	Jan's sister, Paulina
Petronela Nowacka	Edward	unknown

\* Known to be deceased when this child was born.

but this Józef died in 1799, not only before Jan was born but also before Jan's father was born. There was another Józef, that being Jan's second son by Katarzyna Błażek. This Józef would have been Josephine's step-brother, who would have been only 16 years old in 1882 when Josephine was born. Thus, he would not seem to be the inspiration for naming Josephine. Her name, then, may reflect one of Anna's relatives.

The naming of Jan's children by his first wife, Katarzyna, also seemed to follow the same pattern. Their third son, Jan, seems obvious. He was named after his father and/or Jan's grandfather (his father's father). His second daughter, Barbara, probably was named after Jan's aunt, Barbara.

There was Jan's great-great-aunt, named Rozalia, who was born in 1726. She, however, likely died before Jan's father, Maciej, was born in 1800.

For Jan's son, Franciszek, and his daughter, Franciszka, there was the possibility of Jan's father, Maciej, having a younger brother, named Franciszek. See Part IV below.

The inspiration for Ewa's name was not evident at all.

While the pattern of the names was suggestive, it should be remembered that this analysis is speculative. While given names tended to run strongly in families in the 18<sup>th</sup> and 19<sup>th</sup>

Centuries, many of these given names were common in Polish families in general. Thus, there could well be a neighbor or unknown relative, particularly on the mother's side of the family, who, in fact, was the inspiration for a specific baby's name. There was also the possibility that a specific name was picked for no particular reason, other than Jan and his wife simply liked it.

If this speculation about the inspirations for Jan naming his children is accurate, there were ten of 17 children named for relatives who are known to be deceased when the named child was born. Note, for example, that three appear to have been named for his deceased sisters. This suggested that Jan had a strong attachment to his family, a sentiment for lost loved ones, a desire to be emotionally close, in a way, to the family he left in Poland, and/or all three emotions.

### THE DEATH AND BURIAL OF JAN JASKINIA

Jan died on July 5, 1907, in Kansas City, Kansas. He was 72 years old, about two months short of his 73<sup>rd</sup> birthday. Presumably, his funeral mass was held at St. Joseph Church on July 8, and Jan was buried in Mount Calvary Cemetery. Butler's Funeral Home, though, stated that the service was held at his home, then 732 Vermont. Wakes were commonly held in those times in the home of the deceased.

<b>Record of Interments.</b>			
<i>Date of Death &amp; Burial.</i>	<i>Names of Persons Interred.</i>	<i>Place of Birth.</i>	<i>Age.</i>
July 5 - 8 1907	John Jaskinia	Poland	72 years

<b>Record of Interments.</b>			
<i>Disease.</i>	<i>Priest.</i>	<i>Cemetery.</i>	<i>Remarks.</i>
old age	Fr. Luntow	Calvary	dis.

Jan Jaskinia's funeral record from St. Joseph Catholic Church, Kansas City, Kansas

There are three versions of the cause of our Jan's death. The St. Joseph Church funeral record stated that he died of "old age." His funeral record at Butler's Funeral Home gave diabetes as the cause of death. Charles Laskowski, a grandson by Jan's daughter, Barbara, said that he died of pleurisy following a fall from a roof (personal communication, 1999). It was possible that all three causes were factors in his death.

Pleurisy is an inflammation of the lungs with fluids in the chest cavity, fever, dry cough, and difficulty breathing (Chorzempa, 1991).

His funeral cost Petronela \$96.50, a lot of money in 1907. It took her a little over a year to pay this cost fully. It is of some interest that six carriages were rented for the casket and funeral party.

## FUNERAL RECORD

Printed and for sale by The Lane Printing Company, Printers, Blank Book Manufacturers and Publishers of Legal Blanks, Kansas City, Kansas.

No. of Funeral: \_\_\_\_\_ Date: July 3 1907

Name of Deceased: John Jaskinia Aged 73 Years 3 Months 3 Days

Born at: Poland Funeral held from Vermon + Chestnut

Late residence: 75 E. W. Interred at: First Calvary

Date of death: July 3 Date of interment: July 8<sup>th</sup>

Cause of death: Diabetes Mellitus Ordered by: Dr. Schietana

Physician's name: J. J. Bagan Charged to: Jaskinia

\*Always carry name of deceased to Index. Terms of sale: \_\_\_\_\_

---

(Payments made on this bill.)

		ITEMS OF BILL.				
	Date	Dollars	Cents		Dollars	Cents
	<u>July 3</u>	<u>96.50</u>		Casket or Coffin..... Size..... Over-case	<u>35</u>	<u>00</u>
	<u>10</u>	<u>30.00</u>		Name-Plate and Engraving.....		
		<u>66.50</u>		Washing and Laying out Remains..... Shaving.....		
	<u>30</u>	<u>10.00</u>		Preserving Remains by Embalming.....	<u>10</u>	<u>00</u>
	<u>Sept 7</u>	<u>5.00</u>		Use of Ice Preserver and Ice..... Days.....		
	<u>30</u>	<u>5.00</u>		Burial Robe..... Color..... Material.....		
	<u>Nov 2</u>	<u>8.00</u>		..... Pairs of Gloves, Color..... Material.....		
		<u>78.50</u>		..... Chairs..... Cartage.....		
	<u>Dec 2</u>	<u>5.00</u>		Crape, Badges.....		
	<u>Ball</u>	<u>4.00</u>		Cash paid for <u>Candles</u> .....	<u>1</u>	<u>50</u>
	<u>1-2-08</u>	<u>3.00</u>		Grave, S..... Sexton's Fees, \$.....	<u>80</u>	<u>00</u>
	<u>3 4-08</u>	<u>0.00</u>		Personal Services.....		
	<u>4-3-08</u>	<u>31.00</u>		Flowers.....		
	<u>5-8-08</u>	<u>26.00</u>		Hearse from <u>Butler</u> ..... Price, \$.....	<u>10</u>	<u>00</u>
		<u>21.00</u>		6 Carriages from..... Price each, \$.....	<u>30</u>	<u>00</u>
	<u>5-1-08</u>	<u>2.00</u>				
		<u>96.50</u>		Amount of this bill.....	<u>96</u>	<u>50</u>
				Amount from preceding page.....	<u>7918</u>	<u>34</u>
				Carried over to the next.....	<u>1981484</u>	

Remarks: \_\_\_\_\_

96.00  
5.00  
Ball 91.00

Butler's Funeral Home record in 1907 for Jan Jaskinia

When he died, he left Petronela with a bunch of young children, one of whom was an infant. He, however, also left her land in Verona, Missouri. More on how Petronela coped with widowhood and its financial straits is given in the next volume in this family history, *The Children of Jan Jaskinia*.

The only known picture of Jan is given here. The family story was that Jan never would allow his picture to be taken (Wise-Eiskina, 1999). This photograph was taken, however, shortly after his death. It has been a Polish custom to photograph the dead, and send the pictures to relatives who could not be at the funeral (William F. Hoffman, personal communication, 2005). It is still an unusual photograph, which was an interesting ending for a remarkable life.



Our Jan Jaskinia after death in 1907

Mt. Calvary Cemetery has no record of Jan's burial. Charles Laskowski (personal communication, 1999) said that Jan's grave was marked by a wooden cross that burned in a grass fire, and that, later, the part of the cemetery where he was buried was taken for the expansion of State Street. In a letter, dated March 24, 2000, Sandy Wise of the *Catholic Cemeteries Association of Wyandotte and Johnson Counties, Kansas* stated, "I am writing in regard to the letter you mailed to us March 6, 2000. We have looked in our records and cannot find any reference to a JOHN JASKINIA (YASKINA or YESKENE)." Presumably, Jan's grave was moved to an unmarked and unrecorded plot in the cemetery, or it was simply paved over. Jan Jaskinia, even after death, continued to be a rolling stone.

#### GENETICS FOR LONGEVITY

Jan appears to have bequeathed genetics for longevity to his children. He lived to be nearly 73 years old. While this age is not especially extraordinary, it was handsome for the 19<sup>th</sup> Century. It should also be noticed that Jan continued to be very active in his old age. He was fathering children, and apparently working almost until the day he died.

Longevity is obvious in several of his children. His oldest son, Franciszek, lived to be 95 years old. Józef, his next oldest son, died at 82. Clara, a daughter by Petronela, lived to be 93. Josephine Jaskinia Taszewski, Barbara Jaskinia Laskowski, and Paul Jaskinia, among others, made it into their 70s. Among his grandchildren, several made it into their 70s, 80s, and 90s. One of Franciszek's daughters even made it to 101.

More about the longevity in the Jaskinia family will be presented, and discussed in the next volume of this family history, *The Children of Jan Jaskinia*.

#### GENETICS FOR FRATERNAL TWINS

It was seen on page 34 that the first pregnancy for Katarzyna Błażek Jaskinia, our Jan's first wife, resulted in the twin births of Franciszek and Ewa in 1861. It was seen on pages 18 and 153 that Jan's grandparents, Jan Jaskinia and Katarzyna Lapszka, also produced a set of twins in 1800. They were our Jan's father (Maciej) and aunt (Marianna). Further, Michał and Anna Jaskinia, possible great-grandparents or a great-great uncle and aunt of our Jan, had a set of twins in 1730, both girls (see page 140).

It appeared, then, that there is a genetic potential in the Jaskinia family for fraternal twins.

This potential was confirmed by a set of twin boys born in 1923 by Anna Jaskinia Jaworski, Jan's third daughter by Anna Nowacka (see Table 2, page xxvii) and a set of fraternal twins that Bernard [Ben], Franciszek's second son, and his wife had in 1929 (Sheppard, 2002).

## JAN'S LEGACY

Jan's legacy is considerable. He experienced, and did enough for three life times.

His most obvious legacy is the number of his descendents. The table here summarizes his 17 natural and three step-children, plus one who was adopted. The ? indicates unknown or unverified material. It should be noted that the adopted grandchild, Mary Bartkoski, was probably not adopted in the modern legal sense, that is, by petitioning a court. She was likely simply brought into Jan's home, because it was the right thing to do.

Jan had three wives and large families with each. With his first wife, Katarzyna, he had six natural children, three of whom (Franciszek, Józef, and Jan) survived to raise families of their own. With Anna, his second wife, he had three daughters, while raising Anna's own three daughters. Of these six, four are known, besides Petronela, to have raised families of their own (Frances Nowacka Bartkoski, Rosalie Jaskinia Bartkoski, Josephine Jaskinia Taszewski, and Anna Jaskinia Jaworski). It was not known if the sixth one, Aniela Nowacka, lived to have children.

With Petronela, his third wife, five of eight children grew to adulthood, and had their own children. They were Barbara Jaskinia Laskowski, Martha Jaskinia Laskowski, Veronica Jaskinia Cichacki, Clara Jaskinia Campbell, and Paul Jaskinia. His adopted daughter (actually his granddaughter), Mary Bartkoski, also married, and had children. Her married name was Squire.

**Table 6**  
**Our Jan Jaskinia's Children, with Years and Places of Birth and Death**

Child's name	Relationship	Year of birth	Place of birth	Year of death	Place of death
with Katarzyna Błazek:					
Franciszek	natural	1861	Grabowo, Poland	1957	Wilson County, Texas
Ewa	natural	1861	Grabowo, Poland	1861	Grabowo, Poland
Barbara	natural	1863	Grabowo, Poland	1863	Grabowo, Poland
Józef	natural	1865	Grabowo, Poland	1948	Pulaskifield, Missouri
Jan	natural	1869	Grabowo, Poland	1908	Verona, Missouri
Franciszka	natural	1872	Grabowo, Poland	1873	Grabowo, Poland



**Table 6**  
**(continued)**

Child's name	Relationship	Year of birth	Place of birth	Year of death	Place of death
with Anna Nowacka:					
Aniela	step	1872 (?)	unknown, Poland	after 1883	unknown
Petronela	step (also 3 <sup>rd</sup> wife)	1873 (?)	unknown, Poland	1944	Kansas City, Kansas
Frances	step	1877	Panna Maria, Texas	1946	Pulaskifield, Missouri
Rosalie	natural	1880	Cestohowa, Texas	1900	Pulaskifield, Missouri
Josephine	natural	1882	Marche, Arkansas	1956	Kansas City, Kansas
Anna	natural	1884	Pierce City, Missouri	1934	Kansas City, Kansas
with Petronela Nowacka:					
Barbara	natural	1894	Verona, Missouri	1966	Kansas City, Kansas
Clara (1)	natural	1895 to 1899	Verona, Missouri	1895 to 1899	Verona, Missouri
Martha	natural	1897	Verona, Missouri	1961	Kansas City, Kansas
Agnes	natural	1895 to 1899	Verona, Missouri	1895 to 1899	Verona, Missouri
Veronica	natural	1900	Verona, Missouri	1938	Kansas City, Kansas
Mary	adopted	1900	Pulaskifield, Missouri	1982	Kansas City, Kansas
Clara (2)	natural	1902	Verona, Missouri	1996	Santa Clara, California
Paul	natural	1904	Verona, Missouri	1983	Kansas City, Kansas
Edward	natural	1906	Kansas City, Kansas	1918	Kansas City, Kansas

Thus, a total of 13 of Jan's natural, step, and adopted children are known to have raised their own families.

It has been more than 100 years since 1887, the year that the first of Jan's children, Franciszek, married. There are now a lot of Jan's descendents living all over the United States. Suzanne Moczygamba Sheppard identified over 1,000 descendents, by blood and marriage, in her genealogical study (2002), all of whom were descended *only* from Jan's three sons by Katarzyna Błażek.

The number of his descendents from his marriages with Anna and Petronela Nowacka is yet to be determined. It may equal the number of his descendents by Katarzyna.

In sharp contrast to this plethora of descendents in America, the Jaskinia name in Poland appeared to be extinct. There was no one with the Jaskinia name there in 1990 (see page 16) or 2002 (Rymut, 2002). The only Jaskinias known to live anywhere other than the United States were the three individuals who lived in Germany and the three individuals who lived in France, as noted on page 16

Thus, one of Jan's legacies was the survival of the Jaskinia family name.

#### CONFUSING RELATIONSHIPS

The nature of the formal relationships between our Jan's various children and their children can be very confusing. First, Jan fathered children over a 45-year period. His later children were much younger than his earlier children. Further, he had children by three wives. Still further, his third wife was his step-daughter, being a daughter of his second wife by a prior marriage. Fourth, add an adoption of a granddaughter who was raised as another daughter. These four factors must have caused confusion in the minds of the younger children and grandchildren, as who was related to whom and how they were related.

Consider an example. Franciszek, Jan's oldest son, was about 45 years older than Jan's youngest son, Edward. Franciszek was two generations older than Edward, old enough to have been a great-uncle. Instead, he was formally Edward's half-brother. Consider the confusion for Edward when he was about five years old: He had a brother, Paul, who was only two years older and who was his playmate. At the same time, though, Edward had Franciszek, another brother, who was approaching middle age and who was already a grandfather (Sheppard, 2002).

A second example: Franciszek had six children who were born before 1904 (Sheppard, 2002). Paul Jaskinia, the son of our Jan and Petronela, was Franciszek's half-brother, but was born in 1904. Paul was, thus, the half-uncle to these six children of Franciszek, but they were all older than Paul. One of them, Veronica, was actually 16 years older than Paul, her half-uncle.

A third example was that Veronica and Clara Jaskinia and Mary Bartkoski were within two years of each others' ages. They were raised together, and behaved like sisters. As young girls, Mary Laskowski Holek (personal communication, 1999) said that they ran around with each. Formally though, Veronica and Clara were full sisters relative to each other, but were half-aunts to Mary. This peculiarity came about because Mary's mother, Rosalie, was a half-sister to Veronica and Clara.

Pursuing these brain-twisters further, Veronica and Clara Jaskinia had an older natural sister, Martha. Ann Laskowski Sajwaj, Martha's oldest daughter, regarded Veronica and Clara as her aunts, which was correct. Ann, though, also regarded Mary Bartkoski as her aunt, given her older age and association with Veronica and Clara. Ann and Mary, however, were actually first cousins.

Going to a new level of complexity, consider that our Jan had children with Anna Orylska Nowacka and her daughter (Jan's step-daughter), Petronela. For Petronela's children with Jan, he was their father by Petronela *and* their grandfather via his prior marriage to Petronela's mother, Anna Nowacka Jaskinia.

Ann Laskowski Sajwaj was a daughter of Martha Jaskinia Laskowski, who was Petronela's daughter. Petronela was, thus, Ann's grandmother, and Anna Nowacka Jaskinia was Ann's great-grandmother. Jan was, then, both Ann's grandfather, via Petronela, *and* Ann's great-grandfather, via Anna Nowacka Jaskinia.

Josephine was Petronela's half-sister, since they both had the same mother, Anna Nowacka Jaskinia, but different fathers. This relationship made our Jan both Josephine's father by Anna Nowacka Jaskinia *and* Josephine's brother-in-law via Josephine's being Petronela's half-sister.

This analysis of the complex relationships within the Jaskinia family can go on forever. Be aware, however, that there is still another layer of complexity. It was introduced when Petronela had three children by her second husband, Martin Rudy, whom she married after Jan's death. Those events are presented in the next volume, *The Children of Jan Jaskinia*.

Despite the complexity of these relationships, it should be noted that such was not unusual for families in the 19<sup>th</sup> Century, or now for that matter. The 19<sup>th</sup> Century's poverty and high death rates for young people and the 20<sup>th</sup> Century's high divorce rate produced complex family structures. For example, this author attended a wedding recently where three fathers of the bride were in attendance, one natural father and two step-fathers. The bride, incidentally, regarded one of the step-fathers as her real father.

## JAN'S PERSONALITY

Knowing much about a person's personality nearly a hundred years after he or she died is, at best, uncertain. No one living in 1999, when the research this family history was initiated, was born before Jan's death in 1907. Further, no one has been found who could recount stories about his personality that were heard originally from one of Jan's children. Instead, there were only a few brief accounts about specific events, which were noted in the preceding sections of this family history.

We know that Jan was energetic and hard working, and was not afraid to take risks and start over. He was not afraid to stand up for himself. Note his legal action against the State of Texas in 1878 to regain his construction materials (see pages 74 and 75). He was also capable of crossing boundaries for behavior, as evident in the guilty verdict in 1877 in Texas (page 75).

He was definitely ambitious, and he was, at least, of average intelligence if not above average. Fathering 17 children suggested that his sex drive was strong, and that it was important to him.

Our Jan was religious, at least, to the extent of maintaining membership in parishes and living within a close distance of a church. It also seemed clear that he was not a bad person in the sense of being a lawbreaker or malcontent. Whether he abused alcohol or not was not known. While alcohol abuse appeared in later generations of the family, it did not appear to be pervasive. Certainly, there is no evidence that Jan abused it.

The one incident that stands out was his marriage to Petronela in 1894. She was 20 years old and 39 years younger than he was. She was his step-daughter, and was pregnant at the time of the marriage. The attitude of the priests in the Pulaskifield community cleared indicated that Jan's behavior was considered scandalous. Yet, Jan remained in that community for ten years after the marriage.

Obviously, Jan's personality was a strong one. He could live with what was probably strong social disapproval from his community. This behavior was consistent with the personal strength, determination, and perseverance that would allow him to uproot an established life in Poland, and travel halfway around the world (in the 19<sup>th</sup> Century no less) to begin a new one.

A personality that strong is also consistent with domineering qualities and the potential for conflict with family and neighbors. Apparently though, Jan maintained close family ties. There was no evidence of unusual conflicts with his three oldest sons, since they lived near and worked, at least, some with him. Note also Jan's tendencies to name his children after his close relatives.

Was there conflict with neighbors? Maybe. Jan's guilty verdict in 1877 resulted in a fine, not jail time. While we do not know the nature of the offense that led to the trial, the penalty of a fine being imposed suggested that the offense may have been more civil than criminal. Perhaps, the offense arose from a dispute with a neighbor.

An important hint of conflict was the report (page 95) that Jan moved his family to Kansas City in 1904 to be “closer to” a church. That statement was not literally true. There were three churches near Jan’s Verona home, and he had children baptized in each of them. It was much more likely that the statement was figuratively true, that is, Jan remained the object of disapproval in the community because of his behavior and marriage with Petronela. On the other hand, any disapproval of Jan was not intensive enough to extent to his sons, Józef and Jan, or his to step-daughter, Frances Nowacka Bartkoski. All three remained in that community until they died. Many of their descendents are still there today.

Some today may regard Jan’s behavior with Petronela as exploitive and abusive, an adult man taking advantage of a young girl. It should be noted, however, that Petronela in 1894 was a 20-year-old adult, who had experienced more of the responsibilities and realities of life than today’s average 20-year-old. Before her marriage with Jan, she had experienced the deaths of both of her parents, the disappearance of a sister, and the responsibilities for the care of a natural sister and a bunch of step-children. She was probably more than mature enough for a 20-year-old adult.

Further, the recollections of Petronela by her grandchildren find a lot of affection for her mixed with lots of indications of a strong, forceful personality. She was not a person who could be easily dominated. It was possible that Petronela may well have welcomed her relationship with Jan. Further, marriages between older men and young women are common today, and were not unknown in 1894. We today can not say what was the nature of Jan and Petronela’s relationship, but it was unlikely that it was an exploitive or abusive one.

We are left with a perception of Jan as a determined, restless, and ambitious man with a strong personality. He was likely strong-minded, self-guided, and probably opinionated, at least to some degree. These traits may have gotten into occasional conflicts with neighbors and others around him. He certainly could do what he thought he should do or what he thought best to do, regardless of the opinions of others.

On the other hand, he was hard working and family-oriented, and apparently free of vices. He provided well for his many children, and was religious. He raised his children well enough that all of them led respectable, hard-working lives, and in turn raised their own children well.

### JAN’S ACCOMPLISHMENTS

Jan accomplished a great deal more than fathering a bunch of kids, and creating a confusing and complex maze of formal interrelationships among them.

He spoke three languages. He had his native Polish from birth. He must have spoken, at least, some German, given the heavy German influence in northern Poland in the 19<sup>th</sup> Century. He then learned American English, after he passed 30 years of age. There are

not many in the contemporary Jaskinia and related families that can claim that accomplishment.

Jan was exceedingly well traveled. He was born an ordinary peasant in a small rural village in an obscure region of Poland. Yet, he traveled halfway around the world to New York. Once in America, he lived, at least briefly, in New York, Illinois, Texas, Arkansas, Missouri, and Kansas. Even though travel today is a thousand times easier than in the 19<sup>th</sup> Century, there are, again, not many individuals in the Jaskinia and related families that can claim to be as well traveled.

Jan obviously worked hard all of his life. His work ethic can not be questioned. Even his death is partially attributed to a fall from a roof, while working, no less, at the age of 72 years! In doing so, he provided a living, good by the standards of the times, for his many children, and provided an inheritance in land for his widow, Petronela.

Jan passed on his work ethic to his children and grandchildren. There were no neer-dowells or welfare recipients. They were, and still are, quite to the contrary. For example, Edward Jaskinia, his grandson by Paul Jaskinia, and Howard Squire, a great-grandson by Mary Bartkoski Squire, were working well into their 70s. Both tried retirement, but could not stand it (personal communications, 2003).

Jan's biggest accomplishment, though, is that we are here in America, living middle class lives. That didn't have to happen. It was not inevitable. Jan could have stayed in his small village in Poland, and raised his family. His family and descendents, then, would have experienced the rigors of grinding poverty, miserable medical care, poor education, and political oppression, together with the horrors of relentless wars and ethnic cleansing.

Jan, though, didn't stay in Poland. He was restless, and he wanted a better life for his family and himself. He took the huge risk of uprooting himself from all that was familiar and safe, disposing of most of his possessions, and then traveling thousands of miles to an utterly foreign land. Crossing the Atlantic Ocean in the 1870s, in itself, was the adventure of a life time.

He knew little about America. He did not know the language, and would have to learn it. Once in America, he did not even know where he was going. Besides his wife and sons, Jan brought only his work ethic, his carpentry and farming skills, and apparently a small amount of money.

He was not afraid to try new beginnings in America. When events did not satisfy him or the needs of his family, he uprooted and moved. Chicago did not work out, and that seemed to have become apparent to Jan quickly. He tried a variety of trades in Texas for somewhere between five to eight years. While he had some success there, he apparently wanted better. He tried Arkansas, but that appeared not to be a good choice. He then moved to Pulaskifield in Missouri, where he had better success. He and his family prospered there, at least to some degree, buying land, and staying there for 20 years. Finally, Jan again uprooted to try the big city life in Kansas City.

Jan clearly was not afraid to take chances, nor did he bow to social pressures. Taking a much younger wife and fathering children in his 60s and 70s would evoke comment and gossip today, much more so in the socially conservative times of the late 19<sup>th</sup> and early 20<sup>th</sup> Centuries.

Our Jan persevered, and in the end did what was right for his family. He helped settle Franciszek in Texas, Józef, Jan, and Frances in Missouri, and his children by Anna and Petronela Nowacka in Kansas City. Once established, Jan's children prospered with hard work. They are his true accomplishments.





## **PART III**

# **THE JASKINIA FAMILY IN POLAND**

**1671 to 1800**

## SUMMARY

The earliest known record of the Jaskinia family dates to 1671 in Bobowo, a village in rural Poland, a little south of the city of Starograd Gdański, which itself is just south of the major city of Gdańsk. The family lived in that general area, changing villages and parishes periodically, through the end of the 19<sup>th</sup> Century at least.

The Jaskinia family does not appear to have ever been a large family with many branches. While families tended to have a lot of children before the 20<sup>th</sup> Century, the relatively low birth and survival rates for male Jaskinia children seemed to have limited the extent and size of the family.

There was a suggestion of some German roots for the family. There was a heavy German political and social presence in northern Poland, and at least three women, possibly of German ancestry, married into the family.

Maciej Jaskinia married Anna Meler in 1671. They may well be our Jan's great-great-great-great-grandparents, and may have had three sons (Albert, Paweł, and Michał), in addition to other children. These three sons, in turn, had large families, including five sons, at least. One of these five sons may have fathered Andrzej (Andrew) Jaskinia, who lived and raised a family, with his wife, Zofia (Sophie), in Borkowo, a village not far from Bobowo, in the latter half of the late 18<sup>th</sup> Century. While the path from Maciej and Anna to Andrzej and Zofia was supported only by circumstantial evidence, there was a clear lineage from Andrzej to our Jan Jaskinia. Andrzej was, in fact, Jan's great-grandfather.

All of the evidence indicates that the Jaskinia family belonged to the Polish peasantry, that is, they earned their living from the land, either in farming and/or as skilled workers in a rural setting.

Economically, the family appears to have been consistently humble. If the family had ever achieved a modest level of prosperity, the family fortunes had waned by the 19<sup>th</sup> Century. By then, the occupations of the Jaskinia family and their friends were distinctly agricultural working class, such as, carpenter, herdsman, laborer, mason, inn keeper, and servant.

Andrzej had, at least, one son, Jan, among several children. Jan married Katarzyna Lapszka in 1792 in Gniew, a small city on the Wisła (Vistula in German and English) River southeast of Borkowo. They had six children, and probably three more. The family lived in Brody and Ciepłe, small villages between Bobowo and Gniew. One son, Maciej, married Marianna Lorkowska, and one of their children was our Jan Jaskinia.

Our Jan's grandfather had two other sons who died young (Jan and Józef), as did a daughter (Marianna). Another son was Franciszek, for who little was known. Four others (Anna, another Marianna, Barbara, and Jakub) married, and raised their own families.

The children of Jan and Katarzyna settled, at various times in the 19<sup>th</sup> Century, in five villages, near each other and just to the northwest and north of Gniew. The villages were Brody, Ciepłe, Gronowo, Lignowy, and Szprudowo. Fate was not kind to these children. Of the 29 known children for Marianna, Anna, Barbara, Jakub, and Maciej, 15 are known to have died before reaching adulthood. That left only 14 who may have lived long enough to have children. Of these 14, only two are known to have been sons carrying the Jaskinia name, our Jan Jaskinia and a first cousin, also named Jan Jaskinia.

Due to limitations on the availability of 20<sup>th</sup> Century records in Poland, there was no information accessible about the Jaskinia family in Poland after 1890.

While there was no one with the Jaskinia surname living in Poland at the beginning of the 21<sup>st</sup> Century, relatives by marriage were almost certainly there. These would be individuals with the surnames of Bieda, Błażek, Błach, Grabski, Kamrowski, Kleyna, Lorkowski, Loboda, Meler, Montowski, and Olszewski.

## THE JASKINIA FAMILY IN POLAND

### 1671 to 1800

All of the objective evidence of the Jaskinia family places it in northern Poland, south of the city of Gdańsk from the earliest known record in 1671 until the end of the 19<sup>th</sup> Century, at least.

#### THE MARRIAGE IN 1671 OF MACIEJ JASKINIA AND ANNA MELER

The earliest evidence of the Jaskinia family is a church record that documented the marriage of Maciej Jaskinia and Anna Meler on February 5, 1671. It was found in the records of the Catholic Church in Bobowo, Poland (FHL #0162336). The record was written in Latin, and it has been translated by a Latin linguist. The two sections of the marriage record are shown on the next two pages.

“In the year of Our Lord, 1671, on the 5<sup>th</sup> day of the month of February, an announcement of the banns having been made for three successive festal days, the first being 23 January, the second 30 January, and the third 5 February, during the parish mass and no impediment being found, I, Fabian Robarski, pastor of the Domlass church, questioned Matthias Jaskina and Anna Mellerowna from Domlea in the church in Domlass and with their consent being given, I solemnly spoke the words uniting them in matrimony in the presence of witnesses, Joannes Palkin, sculteto, from Dombrowary, and Andrea Hartman, villico, from the village of Brodi. After this, I gave them a solemn blessing of Holy Mother the Church during the solemn Mass.”

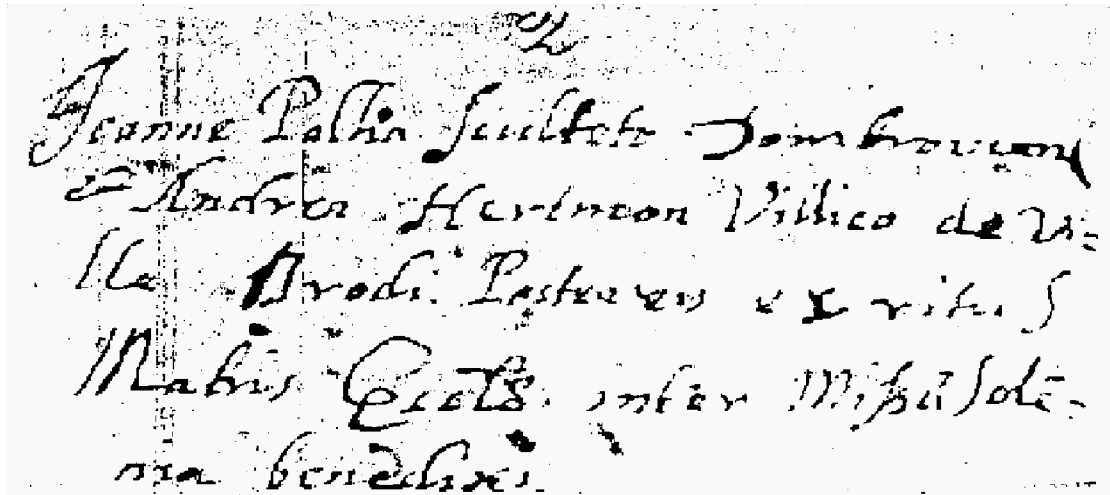
A *scultetus* was a mayor, sheriff, village administrator, or representative of a landowner in a rural area, who exercised judicial authority given him by a feudal lord. A *villicus* was a steward, bailiff, or overseer of an estate. The villages referenced as *Domlass*, *Domlea*, and *Dombrowary* are Latin names for the nearby village of Dąbrówka (William F. Hoffman, personal communication, 2005). The village of *Brodi*, where Andrea Hartman was a villico, is uncertain. Brody, where our Jan Jaskinia was born in 1834, was eight miles distant from Bobowo. Since the Jaskinia family lived in Brody in the late 18<sup>th</sup> Century and in the early 19<sup>th</sup> Century, Andrea Hartman's *Brodi* and our Jan Jaskinia's place of birth, Brody, may be one in the same village.

The fact that civil officials, such as a sculteto and a villicus, were witnesses for Maciej and Anna's wedding suggested that they were of good reputation, and perhaps some substance, in their community.

*Joannes* is Latin for Jan in Polish and John in English, while *Andrea* is Latin for Andrzej in Polish and Andrew in English.

The *Jaskina* form of the family name appeared here. Since the majority of Polish church records that followed this record used the *Jaskinia* form, it appeared that Father Robarski may have misspelled Maciej's surname in the marriage record. If so, it seems that people have been misspelling the Jaskinia name for centuries.

Anno Dni 1672 die 29<sup>a</sup> Men-  
 sis February, deventiationibus  
 promissis tribus continuis diebus  
 Festivis. Gravum prima fuit  
 29. 29<sup>a</sup> 30. January. 30<sup>a</sup>  
 30<sup>a</sup> February. Inter M<sup>o</sup>str<sup>o</sup> Pa-  
 rochialis Solemnia habita est, Nullis  
 legitimo impedimento debite Ego  
 Sebastian Robarsky Eccl<sup>e</sup> Sombor<sup>e</sup>  
 Sarrachy. Mattheian Jaskinia i-  
 Annam Mellerownam, de Sombor<sup>e</sup>  
 in Eccl<sup>e</sup> Sombor<sup>e</sup> interrogam, co-  
 nsum, mutuo consensu habito, sibi  
 niter per verba de presenti Mathe-  
 monio conjuxi presentibus talib<sup>us</sup>



1671 marriage record for Maciej Jaskinia and Anna Meler from Catholic Church in Bobowo, Poland

Maciej and Anna were from the royal village of Dąbrówka, which is about 2.5 miles northwest of Bobowo. It had been owned by royalty. The village was surrounded by rich and fertile farming soil, and encompassed about 4,800 acres. In the late 19<sup>th</sup> Century, there were 78 homes, with 490 Catholics and 164 Protestants. While it had a church, much of its religious functions appeared to have been folded into the Bobowo Catholic Church. The village's importance diminished when a new highway bypassed it (Sulmierski *et al*, 1880 to 1904).

Bobowo was a small city, covering 7,000 acres, with a population of 1,271 residents, of whom 1,192 were Catholics, 71 Protestants, and eight Jews. It was a local communications and commercial center, with a bank, post office, telegraph station, school, and parish church. Bobowo was on the main highway between Starograd Gdański and Skórcz (Sulmierski *et al*, 1880 to 1904).

Anna's family name was significant. The suffix *-owna* was added to the names of Polish females, often but not always, to indicate that they were unmarried. Thus, these four letters need to be removed to identify her actual family name. It was likely, according to Fred Hoffman, an authority on Polish names, to be *Meler* or maybe *Meller*, Polanized versions of the German names *Moeller*, *Möller*, or *Müller*. For a more detailed discussion of the *Meler* name, see page 251.

This supposition was likely to be accurate, since the *Meler* form of the family name can be found in many church records in the area south of Gdańsk. The *Meler* family name also appeared, but not often, as *Melerowski*. It was a practice of many Polish families to add the noble-sounding suffix *-owski* to their family names (Hoffman and Helon, 1998). See page 252. Note that *Błazkowski* was a variant of *Błazek*. See page 30

Anna's family, then, was likely to originally be of German origin, and to have lived in Poland long enough for the family name to have been assimilated into a Polish form. Bobowo and northern Poland, in general, were subject to considerable immigration from Germany for several centuries.

Anna belonged to a large extended family of Melers and Melerowskis. They lived in the 17<sup>th</sup> and 18<sup>th</sup> Centuries in and around Bobowo, Grabowo, Paczewo, and other nearby villages.

No records were found in the Bobowo church records for the baptisms or marriages of any children that resulted from Maciej and Anna's marriage. Funeral records were also not found for Maciej, Anna, or any of their children. Presumably, Maciej and Anna did not remain in Bobowo.

Judging from material given on pages 132 to 140, Maciej and Anna may have had, at least, three sons, Albert, Paweł, and Michał. Maciej and Anna probably had daughters and maybe other sons.

It was tempting to speculate that Maciej and Anna were related to our Jan Jaskinia, and may be his great-great-great-great-grandparents. No records, however, have been found, as yet, demonstrating a relationship of Maciej and Anna to our Jan or any other Jaskinia.



Contemporary photograph of Sw. Wojciecha Catholic Church in Bobowo, Poland (©Wirtualne Kosiewie)

The photograph here is of the contemporary church in Bobowo. It probably was not the actual church where Maciej and Anna were married, since it, at least, was extensively rebuilt since 1671.

#### THE JASKINIA FAMILY IN NORTHERN POLAND

The available church records suggested that there were never many Jaskinias in Poland. It was evident from the church records that there was only a handful of Jaskinias who lived in the part of northern Poland where our Jan was born and raised. Another clue to the paucity of Jaskinias in Poland was the fact that, for 100+ church records that have been recovered so far, only a small number used a Jaskinia relative as a marriage witness or baptism godparent. Most of those occurred between 1818 and 1853 (see pages 158 to 174).

The *1900 United States Census* (page 93) reported that Jan's parents were born in Bohemia. The material in Part II, here in Part III, and Part IV shows that this report was erroneous. The available evidence seemed to preclude the possibility that there may be other Jaskinias who lived in Bohemia. Bohemia is an area long-disputed by both Poland and Germany, and is distant from northern Poland.

A perusal of any given parish's records showed that an individual Polish family often tended to remain in the area of a given village and parish for several decades, gradually growing into a large extended family with several branches. This was true, for example, of the Laskowski family in eastern Poland.

The Jaskinia family in Poland, however, did not appear to fit that pattern. The review of the records of seven parishes in northern Poland found that Jaskinia families would change villages of residence with some frequency, sometimes returning to a village where it resided previously. The economic significance of this lack of roots is discussed on page 124.

Our Jan Jaskinia's ancestors in Poland, thus, apparently shared his nomadic ways, probably because of economic pressures. While there are many records that placed the Jaskinia family in northern Poland, they were scattered among several different villages and parishes. Records have been found that placed the Jaskinia family living, at various times, in the villages of Bobowo, Borkowo, Brody, Bukowiec, Ciepłe, Dąbrówka, Dzierżążno, Gniew, Gogolewo, Grabowo, Gronowo, Lignowy, Morzeszczyn, Szprudowo, Wysoka, and Zelgoszcz.

The overall impression, then, from the Polish church records was that there were only a small handful of Jaskinia families in northern Poland who changed the village of their residence periodically.



## MORE DAUGHTERS THAN SONS

One possible explanation for the paucity of Jaskinia families in Poland seemed to be a large disparity in the births of daughters over sons. Table 7 shows the ratio of known daughters to known sons born into 11 families bearing the *Jaskinia* name.

**Table 7**  
**The Numbers of Daughters and Sons for 11 Jaskinia Families in Poland**

Parents	Approximate dates	# daughters	# sons
Albert and Barbara Jaskinia	1713 to 1729	5	2
Paweł and Elżbieta Jaskinia <sup>1</sup>	1713 to 1727	1	2
Michał and Anna Jaskinia <sup>1</sup>	1717 to 1730	3	1
Andrzej and Zofia Jaskinia <sup>2</sup>	1763 to about 1788	7	1
Jan Jaskinia and Katarzyna Lapszka	1793 (?) to about 1813 (?)	4	5
Maciej Jaskinia and Marianna Lorkowska	1831 to 1845	5	1
Jakub Jaskinia and Anna Chojnacka <sup>3</sup>	1840 (?) to 1853	1	3
Our Jan Jaskinia and Katarzyna Błazek	1861 to 1872	3	3
Jan Jaskinia <sup>4</sup> and Barbara Kamrowska	1874 to 1888	3	4
Our Jan Jaskinia and Anna Nowacka	1880 to 1884	3	0
Our Jan Jaskinia and Petronela Nowacka	1894 to 1906	6	2
Total Jaskinia births	1713 to 1906	41	24

1. There were probably more children in these families than shown here.
2. Only six of the eight children of Andrzej and Zofia were verified by church or civil records.
3. Jakub and Marianna likely had three more children who died young.
4. Note that this Jan Jaskinia is our Jan's first cousin.

Table 7 shows that births of girls outnumbered boys by about a two-to-one margin. Actually, 63% of these births were daughters. Since the daughters changed their names on marriage to their husbands' family names, there were not many opportunities for the *Jaskinia* name to be carried forward.

If death before marriage further decreased the number of sons, the results would be even fewer possible families bearing the *Jaskinia* family name. This was more than a possibility. Table 10 (page 184) shows that the known mortality rate for nine *Jaskinia* families in 19<sup>th</sup> Century Poland was 50% minimally. It was likely the rate was even higher than that.

Given the smaller number of births of boys and the high infant and child death rate, there would have been a significant risk that the family name would disappear in Poland, as it appeared to have done.

A limitation of this simple analysis is that it was based only on the known children of 11 families, three of which were Jan's marriages with his three wives.

Note that this analysis does not hold for our Jan's sons in America. For example, sons slightly outnumbered daughters for the three sons of our Jan and Katarzyna Błazek (Sheppard, 2002; Wise-Eiskina, 1999; Eiskina, 1992).

## RELIGION

Poland was and remains an overwhelming Catholic country. The *Jaskinia* family was no exception. All of the available evidence indicated that the *Jaskinia* family was Roman Catholic. From the late 17<sup>th</sup> Century through the 20<sup>th</sup> Century, the *Jaskinias* lived in Polish communities that were centered on a Catholic church.

Poles were intensely superstitious, like most Europeans before the 20<sup>th</sup> Century. While Poland was fervently Roman Catholic, its people practiced numerous daily rituals for every important aspect of life. The purposes of these rituals were to promote good fortunes and avoid evil influences. Many of these rituals had deep roots in primitive, pre-Christian times (Knab, 1996).

## ECONOMIC AND SOCIAL STATUS OF THE JASKINIA FAMILY IN POLAND

The available material for the *Jaskinia* family in Poland in the 18<sup>th</sup> and 19<sup>th</sup> Centuries is limited almost exclusively to church records. Their primary purpose was to document baptisms, marriages, and funerals. They provided, however, some information about the economic status of the family, and gave hints into its social position. Until more definitive civil records are found, this analysis of the family's economic and social status in Poland is tentative.

The occupations that appeared in the church records for the family members and for their friends, who appear as godparents for baptisms and witnesses at weddings, were humble and working class in nature. Since the area of northern Poland where they lived was overwhelming rural in nature, it can be safely assumed that the *Jaskinia* family fell into

the peasant class. They almost certainly earned their living from the land, either directly as farmers or as craftsmen in a rural economy.

After arriving in America, our Jan Jaskinia farmed in Missouri and maybe in Texas. Certainly he brought those skills from Poland. He also worked as a carpenter in Poland and, again, in Kansas City. Similarly, his father was a craftsman (a tailor), who practiced his trade in an agricultural setting.

Peasants in Poland, especially in the 19<sup>th</sup> Century, were not necessarily impoverished. Lots of hard work and a certain amount of good luck could allow a peasant family to improve its economic life. There are hints that the Jaskinia family had some periods, at least, of better fortunes. Our Jan and his family came to America in 1873 in upper deck berths (not lower deck accommodations), and traveled by train to Chicago and Texas. He also had enough money in Missouri in the 1880s to purchase 80 acres. Andrzej Jaskinia, our Jan's great-grandfather, was listed in *The West Prussian Land Register of 1772-1773* (page 146). While he may have been included in it simply because he was the head of a household, the possibility remained that he may have owned land.

Regardless of these hints, it was clear that the family fortunes in Poland were not the best by the start of the 19<sup>th</sup> Century.

There was much evidence of the family's hard times. Our Jan's sister, Klara, was a "worker" at her death in 1881 (FHL #1618638); his sister, Paulina, was a servant when she married in 1866 (FHL #0544116); his brother-in-law, Jan Montowski, was a laborer (FHL #0544116) also in 1866; an aunt, Barbara, was a maid servant in 1830 (FHL #0500388); and his uncle, Jakub was a herdsman when he died in 1868 (FHL #0500388). Three other uncles, Jan Kleyna, Marcin Loboda and Jakub Bieda, who had married into the family, were, respectively, a "free agricultural worker" and laborer in the 1820s and 1830s (FHL #162363 and #0493388), a laborer in the 1830s (FHL #1618639), and a farmhand in 1830 (FHL #0500388). Our Jan's first cousin, also a Jan Jaskinia, was a farmhand and laborer in the 1870s (FHL #0558206 and #0529474).

Similarly, the occupations of their friends, gleaned from the church records, were distinctly humble, those being laborer, agricultural worker, organist, "free agricultural worker," tailor, nanny, "working people," mason, cottager, gravedigger, servant, maid, inn keeper, and teacher.

It is safe to assume that no Jaskinia family owned land after about 1800. A land owner will pass land to his children, especially in an agricultural economy. If one did not own land in Poland, one had to go to where the work was. Thus, families owning land tend to stay in one place, while those who do not own land had to change residences periodically.

Since Jaskinia families were changing their resident villages regularly in the 19<sup>th</sup> Century, it was doubtful that the family was economically prosperous when Jan emigrated in 1873.

Socially, however, the family appeared to be well-thought-of. Maciej Jaskinia, the most distant known family member, had local officials bear witness to his marriage in 1671. Maciej and Marianna, our Jan's parents, were asked many times to be baptismal godparents for the babies of friends and neighbors. Similarly, his uncle, Jakub, was popular as a godfather. See page 175.

Overall, the Jaskinia family in Poland appeared to be humble people of good reputation.

## WOMEN IN THE FAMILY

A close look at the family trees that have been presented so far, together with the ones that are given below, shows that large nuclear families were the norm for the Jaskinia family in 18<sup>th</sup> and 19<sup>th</sup> Century Poland. Six and more children were common.

Marriages at that time in Poland tended to occur when the bride and groom were in their mid-20s. They were arranged by the parents for the main purpose of improving or enlarging the family's fortune or helping assure survival. Love likely played a secondary role, if any. Most weddings tended to occur in the fall and winter, to avoid taking time from the harvest and field work (Knab, 1996).

The bride became pregnant soon after marriage, and then began bearing babies every two to three years for the next 20 or more years, barring illness. They often bore children well into their 40s. Thus, the wife was pregnant or nursing for most of her adult life. Being childless was a great misfortune, and Polish women prayed and practiced rituals to maintain their fertility (Knab, 1996).

The entire reason for a woman's existence was to marry, have babies, and maintain the home. Henryk Seinkiewicz (1993), the great Polish novelist of the 19<sup>th</sup> Century, summarized the ideal prospective bride in his epic novel, *The Teutonic Knights*, as, "...such a girl could bear fruit every year, like an apple tree in the orchard."

Men worked, by necessity, to earn a living, farming on their own land, if they were lucky enough to have any. Much more likely, they earned a living as hired skilled or unskilled labor. Women, assisted by the older children, were responsible for the maintenance of the home in all its aspects. Meal preparation, food storage, making clothing, cleaning, animal care, helping with the harvest and endless household chores fell to the wife. Since few items were purchased for home use, the wife was responsible for making most of the items used in the home.

Given the health risks associated with multiple pregnancies before the advent of modern medicine, the hardship and relentlessness of maintaining a home and caring for many children, and the high maternal and child mortality rates, a woman's life was difficult and precarious. The Jaskinia women, like most women in pre-20<sup>th</sup> Century Europe, had a hard life.

## THE GERMAN SIDE OF THE JASKINIA FAMILY

There is no doubt that Jan and his family were Polish. They identified themselves as Polish, spoke the Polish language, lived in Polish communities, and attended Polish Catholic churches. There is, though, evidence of a strong German influence in the Jaskinia family.

The Jaskinia family lived in a part of Poland that was coveted by Germany for hundreds of years. It was settled by numerous Germans, in addition to the existing Polish population. The farther back in history one goes, the more fluid and ambiguous political boundaries and ethnic identities become in that area of Poland.

The German Teutonic Knights began a campaign of vicious ethnic cleansing of the indigenous pagan Slavic tribes in northern Poland in the 12<sup>th</sup> Century. That campaign by the Germans waxed and waned in intensity and brutality until 1944. It was especially vigorous and systematic from 1771 to 1918, and again from 1939 to 1944. During those times the goal was to obliterate the Polish culture and firmly assimilate northern Poland into the German state. Efforts were made to forbid the Polish language in public, including churches. For example, all of the church records for the Jaskinias (and everyone else) were recorded in German beginning in the early part of the 19<sup>th</sup> Century. Various rights of Poles were restricted or eliminated, and Polish men were conscripted into the Prussian military.

In particular, German settlers and their descendants were everywhere, sometimes living in their own villages. Brody, the birthplace of our Jan Jaskinia actually existed at times as two villages, rendered in German as Polskie Brodden (Polish Brody) and Niemieckich Brodden (German Brody). Social contact and inevitably marriage were the norm, with assimilation going both ways. Some Poles married Germans, and became Germans. Other Poles married Germans, and made them Poles.

The Jaskinias were no exception. They had lots of social contact with Germans as a matter of daily life. In fact, Jaskinias were shown in church records as living in the Polskie and Niemieckich parts of Brody at different times.

There were three women, at least, whose families were apparently of German ancestry, who married into the Jaskinia family. It was seen, on page 119, that Maciej Jaskinia married Anna Meler in 1671, and that she was likely of German descent. We also saw on page 21 that our Jan Jaskinia's father married Marianna Lorkowska in 1828, and that her family may have had its origins in Germany. Finally, our Jan married Katarzyna Błażek in 1859, a woman's whose family likely had German roots and who was remembered by one of Jan's daughters as a "German woman." See page 32.

Historic Poland in this regard was much like the United States. Inter-marriage between ethnic groups was common. There were many migrations of peoples literally from every direction into Poland. These peoples were very diverse, including Austrians,

Byelorussians, French, Germans, Lithuanians, Russians, Scots, Swedes, Turks, Ukrainians, Vikings, and even Mongols, among others. As one scholar put it, “There was much mingling of races.” Genetically “pure” Polish families would be hard to find.

A POSSIBLE JASKINIA FAMILY TREE

This Jaskinia family tree starts in the late 17<sup>th</sup> Century, and continues through the end of the 19<sup>th</sup> Century. Seven generations are shown here. A generation is defined as the interval between the marriages of the father and his son. A generation for the Jaskinia family was about 30 years. The names of the Jaskinia fathers and their weddings dates for these seven generations are as follows.

**Table 8**  
**A Brief Framework for Seven Generations of Jaskinias**

Generation	Father	Year of Marriage	Relationship to Our Jan Jaskinia
I	Maciej	1671	great-great-great-great-grandfather (?)
II	Albert, Paweł, or Michał (?)	1702 (?)	great-great-great-grandfather (?)
III	a son of Albert, Paweł, or Michał (?)	1732 (?)	great-great grandfather (?)
IV	Andrzej	1762 (?)	great-grandfather
V	Jan	1792	grandfather
VI	Maciej	1828	father
VII	our Jan	1859	---

(?) indicates possibilities that are unverified, as yet.

It should be noted that material shown with dates has been verified with written records. Some items, however, are speculative, because the material is, as yet, missing. Some linkages between generations are missing, and are shown with a question mark (?). For example, at the top of the table, Albert Jaskinia is assumed to be a son of Maciej and Anna, because the same church was used by both generations and because of the names of Albert and his wife’s first two children. There, however, was no proof, as yet, that Albert was actually Maciej’s son.

The diagram on the next page is a possible family tree for the Jaskinia family in Poland. It attempts to organize the names and other material that is presented in this book. This family tree assumes that the Jaskinia family in Poland was a small one with few branches. This assumption is consistent, more or less, with the genealogical material known to date.



This family tree gives years of birth, places of birth, and known marriage dates. The ? indicates dates or places that are either approximate and/or unverified. The symbol > means *greater than*, and < means *less than*. All locations are in Poland. Married names for daughters are given in parentheses.

Finding records dated before the late 17<sup>th</sup> Century for the Jaskinia family is unlikely, since the practice of keeping church records for marriages, baptisms, and deaths did not become common in Poland and elsewhere in central Europe until the 18<sup>th</sup> Century. Civil records in Poland, also, did not exist, except in isolated instances, until the 19<sup>th</sup> Century. If one thinks that this lack of records seems primitive, America was worse. Civil and church records in much of the United States were not kept regularly until about the late 19<sup>th</sup> and early 20<sup>th</sup> Century.

Polish church and civil records after 1900 are generally not available to the public, because of contemporary privacy laws.

The following table provides the same material seen in the above family tree diagram, and adds some detail. It gives seven generations of the Jaskinia family in Poland and America. The ? indicated either unknown or unverified material.

**Table 9**  
**Seven Generations of the Jaskinia Family**

Gener- -ation	Date	Home Village	Church	Event(s)
I	1671	Dąbrówka	Bobowo	Marriage of Maciej Jaskinia and Anna Meler
	???	???	???	Births of Maciej's and Anna's children: Albert (?), Paweł (?), Michał (?), and others
Ia	1702 (?)	???	???	Marriage of Albert Jaskinia and Barbara (family name unknown)
	1713 to 1729	Wysoka	Bobowo	Births of Albert and Barbara's children: Maciej, Anna, Wawrzyniec, Marianna, Agnieszka, Elżbieta, and Jadwiga
Ib	1702 (?)	???	???	Marriage of Paweł Jaskinia and Elżbieta (family name unknown)
	1713 to 1727	Zelgoszcz and Bukowiec	Czarnylas	Births of Paweł's and Elżbieta's children: Marianna, Florian, Łukasz, and others (?)
Ic	1702 (?)	???	???	Marriage of Michał Jaskinia and Anna (family name unknown)



Table 9 (continued)

Gener- -ation	Date	Home Village	Church	Event(s)
	1717 to 1730	Zelgoszcz	Czarnylas	Births of Michał's and Anna's children: Szymon, Rozalia, Dorota, Helena, and others (?)
III	1732 (?)	???	???	Marriage of Maciej, Wawrzyniec, Florian, Łukasz, or Szymon Jaskinia and unknown women
	1835 (?)	???	???	Births of their children: Andrzej (?), Katarzyna (?), and others (?)
IVa	1762 (?)	???	???	Marriage of Andrzej Jaskinia and Zofia (family name unknown)
	1763 to 1780 (?)	Borkowo	Nowa Cerkiew	Births of their children: Marianna, Jan, Urszula, Zofia, two unidentified daughters, Anna (?), Katarzyna (?), and maybe others (?)
IVb	1777	Borkowo and Rombark	Nowa Cerkiew	Marriage of Katarzyna Jaskinia and Maciej Wrzatoski
V	1792	Brody	St. Mikołaj, Gniew	Marriage of Jan Jaskinia, son of Andrzej and Zofia, and Katarzyna Lapszka
	1793 (?) to 1813 (?)	Brody	Gniew	Births of Jan and Katarzyna's children: Jan, Marianna (1), Anna, Józef, Maciej, Marianna (2), Franciszek (?), Barbara (?) and Jakub (?)
VIa	1828	Brody and Cierzpice	Gniew	Marriage of Maciej Jaskinia and Marianna Lorkowska
	1831 to 1845	Brody and Dzierżążno	Dzierżążno	Births of Maciej and Marianna's children: Justyna, our Jan, Anna, Rozalia, Paulina, and Klara
VIb	1820s	???	???	Marriage of Marianna Jaskinia and Marcin Loboda
	1830 to 1838	Brody	Gniew	Births of Marianna and Marcin's children: Marcin, Anna, Justyna, and others (?)
VIc	1817 (?)	???	???	Marriage of Anna Jaskinia and Jan Kleyna
	1818 to 1838	Szprudowo	Lignowy	Births of Anna and Jan's children: Katarzyna, Szymon, Józef, Anna, Paweł, and others (?)
VIId	1830	Szprudowo	Lignowy	Marriage of Barbara Jaskinia and Jakub Bieda
	1831 to 1834	Szprudowo	Lignowy and Gniew	Births of Barbara and Jakub's children: Jan, Hieronim, Józef, Katarzyna, Jakub, Paweł, Marcin, and others (?)

**Table 9 (continued)**

Gener- -ation	Date	Home Village	Church	Event(s)
VIe	1839	Szprudowo	Lignowy	Marriage of Jakub Jaskinia and Anna Chojnacka
	1840 (?) to 1852	Lignowy	Lignowy	Births of Jakub and Anna's children: Barbara, Szymon, Tomasz, Jan, and others (?)
VIIa	1859	Dzierżążno and Grabowo	Skórcz	Marriage of our Jan Jaskinia and Katarzyna Błazek
	1861 to 1872	Grabowo	Skórcz	Births of our Jan and Katarzyna's children: Franciszek, Ewa, Barbara, Józef, Jan, and Franciszka
VIIIb	1866	Morzeszczyn and Dzierżążno	Dzierżążno	Marriage of Jan Montowski and Paulina Jaskinia
	1868 to 1881	Dzierżążno and Gogolewo	Dzierżążno	Births of Jan and Paulina's children: Franciszka, Jan, Franciszek, Marianna, Leon, Marta, and Anastazja
VIIIc	1873	Morzeszczyn and Rzeżęcin	Nowa Cerkiew	Marriage of Jan Jaskinia and Barbara Kamrowska
	1874 to 1888	Morzeszczyn	Nowa Cerkiew	Births of Jan and Barbara's children: Zofia, Anna (1), Stefan, Anna (2), Franciszek, Jan, and Leon
VIIId	1877	Dzierżążno	Dzierżążno	Birth of Klara Jaskinia's son, Jan
VIIe	1876	Panna Maria, Texas	Immaculate Conception	Marriage of our Jan Jaskinia and Anna Orylska Nowacka (Anna's existing children: Aniela, Petronela, and Frances)
	1880 to 1884	Cestohowa, Texas; Marche, Arkansas; Pierce City, Missouri	Nativity of the Blessed Virgin Mary; Immaculate Heart of Mary; St. Mary	Births of our Jan and Anna's children: Rosalie, Josephine, and Anna
VIIIf	1894	Pierce City, Missouri	civil marriage	Marriage of our Jan Jaskinia and Petronela Nowacka
	1894 to 1906	Verona and Pierce City, Missouri, and Kansas City, Kansas	Sacred Heart; Sts. Peter & Paul; St. Joseph	Births of our Jan and Petronela's children: Barbara, Clara (1)*, Martha, Agnes*, Veronica, Clara (2), Paul, and Edward (* The positions of these two daughters in the birth order are uncertain.)

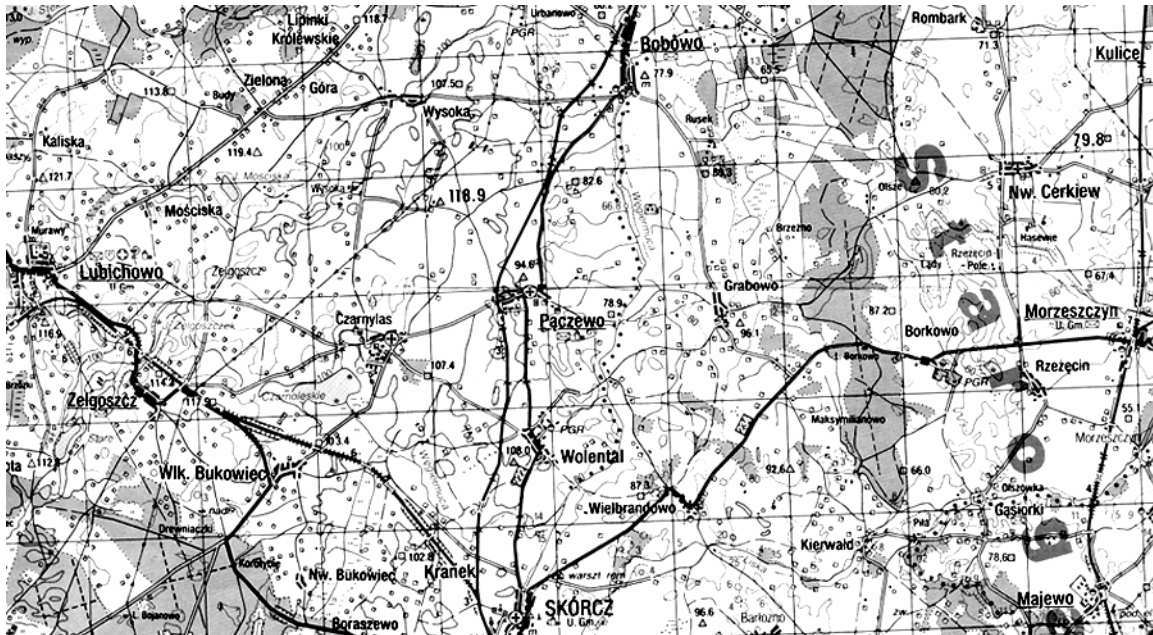
## THE CHILDREN OF ALBERT AND BARBARA JASKINIA

The records of the Catholic Church in Bobowo contained the baptism records for seven children of Albert and Barbara Jaskinia. All of the baptism records were written in Latin, but are difficult to read. They were translated by a language specialist.

Albert may have been the son of Maciej and Anna Meler Jaskinia. Albert and Barbara used the same church as Maciej and Anna, and please note the names of their first two children (Maciej and Anna). It was a common practice in Poland for given names to run in a family. Albert may also be a brother of Paweł and Michał. Church records that would verify these relationships, though, have not yet been found.

No marriage record for Albert and Barbara could be located in the Bobowo church records. Their wedding may have been held in the church of the bride's family.

The family was living in Wysoka at the times of the births of the children, that is, from 1713 to 1729. All of the baptisms occurred in the church in Bobowo. Wysoka is about two miles west of Bobowo. In 1885, it covered about 2,500 acres, of which 2,000 were arable land sufficiently fertile for growing wheat and about 2,200 acres were meadow. There were 78 houses and 142 homesteads, in which lived 666 Catholics and 35 Protestants. The village dated back to 1352 (Sulmierski *et al*, 1880 to 1904).



The locations of Bukowiec (lower left), Wysoka (top middle), Zeligoszcz (lower left), and other villages relative to Bobowo (top middle), Nowa Cerkiew (top right), and Skórcz (bottom middle) on a contemporary map of Poland (©1994 Państwowe Przedsiębiorstwo Geodezyjno - Kartograficzne)

All of the births were legitimate, that is, Albert and Barbara were married on the dates of the births of their children. Barbara's maiden name was not provided in any of the baptism records.

Shown here is a portion of the index for baptism records for the years 1670 to 1832 for the letter *J* (FHL #0162336) for baptisms at the Catholic Church in Bobowo, Poland. It showed the seven children for Albert and Barbara. On the left is the year of the baptism, followed by the Jaskinia family name, the child's name, the father's name (Albertus), page number, and an entry number. See rows (top to bottom) 1, 7, 9, 10, 13, 15, and 18.

Note the *Jaskinia* form of the family name was used by Albert.

It showed the given name for the sixth child (#1725) to be Zuzanna (Susan, Suzanna). The actual baptism record, though, clearly showed the baby's name to be Elzbieta. It would appear that the composer of the index erred. See below.

1713	Jaskinia	Albertus	Stephanus	93	366
1714	Jaskinia	Albertus	Stephanus	95	369
1715	Jaskinia	Albertus	Stephanus	96	374
1716	Jaskinia	Albertus	Stephanus	99	384
1716	Jaskinia	Albertus	Stephanus	100	381
1717	Jaskinia	Albertus	Stephanus	101	383
1720	Jaskinia	Albertus	Stephanus	102	389
1720	Jaskinia	Albertus	Stephanus	109	387
1720	Jaskinia	Albertus	Stephanus	108	385
1720	Jaskinia	Albertus	Stephanus	107	382
1725	Jaskinia	Albertus	Stephanus	105	380
1726	Jaskinia	Albertus	Stephanus	104	378
1729	Jaskinia	Albertus	Stephanus	103	375

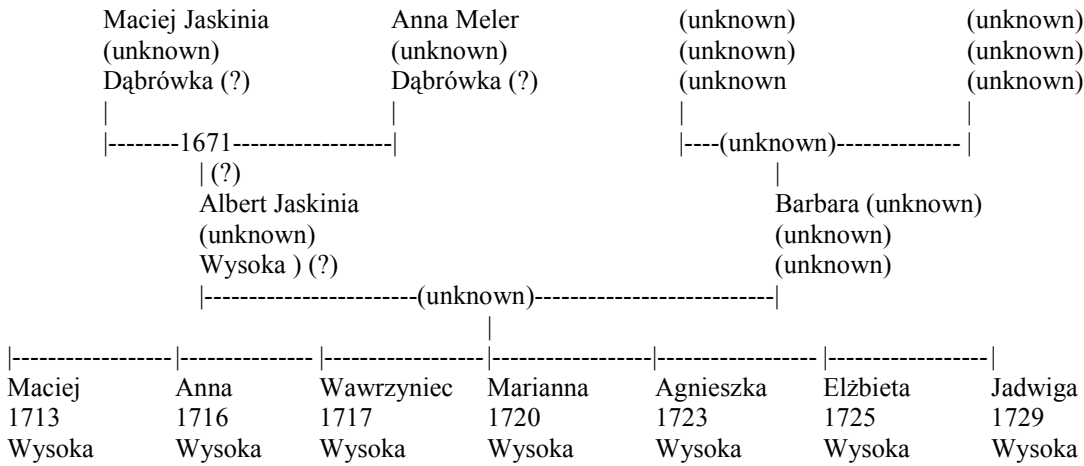
Excerpt from the index of baptisms from the Catholic Church in Bobowo, Poland, showing in the left column the seven children of Albert and Barbara Jaskinia

This family tree, on the following page, gives years of baptism, places of birth, and dates of marriage. All places of birth are in Poland. A ? indicates unverified information. This family tree assumes that Albert's parents were Maciej Jaskinia and Anna Meler.

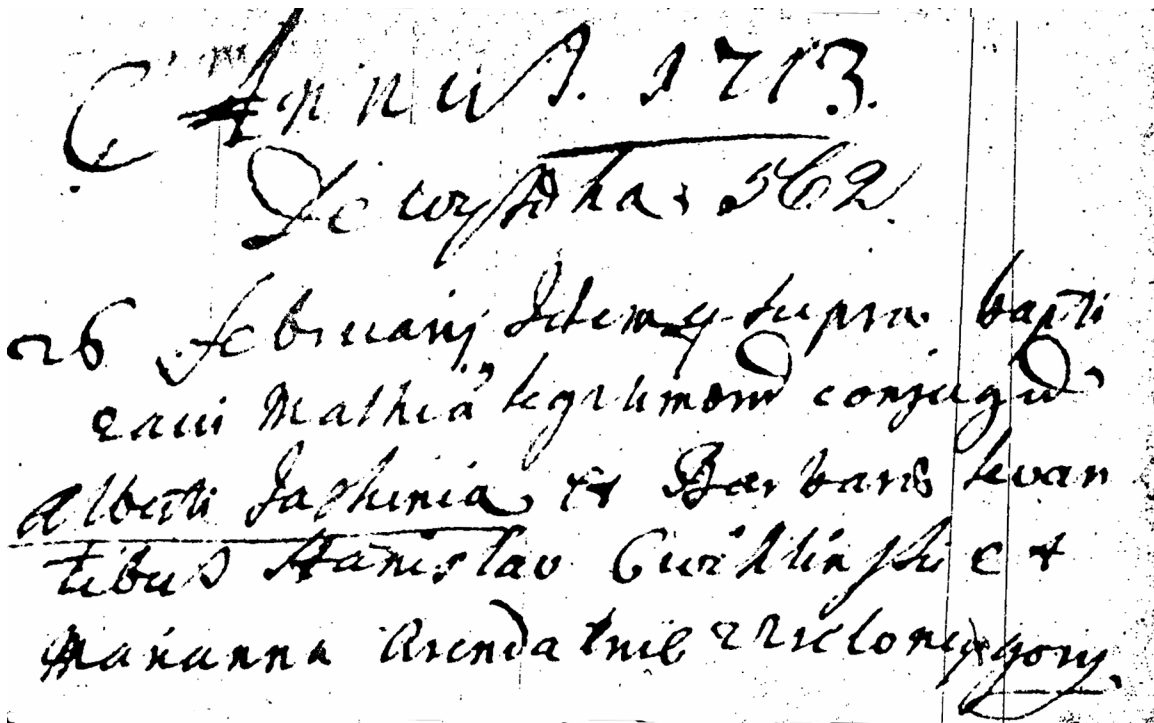
Albert and Barbara's known children (FHL #0162336) were:

- (1) Maciej was baptized on February 26, 1713. Godparents were Stanislaw Guriklinski and Marianna Arendt from Zielona Gora, a nearby village.

FAMILY TREE  
ALBERT AND BARBARA JASKINIA

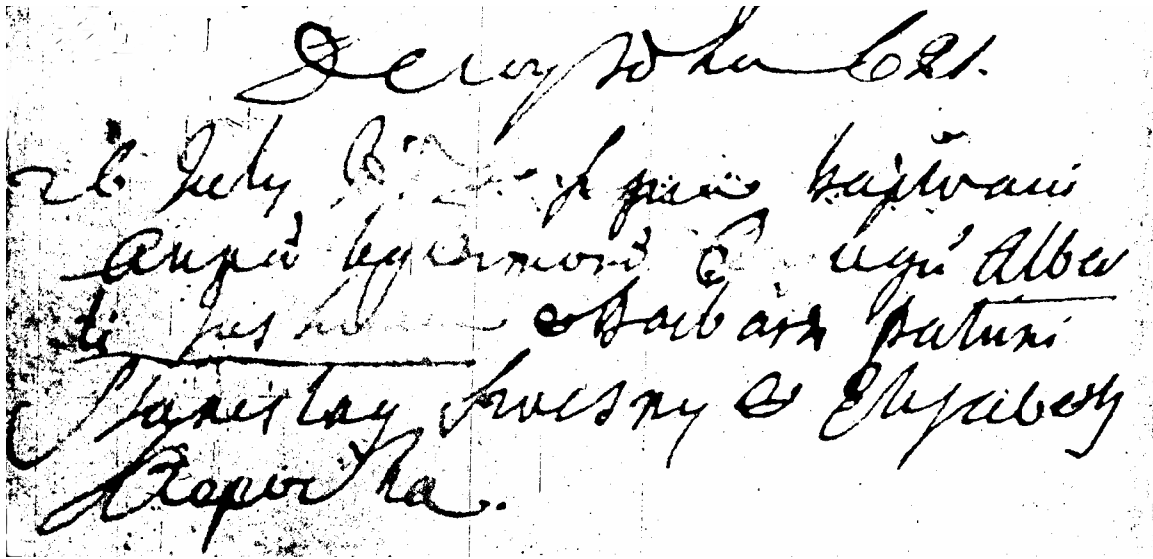


The record reads, “Year: 1713. (village of) Wysoka. On February 26, Mathias was baptized, of the legitimate spouses Albert Jaskinia and Barbara, with the witnesses Stanisław Guriklinski and Marianna Arendt of Zielona Gora.”



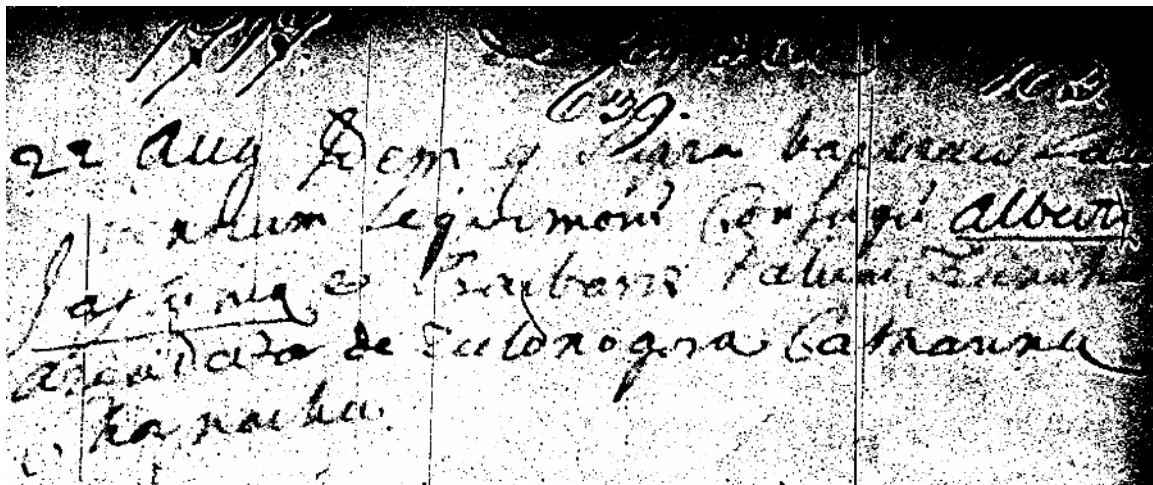
Record of Maciej Jaskinia’s baptism in 1713 in the Catholic Church in Bobowo, Poland

(2) Anna was baptized on July 26, 1716. Godparents were Stanisław Szwesny(?) and Elżbieta Kłepacka.



Record of Anna Jaskinia's baptism in 1716 in the Catholic Church in Bobowo, Poland

- (3) Wawrzyniec was baptized on August 22, 1717. Godparents were Zdzisław (Zachary) Arendt of Zielona Gora, and Katarzyna Chojnacka.



Record of Wawrzyniec Jaskinia's baptism in 1717 in the Catholic Church in Bobowo, Poland

- (4) Marianna was baptized on March 20, 1720. Godparents were Maciej (illegible) and Stanisław Guriklinski, scultetus of Wysoka. A *scultetus* was a mayor, sheriff, village administrator, or representative of a landowner in a rural area, who exercised judicial authority given him by a feudal lord.
- (5) Agnieszka was baptized on January 20, 1723. Godparents were Franciszek Komorowski and Elżbieta Guriklinska.

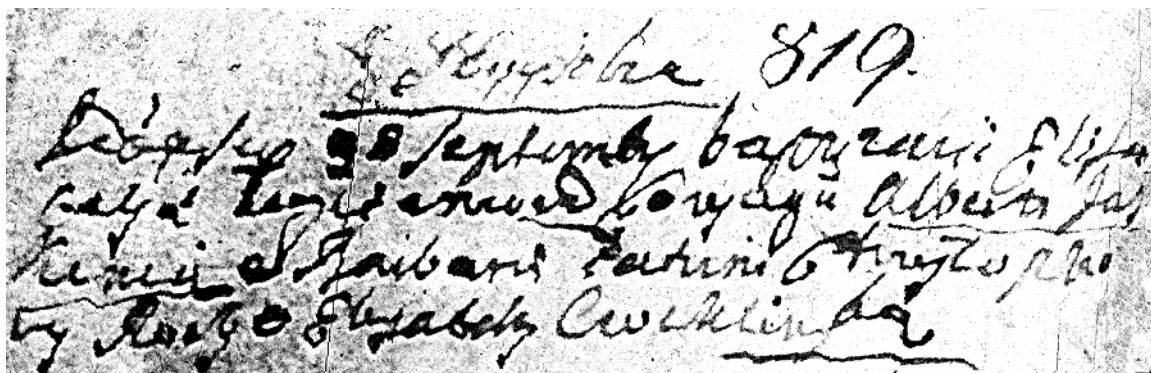
de wyzstoku 1720  
 Ictem y wyzstoku baptyzacji Ma-  
 rianne z wyzstoku legitymnej wy-  
 szki Albrata Jaskinia z Barbary  
 Patyni Matheas Epilio de Kalkin-  
 hi z Kalkin, Kay Guriklinski Kalkin  
 de wyzstoku.

Record of Marianna Jaskinia's baptism in 1720 in the Catholic Church in Bobowo, Poland

Arrest 1723.  
 de wyzstoku 1723.  
 Ictem y wyzstoku 1723 Januarius  
 baptyzacji Agnieszki legitymnej  
 wyzstoku Albrata Jaskinia z  
 Barbary Patyni Francisus Ko-  
 morowski z Elzabety Guriklinski

Record of Agnieszka Jaskinia's baptism in 1723 in the Catholic Church in Bobowo, Poland

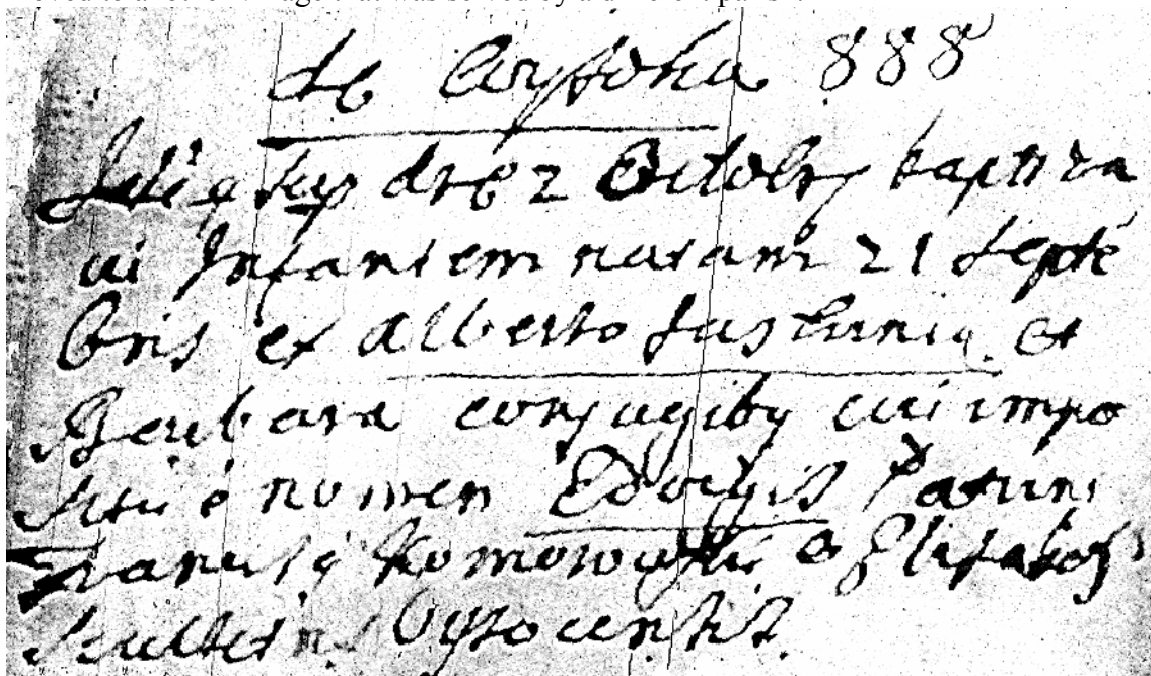
- (6) Elżbieta was baptized on September 28, 1725. Godparents were Krzysztof (Christopher) (illegible) and Elżbieta Guriklinska.



Record of Elzbieta Jaskinia's baptism in 1725 in the Catholic Church in Bobowo, Poland

- (7) Jadwiga (Hedwig) was born on September 21, and baptized on October 2, 1729.  
 Godparents were Franciszek Komorowski and Elzbieta (illegible) from (illegible).

No other church records for this family could be found in the Bobowo records. Not only could Albert and Barbara's marriage record not be found, but also no subsequent records could be found for any of their children. Apparently, Albert, Barbara, and their children moved to another village that was served by a different parish.



Record of Jadwiga Jaskinia's baptism in 1729 in the Catholic Church in Bobowo, Poland

Note that only two of their seven children were male.

Again, no records have been found, as yet, linking this family to any other Jaskinia.



PAWEŁ AND ELŻBIETA JASKINIA

Paweł and Elżbieta Jaskinia were raising their family at about the same time as Albert and Barbara were. This suggested that Paweł may have been a brother of Albert Jaskinia and a son of Maciej and Anna Meler Jaskinia. Definitive evidence, however, for those relationships has not yet been found.

Paweł and Elżbieta lived in Zelgoszcz between 1713 and 1720 and in Bukowiec in 1727. They also likely lived in other villages in the area.

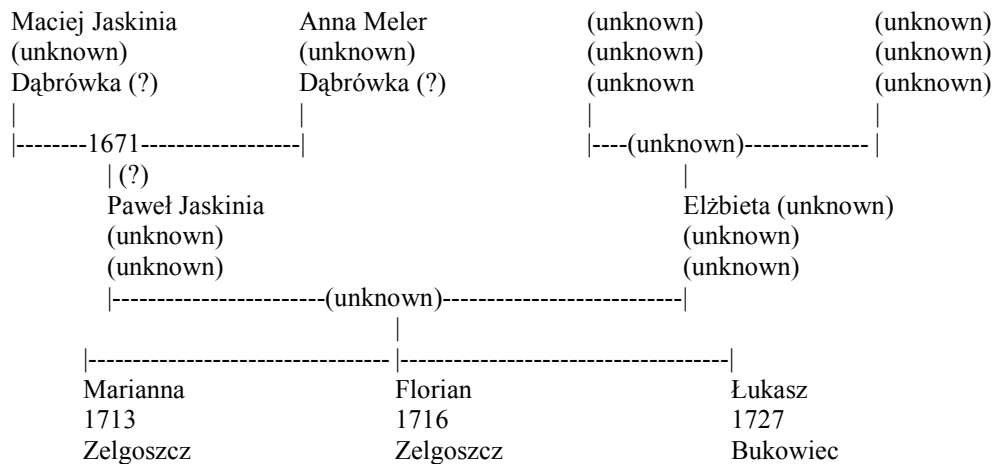
Zelgoszcz is about 3.5 miles southwest of Wysoka, while Bukowiec is about 1.5 miles southeast of Zelgoszcz. Zelgoszcz in 1885 had 115 homes and 189 farmsteads. There were 871 inhabitants, of whom 820 were Catholics. The rest were Protestants. The village had a church and school, and covered about 3,100 acres, of which 2,200 acres were planted land, 238 acres of meadow, and 54 acres of woods. Bukowiec was a small village, and was also known as *Piątki*. It was a very small forestry settlement that belonged to the royal chief forester (Sulmierski *et al*, 1880 to 1904).

The church records, written in Latin, for Paweł and Elżbieta’s children were very sparse, comprising only a single line for each baptism (FHL #0850293). They gave only the child’s name, both parents’ given names, date of baptism (presumably), and the village of birth. The maiden name of their mother, Elżbieta, was not given in any of the records.

All of these children were baptized in the church in Czarnylas, which is about two to three miles northeast of Zelgoszcz.

This family tree gives years of baptism, places of birth, and dates of marriage. All places of birth are in Poland. The ? indicates unverified information. It is surmised that Paweł’s parents were Maciej Jaskinia and Anna Meler.

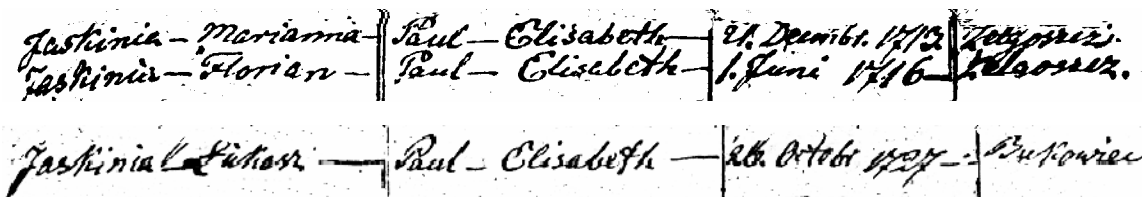
FAMILY TREE  
PAWEŁ AND ELŻBIETA JASKINIA



Paweł and Elżbieta had, at least, three children. They probably had more than that.

- (1) Marianna was born in Zelgoszcz, and was baptized on December 21, 1713.
- (2) Florian (Florian) was also born in Zelgoszcz, and was baptized on June 1, 1716.
- (3) Łukasz was born in Bukowiec, and was baptized on October 26, 1727.

Bukowiec is about two miles southeast of Zelgoszcz.



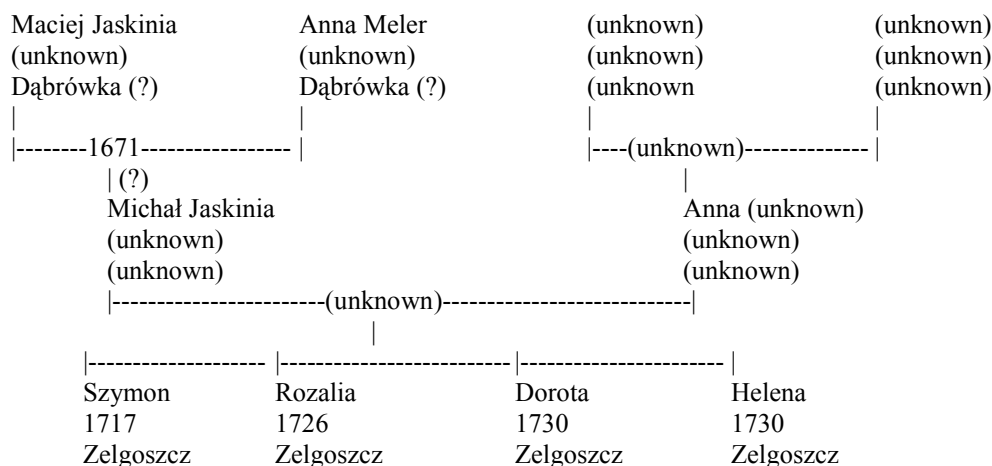
Baptism records for Marianna (1713), Florian (1716), and Łukasz Jaskinia (1727) from the Catholic Church in Czarnylas, Poland

Note that Paweł also used the *Jaskinia* form of the family name. Also note the eleven-year gap between the baptisms of Florian and Łukasz. It suggested that some records were missing, Elżbieta miscarried, and/or the family used another church for that period.

### MICHAŁ AND ANNA JASKINIA

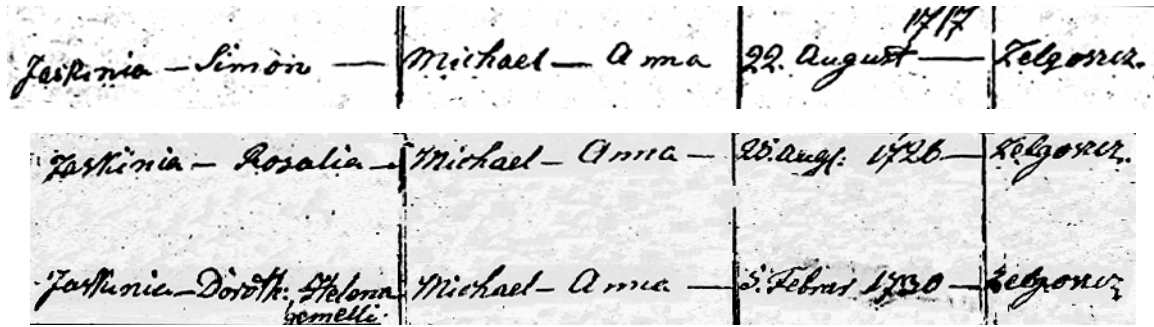
Michał Jaskinia may have been another brother of Albert and Paweł Jaskinia and another son of Maciej and Anna Meler Jaskinia. Michał was raising his family at about the same time as Albert and Paweł, all of whom were living not far from each other. Definitive evidence for those relationships, however, has not yet been found.

#### FAMILY TREE MICHAŁ AND ANNA JASKINIA



The church records, written in Latin, for Michał and Anna's children were also very sparse, giving only the child's name, the parents' given names, date of baptism (presumably), and the village of birth. Anna's maiden name is not given in any of the records.

All of these children were baptized in the church in Czarnylas, which is about two to three miles northeast of Zelgoszcz (FHL #0850293).



Baptism records for Szymon (1717), Rozalia (1727), and the twins, Dorota and Helena Jaskinia, (1730) from the Catholic Church in Czarnylas, Poland

This family tree gives years of baptism, places of birth, and dates of marriage. All places of birth are in Poland. The ? indicates unverified information. It is surmised that Michał's parents were Maciej Jaskinia and Anna Meler.

Michał and Anna had, at least, four children. They probably had more than that.

- (1) Szymon was born in Zelgoszcz, and was baptized on August 22, 1717.
- (2) Rozalia was also born in Zelgoszcz, and was baptized on August 25, 1726.
- (3) A set of twins, Dorota (Dorothy) and Helena (Helen), was born in Zelgoszcz. They were baptized on February 5, 1730. The Latin word *gemelli* means twins.

The nine-year gap between Szymon and Rozalia suggested that some baptism records were missing, Anna miscarried, and/or the family used another church for that period.

Again, the *Jaskinia* form of the family name was used by Michał.

#### ANDRZEJ AND ZOFIA JASKINIA, THE GREAT-GRANDPARENTS OF OUR JAN JASKINIA

Andrzej and Zofia Jaskinia were the great-grandparents of our Jan Jaskinia, the subject of this history.

Andrzej may have been the grandson of Albert, Paweł, or Michał Jaskinia, being the son of one of their sons. No records, as yet, have been found that substantiate that relationship. If so, Andrzej may have been born about 1735.

The number of children for Andrzej and Zofia was uncertain. Baptism records were found in the Catholic Church records in Nowa Cerkiew for two children. Andrzej and Zofia were living in Borkowo at the time, and the baptisms occurred in the church in Nowa Cerkiew. Zofia's maiden name was not given in either baptism record. Both children were legitimate. The records were written in Latin, and were relatively easy to read. Andrzej used the *Jaskinia* form of the family name.



Contemporary photograph of the Catholic Church in Nowa Cerkiew, Poland (©Wirtualne Kosiewie)

Andrzej and his family lived in Borkowo, at least, from the early 1760s to the early 1780s. Near the end of the 19<sup>th</sup> Century, Borkowo was an estate and a forestry district in the Starograd Gdański district. It had been a landed estate that was formerly owned by an abbey in Pelplin (see pages 312 to 315), and was a rich manor farm with fertile soil that was held on perpetual lease on decree from the Prussian government. It comprised about 1,428 acres, and had 231 inhabitants, of whom 192 were Catholics. There was a Protestant school and a distillery.



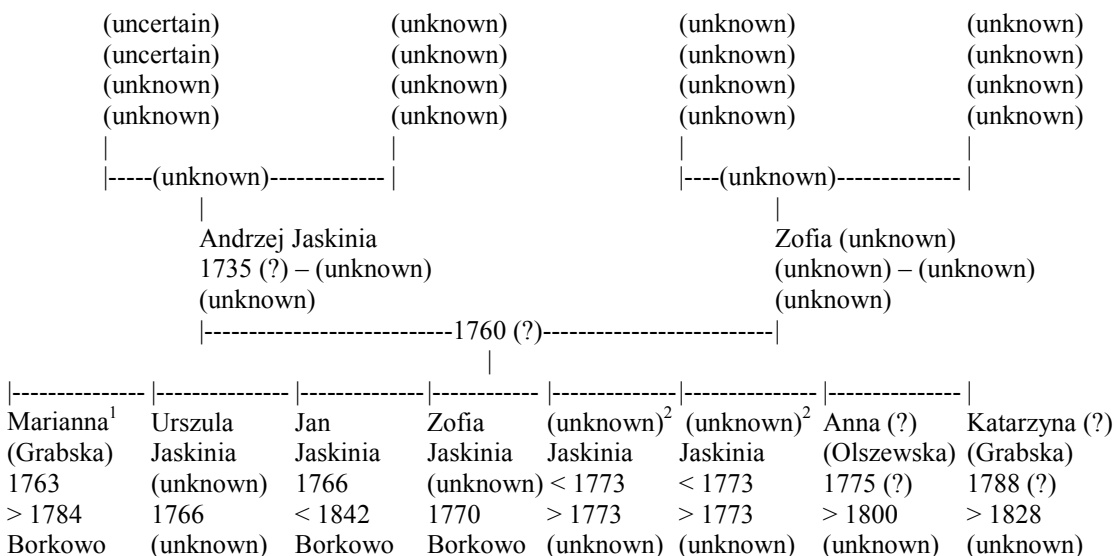
Contemporary photograph of the cemetery at the Catholic Church in Nowa Cerkiew, Poland  
(©Wirtualne Kosiewie)

Borkowo is old, being settled by 1200, and there were ancient defensive settlements with walls on nearby hills. The area was originally gifted to the Cistercian Order in 1274, and the area had religious significance involving Saint Jacob (Sulimierski *et al*, 1880 to 1904).

Nowa Cerkiew is located about two miles north-northeast of Borkowo. It dates back to 1302. In 1868, its population was 596, of whom 556 were Catholics, 28 Protestants, and 12 Jews. There were 56 homes, 12 large estates, and 19 smaller farmsteads. Nowa Cerkiew covered about 8,000 acres, and had a church, school, post office, railroad station, and civil registry office. It was also located on a main highway.

This family tree gives years of birth and death, places of birth, and dates of marriage. All places of birth are in Poland. The ? indicates unverified information. The > symbol means *greater than*. The symbol < means *less than*. *Uncertain* refers to the five possible Jaskinia men identified on page 133 to 140, one of whom might have been Andrzej's father. Married names are given in parentheses.

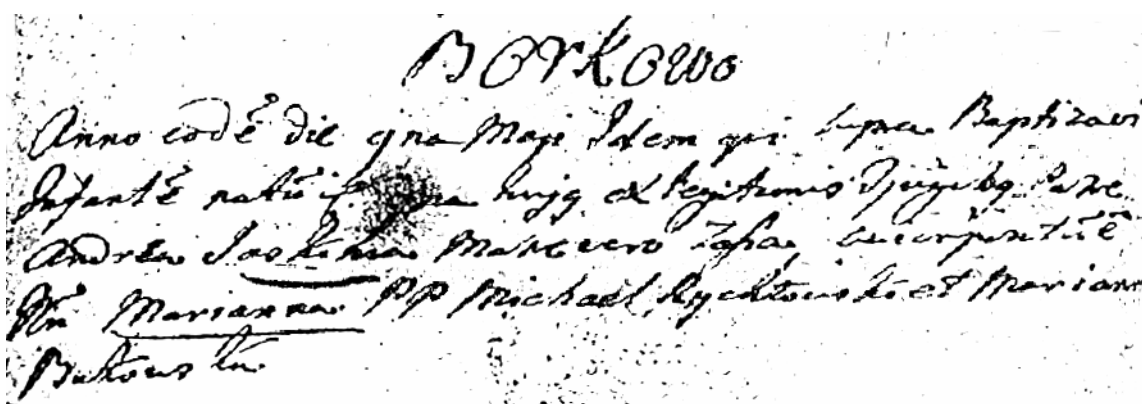
FAMILY TREE  
ANDRZEJ AND ZOFIA JASKINIA, THE GREAT-GRANDPARENTS OF OUR JAN JASKINIA



1. The birth order for these eight children is uncertain.
2. These two children were daughters, and were known only from unnamed entries in *The West Prussian Land Register of 1772-1773*

Andrzej and Zofia had six known children, two more possible children, and maybe others that are as yet unknown.

- (1) Marianna Jaskinia was born and baptized on May 9, 1763, in Nowa Cerkiew. The godparents were Michał Rajchłowski and Marianna Baskowska (FHL #0529472). Marianna had a son out-of-wedlock in 1782, and married Jan Grabski in 1784 (pages 147 to 149).



1763 baptism record for Marianna Jaskinia from the Catholic Church in Nowa Cerkiew, Poland

- (2) “I, myself in the same year (1766) on the 12<sup>th</sup> day of May baptized in the same church an infant Jan born on the 9<sup>th</sup> day of the same month of the legitimate parents Andrzej Jaskinia father and mother Zofia. Godparents witnessing at the holy font were

Marcin Kleyna and Adriana (Adrian) Lewicka in the same village” (FHL #0529473). Note that this Jan Jaskinia is the grandfather of our Jan Jaskinia, who is the subject of this genealogy.

Borkowo  
 Die 12<sup>ma</sup> Maij baptizavi in Ecclesia ead[em]  
 infantem Joannem natum die qua Ego et legitimus Pa-  
 tris de S. Fonte Swantes H[ab]it: Martinus Kleyna et  
 Marianna Lewicka onca de eiq[ue] villa

1766 baptism record for Jan Jaskinia from the Catholic Church in Nowa Cerkiew, Poland

Andrzej and Zofia had two other children, who were known only from their funeral records. They were:

- (3) Urszula (Ursula), who died on December 16, 1766, and was buried in the cemetery at noon (FHL #0529473); and

Borkowo  
 Die 16<sup>ta</sup> Decembris obiit Urszula, filia infans Andree Jaskini  
 Sepulta in Cemeterio ad meridien[em]

Urszula Jaskinia's funeral record in 1766 from the Catholic Church in Nowa Cerkiew, Poland

- (4) Zofia, who died in February 9, 1770, who was buried in the cemetery in the evening (FHL #0529473).

Borkowo  
 Die 9<sup>ta</sup> Feb[ruarii] obiit Zofia, filia infans Andree Jaskini  
 Sepulta in Cemeterio ad Occidentem

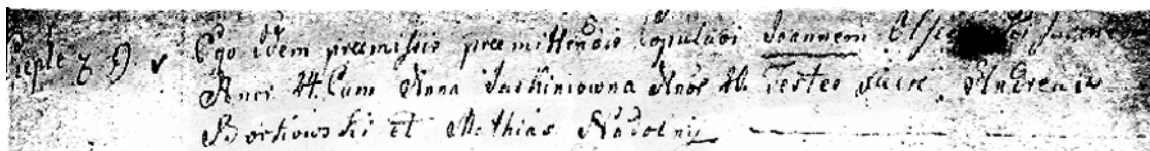
Zofia Jaskinia's funeral record in 1770 from the Catholic Church in Nowa Cerkiew, Poland

Apparently, both Urszula and Zofia died in infancy. No baptism records were found.

- (5) and (6) There were two more daughters born to Andrzej and Zofia before 1772. *The West Prussian Land Register of 1772-1773* noted that Andrzej and Zofia had one son under the age of 12 years and three daughters under the age of 12 (Reuben Drefs, personal communication, 2005). None were named. Apparently the son was Jan, and

one of the daughters was Marianna. That left two daughters, for whom church records have not been located. Their positions in the birth order are speculative.

- (7) A seventh child may have been Anna. No baptism record has been found, but Anna Jaskiniowna married Jan Olszewski in Gniew on November 9, 1800. They were from Cieple at that time, and both were unmarried. Witnesses were Andrzej Borkowski and Maciej Nadolny (FHL #0558199 and FHL #1618640). Assuming that Anna was about 25 year old at the time of her marriage, her birth year would be about 1775.



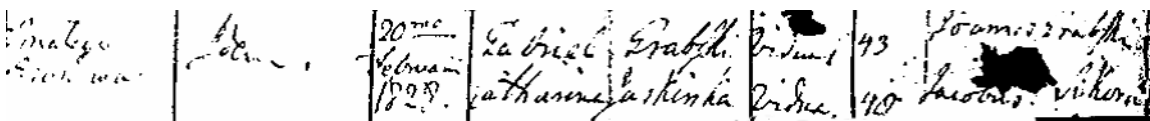
1800 marriage record for Anna Jaskinia and Jan Olszewski from the Catholic Church in Gniew, Poland

Olszewski Johann - Jaskiniowna Anna " 9. 11. 1800

Marriage index entry for Anna Jaskinia and Jan Olszewski from the Catholic Church in Gniew, Poland

*Jaskiniowna* is another variation of the Jaskinia name used for a female. See page 256. Note that the date was rendered in the European style, that is, the day, followed by month and year.

- (8) An eighth child may have been Katarzyna. On February 20, 1828, Katarzyna Jaskinka married Gabriel (Gabriel) Grabski in Gniew. Witnesses were Jan Grabski and Jakub Sikora. She was 40 years old, while Gabriel was 43. Both had been previously married, and been widowed. Gabriel, and possibly Katarzyna, were living in Gronowo. The presiding priest was Father Marcin Frackiewicz (FHL #1618640). *Jaskinka* was another form of *Jaskinia* used occasionally to reference a female (page 256).



1828 marriage record for Katarzyna Jaskinia and Gabriel Grabski from the Catholic Church in Gniew, Poland

Katarzyna's listed age of 40 suggested a year of birth in about 1788. That year of birth allowed the possibility that she was another daughter of Andrzej and Zofia Jaskinia. Note that one of the witnesses, Jan Grabski, may well have been the husband of Andrzej and Zofia's first known daughter, Marianna, and the brother of Gabriel Grabski. See page 147.

If Katarzyna and Anna Jaskinia Olszewski were children of Andrzej and Zofia Jaskinia, they would have been our Jan Jaskinia's great-aunts.



## THE WEST PRUSSIAN LAND REGISTER OF 1772-1773

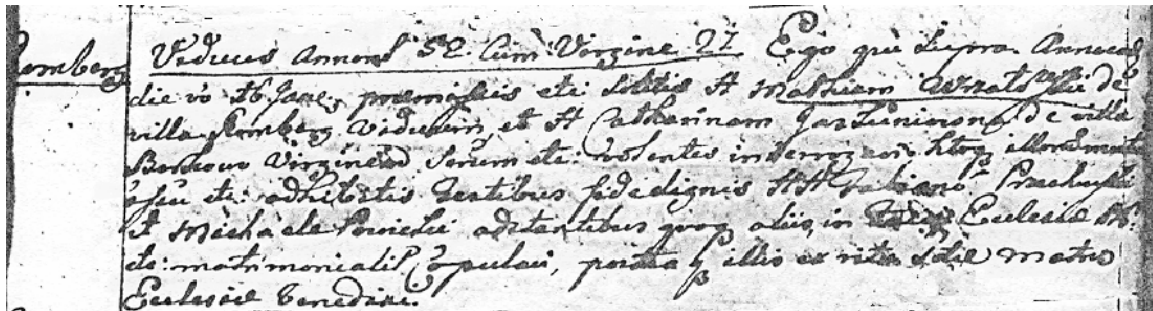
When Germany annexed Borkowo and the rest of northern Poland into West Prussia, the German government undertook a land survey. It became the *West Prussian Land Register of 1772-1773*. It was largely a head of household registration. Being listed in it did not necessarily mean that a head of household was a property owner.

Andrzej Jaskinia was listed as a head of a household, living in the village of Borkowo (<http://www.odessa3.org/collections/land/wprussia/>). His family consisted of his wife, a son under the age of 12 years, and three daughters also under the age of 12 years (Reuben Drefs, personal communication, 2005).

No other Jaskinia family, or any variants, appeared in *The West Prussian Land Register of 1772-1773*. It must be noted that the available records of *The Land Register* are not complete, and it is possible that one or more Jaskinia families were listed in the missing records. The absence of other Jaskinia families, however, suggested that Andrzej's family may well have been the only one with the *Jaskinia* surname in the historically Polish areas of West Prussia in the late 18<sup>th</sup> Century. This is another suggestion that the Jaskinia family in Poland was a small one with few branches.

KATARZYNA JASKINIA WRZATOWSKA,  
A POSSIBLE SISTER OF ANDRZEJ

A record was found in the Nowa Cerkiew church that may have been a younger sister of Andrzej (FHL #0529472).



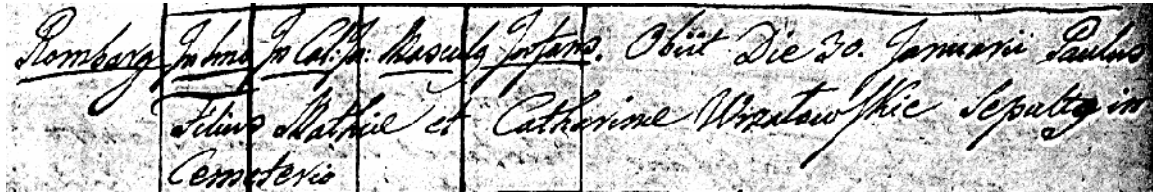
1777 marriage record for Katarzyna Jaskinia and Maciej Wrzatowski  
from the Catholic Church in Nowa Cerkiew, Poland

This record, written in Latin, documented the marriage of Katarzyna Jaskinowna to Maciej Wrzatowski. The date was January 16, 1777. Katarzyna was from Borkowo, and Maciej was from Rombarg. Rombarg is also spelled as Rombark. Rombarg is located about one to two miles north of Nowa Cerkiew. Witnesses were Julian Prachowski and Michał Powieski. Michał was a 52-year-old widower. Katarzyna was 27 years old, and

was previously unmarried (FHL #0529473). If her age was accurately recorded, she was born in about 1750. No baptism record was been found for Katarzyna.

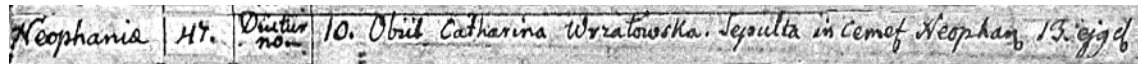
Note the age difference between Maciej and Katarzyna. He was about 25 years older than her.

Katarzyna and Maciej had, at least, one child. Paweł Wrzatoski died in infancy on January 30, 1778, in Rombarg (FHL #0529473). Given the date of Katarzyna and Maciej's wedding, Paweł was either born prematurely, or he needed, as some first-borns, only seven months to come to full-term.



1778 funeral record for Paweł Wrzatoski at the Catholic Church in Nowa Cerkiew, Poland

Katarzyna Jaskinia Wrzatoska died on January 10, 1799, in Neophania of a chronic illness. She was buried there three days later (FHL #0529473). She was 47 years old. Her age, while discrepant with her marriage record age, again suggested a year of birth in the early 1750s. *Neophania* is a Latin name, perhaps for Nowa Cerkiew.



1799 funeral record for Katarzyna Jaskinia Wrzatoska at the Catholic Church in Nowa Cerkiew, Poland

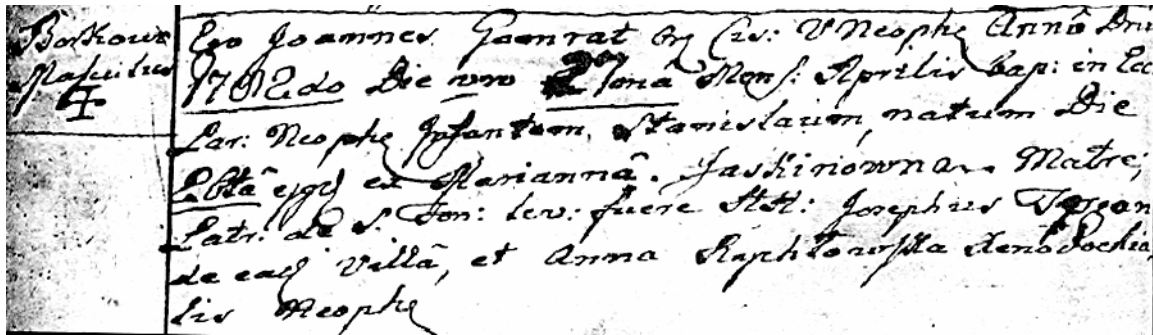
This birth year indicated that she may have been a younger sister of Andrzej, and a great-great-aunt of our Jan Jaskinia.

## MARIANNA JASKINIA AND JAN GRABSKI

Three records, for a baptism, a funeral, and a marriage, were found in the records for the Catholic Church in Nowa Cerkiew that appeared to involve the same Marianna Jaskinia, the daughter of Andrzej and Zofia, who was born in 1763. See page 143.

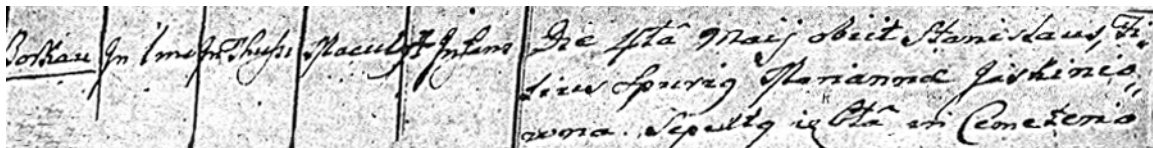
The baptism record documented the birth of her son, Stanisław, on April 21, 1782, with baptism on the 26<sup>th</sup> of the same month (FHL #0529472). Marianna would have been almost 19 years old. No father was named, and Marianna's family name was rendered as *Jaskinowna*. The godfather was Józef (illegible) of the same village (Borkowo), and the godmother was Anna Rajchłowska of Rochia (maybe Ropuchy, a nearby small village). The words after Anna's name could not be translated. The cross signifying death appeared on the record, indicating that the baby died not long after his baptism.

Stanisław died on May 4, 1782, and his funeral occurred on May 6, with burial in the cemetery at Neophania (FHL #0529473). He died of a cough, and was noted to be illegitimate. Marianna's name was again given as *Jaskinowna*, which suggested that



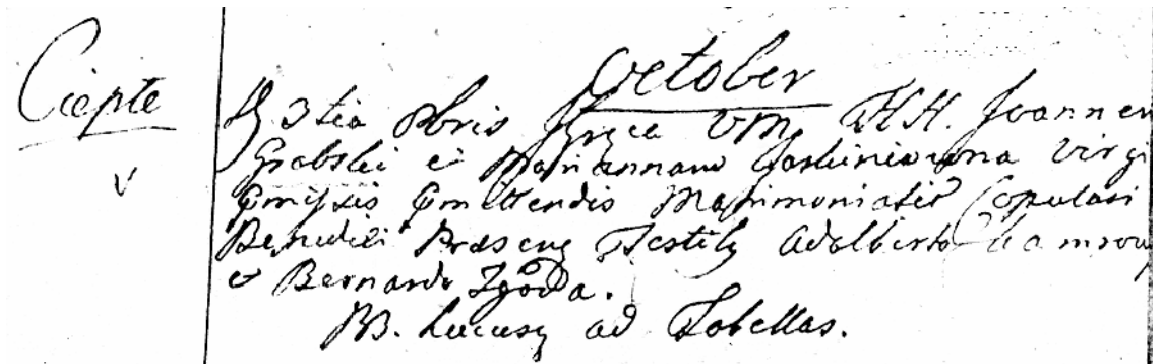
1782 baptism record for Stanisław Jaskinia at the Catholic Church in Nowa Cerkiew, Poland

she was unmarried. While this was probably a scandalous event, it was noted that the baptism records for Nowa Cerkiew and other parishes were replete with illegitimate births.

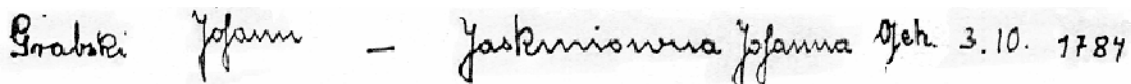


1782 funeral record for Stanisław Jaskinia at the Catholic Church in Nowa Cerkiew, Poland

The third record was Marianna's marriage. Marianna Jaskinia, an unmarried woman, married Jan Grabski in Gniew on October 3, 1784. They were from Cieple, just north of Gniew. Witnesses were Albert (illegible) and Bernard (Bernard) Zgoda. Father Łukasz Tobellas presided (FHL #0558199).



1784 marriage record for Marianna Jaskinia and Jan Grabski from the Catholic Church in Gniew, Poland



Entry from the index of marriages at the Catholic Church in Nowa Cerkiew, Poland

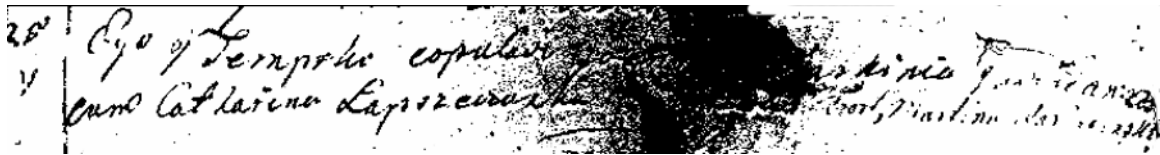
The index of marriages (FHL #1618640), however, gave Marianna's name as Joanna (Jane, Joan). The actual marriage record, however, clearly showed her name as Marianna. The priest compiling the index likely made an error. Note that the date was rendered in the European style, that is, the day, followed by month and year.

No further records concerning Marianna, a great-aunt of our Jan Jaskinia, have been found as yet.

JAN JASKINIA AND KATARZYNA LAPSZKA,  
THE GRANDPARENTS OF OUR JAN JASKINIA

Jan Jaskinia and Katarzyna Lapszka were the grandparents of our Jan Jaskinia. They were married in Sw. Mikołaj Catholic Church in Gniew (FHL #0588199). The information in the wedding record was very sparse, and the date of the marriage and the name of their home village were clipped during the process when the record was filmed. Witnesses were Jakub (illegible) and Marcin (illegible).

The index for marriages in Gniew, however, gave their marriage date as November 25, 1792 (FHL #1618640). Note the European format for recording the date of the marriage, that is, in the order of day, month, and year.



Marriage record for Jan Jaskinia and Katarzyna Lapszka in 1792 in the Catholic Church in Gniew, Poland

Jaskinia Johann - Lapszka Katarzyna 25.11.1792

Entry from the marriage index for Jan Jaskinia and Katarzyna Lapszka  
from the Catholic Church in Gniew, Poland

Jan almost certainly was the son of Andrzej and Zofia Jaskinia. As noted above, Jan was born on May 12, 1766. He would have been 26 years old at his wedding. His occupation was given as a laborer in 1798 and 1800. See baptism record for his sons, Józef and Maciej, below. In all of the records here, our Jan's grandfather used the *Jaskinia* form of the family name.

A likely relative of Katarzyna, Anna Lapszka, appeared in 1834 as the godmother for one of Jan and Katarzyna's grandchildren (see page 159).

Gniew is a small city about seven miles east of Borkowo. It is located on the confluence of the Wisła and Wierzyca Rivers. It existed as early as the 13<sup>th</sup> Century, when its castle was built by the Teutonic Knights. The castle was rebuilt in the 17<sup>th</sup> and 18<sup>th</sup> Centuries, and again after 1922. It has been an important regional center for several centuries, and

its church dated to 1204. In 1868, its population was 3,343, of whom 1,724 were Catholics and 2,204 were Protestants. There were 555 buildings and 235 homes, covering an area over 8,000 acres (Sulmierski *et al*, 1880 to 1904).

Katarzyna's family name apparently is very rare. In the marriage record, her family name was given as *Lapszczonka*, but in the index for the marriage records, it was given as *Laprzeczonka*. The suffix *-onka* was used to denote the maiden name of a female. Removing it left her family name, probably, as *Lapszka*, since the variant *Laprzka* was not plausible. *Lapszka* is derived from the stem *Laps-*, meaning "forfeiture of property, loss of something." For more details see page 260.

Jan and Katarzyna had, at least, six children, Jan, Marianna, Anna, Józef, Maciej, and a second Marianna. They appeared to have had two other children, Barbara and Jakub, after Maciej. It was also likely that they had another son, Franciszek. The linkage of these latter three children to Jan and Katarzyna, however, has not been yet verified.

This family tree gives years of birth and death, places of birth, and dates of marriage. All places of birth are in Poland. A ? indicates unverified information. It assumes that Barbara, Jakub, and Franciszek were children of Jan Jaskinia and Katarzyna Lapszka. The symbol > means *greater than*, while the symbol < means *less than*. Married names are given in parentheses.



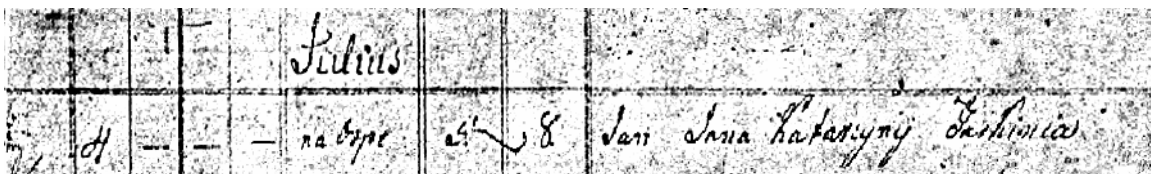
Contemporary photograph of Gniew (© [www.ga.com.pl/gniew.htm](http://www.ga.com.pl/gniew.htm))



Jan and Katarzyna had the six children, shown in the diagram, and likely the latter three. The latter three are discussed in Part IV, *Jan's Aunts, Uncles, and Cousins in Poland, 1800 to 1890*.

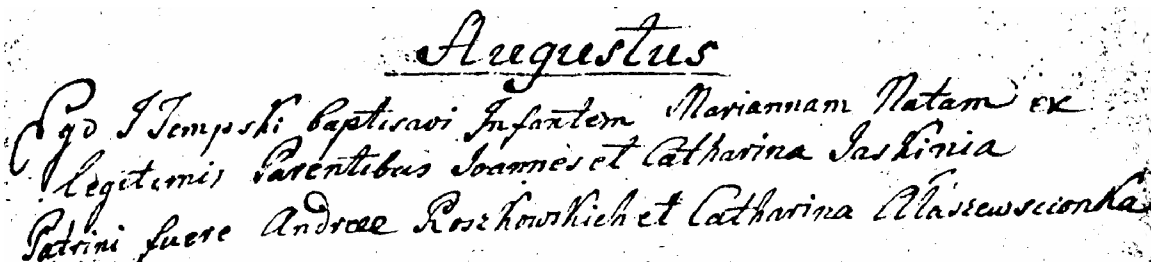
Their first six children were:

- (1) The first child was Jan, who was probably born in 1793. He was known only from his funeral record. His baptism record was not found, and may have occurred in another parish. Jan died in Brody, according to the funeral record, at the age of four years on July 5, 1796, and was buried three days later. He died during an epidemic of smallpox (FHL #1618640). In light of the verified date of his parents' marriage in late 1792, he could not have been that age. He more than likely about three years old.



Jan Jaskinia funeral record in 1796 from the Catholic Church in Gniew, Poland

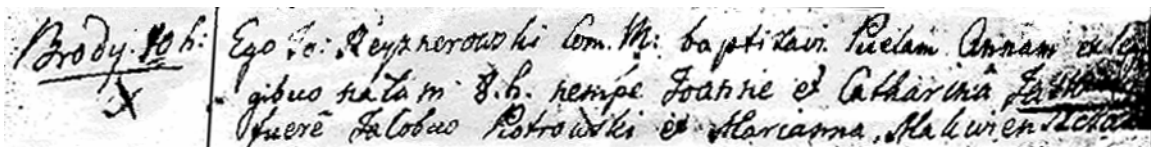
- (2) Their second child was Marianna, who was born on August 3, 1794, in Cieple. It is a small village located just northeast of Gniew. Her godparents were Andrzej Roszkowski and Katarzyna Alaszewszionka (FHL #0558198). *Alaszewszionka* was a form of *Alaszewska* used to refer to a female.



Baptism record for Marianna Jaskinia in 1794 in the Catholic Church in Gniew, Poland

Since another Marianna was born to Jan and Katarzyna in 1800, as the twin of Maciej, this first Marianna must have died before 1800. Her funeral record, however, could not be located in the Gniew church records.

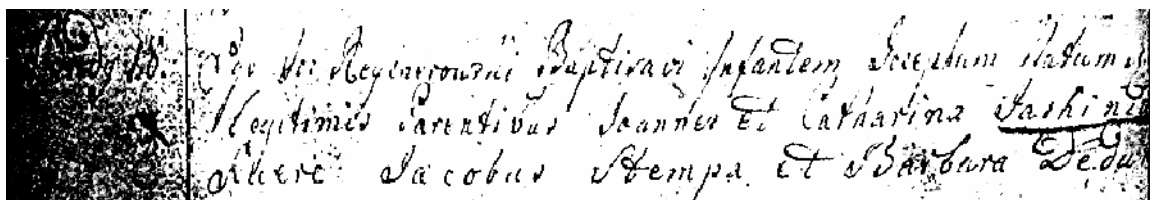
- (3) A second daughter, Anna, was born on July 10, 1796, in Brody (FHL #0558198). Her godparents were Jakub Piotrowski and Marianna Makwienszczka (Makwienska).



Baptism record for Anna Jaskinia in 1796 in the Catholic Church in Gniew, Poland

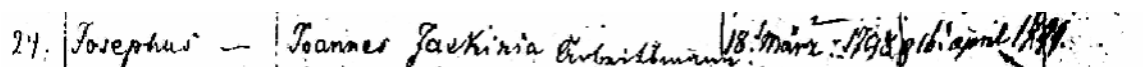
This Anna was probably the same Anna Jaskinia who have married Jan Kleyna in about 1818, and raised a family in Szprudowo. She died after 1851. See page 161.

- (4) A second son, Józef, was born in Brody on March 18, 1798. His godparents were Jakub Stempa and Barbara Dedu(illegible) (FHL #0558198).



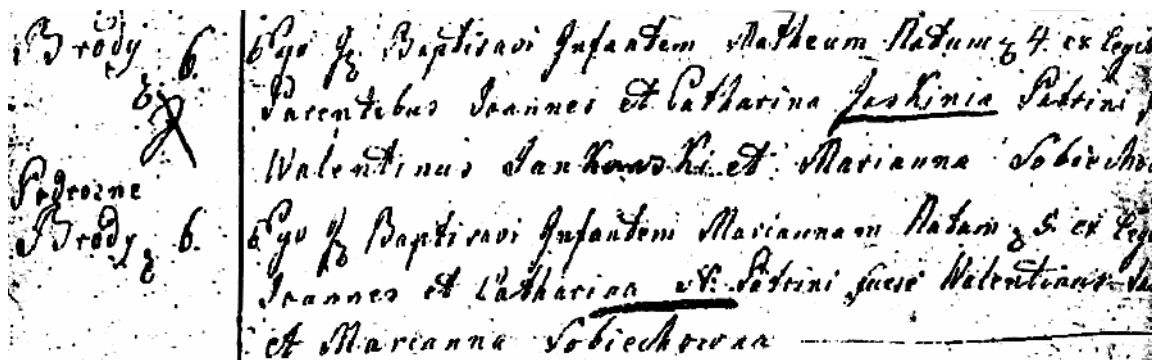
Baptism record for Józef Jaskinia in 1798 in the Catholic Church in Gniew, Poland

Józef, unfortunately, died during an epidemic of *petechia*. He was buried on April 16, 1799 (FHL #1618640). *Dorland's Illustrated Medical Dictionary* (2000) defined *petechia* as a disease characterized by pinpoint, non-raised, perfectly round, purplish red spots caused by intradermal or sub mucous hemorrhage. The record, from an index of baptisms, showed his birth and funeral dates. It showed his given name, his father's given and family names, his father's occupation (laborer), dates of birth and death.



Index record (bottom row) for Józef's baptism in 1798 and funeral in 1799 from the Catholic Church in Gniew, Poland

- (5) The fifth was Maciej. He was born in Brody on March 4, 1800, and baptized on the 6<sup>th</sup>. His godparents were Walenty Jankowski and Marianna Sobiechowna. Maciej married Marianna Lorkowska, and fathered our Jan Jaskinia, who is the subject of this family history. Maciej died in 1856. See pages 29 to 30. *Sobiechowna* was the form of the family name *Sobiech* or *Sobiechowska* used to refer to a young female.



1800 baptism records for Maciej and Marianna Jaskinia from the Catholic Church in Gniew, Poland



- (6) Marianne was the twin with Maciej. She was born on March 5, the day after Maciej's birth, and was baptized on the 6<sup>th</sup>, the same day as Maciej. She had the same godparents (FHL #0558198).

Marianna married Marcin Loboda probably in the 1820s, and raised a family in Brody and elsewhere. See pages 158 to 161. She died in 1856, about five months after Maciej's death.

The index of baptisms for the church in Gniew continued until 1900. Apparently, Franciszek, Barbara, Jakub, and any other children were born elsewhere. Part IV reviews what is known about them.

Katarzyna Lapszka Jaskinia may have died in 1842 in Lignowy. If so, her husband, Jan, preceded her in death. See Part IV, pages 176 to 177.

The given name of *Jan* appeared in the Jaskinia family for the first time when Andrzej and Zofia gave it to this Jan in 1766. Thereafter, it became a popular name in the family, with every generation having, at least, one Jan. This sudden popularity of the name in the family suggested that this Jan, our Jan's grandfather, was well-thought-of by his children and their descendents. See pages 184 to 185.



## **PART IV**

# **JAN'S AUNTS, UNCLES, AND COUSINS IN POLAND**

**1800 to 1890**

## SUMMARY

It was clear from marriage and baptism records that the first four of the following five families, not only were closely related, but were also closely knit and living near each other. It appeared that Marianna Jaskinia Loboda, Anna Jaskinia Kleyna, Barbara Jaskinia Bieda, and Jakub Jaskinia were siblings, and most likely children of Jan Jaskinia and Katarzyna Lapszka.

They lived in villages just north of Gniew, including Brody, Gronowo, Lignowy, and Szprudowo. They also changed villages of residence periodically, and some villages where they lived have not yet been identified.

There was also a reference to a Franciszek Jaskinia, who may be a brother to Marianna, Anna, Barbara, and Jakub, but little was known about Franciszek. These five relatives were likely our Jan's aunts and uncles.

The occupations of these aunts and uncles were humble and working class. All likely had large families, but not all of their children have been identified. It was evident, however, that the mortality rate for their children was staggering, with more than 50% dying before adulthood.

A fifth family was that of another Jan Jaskinia, being our Jan's first cousin by his likely uncle, Jakub. This Jan married Barbara Komrowska in 1873 in Nowa Cerkiew. Jan and Barbara had a large family, and settled in the nearby village of Morzeszczyn. It is located between Nowa Cerkiew and Gniew.

Some of this Jan's sons probably lived into the 20<sup>th</sup> Century. If so, then his sons might be the only individuals with the Jaskinia surname to survive into 20<sup>th</sup> Century Poland.

In 1842, Katarzyna Lapszka Jaskinia died in Ciepłe, just north of Gniew. Her funeral record did not list Jan, her husband, as surviving her. Therefore, he must have died before 1842 in a village not yet identified.

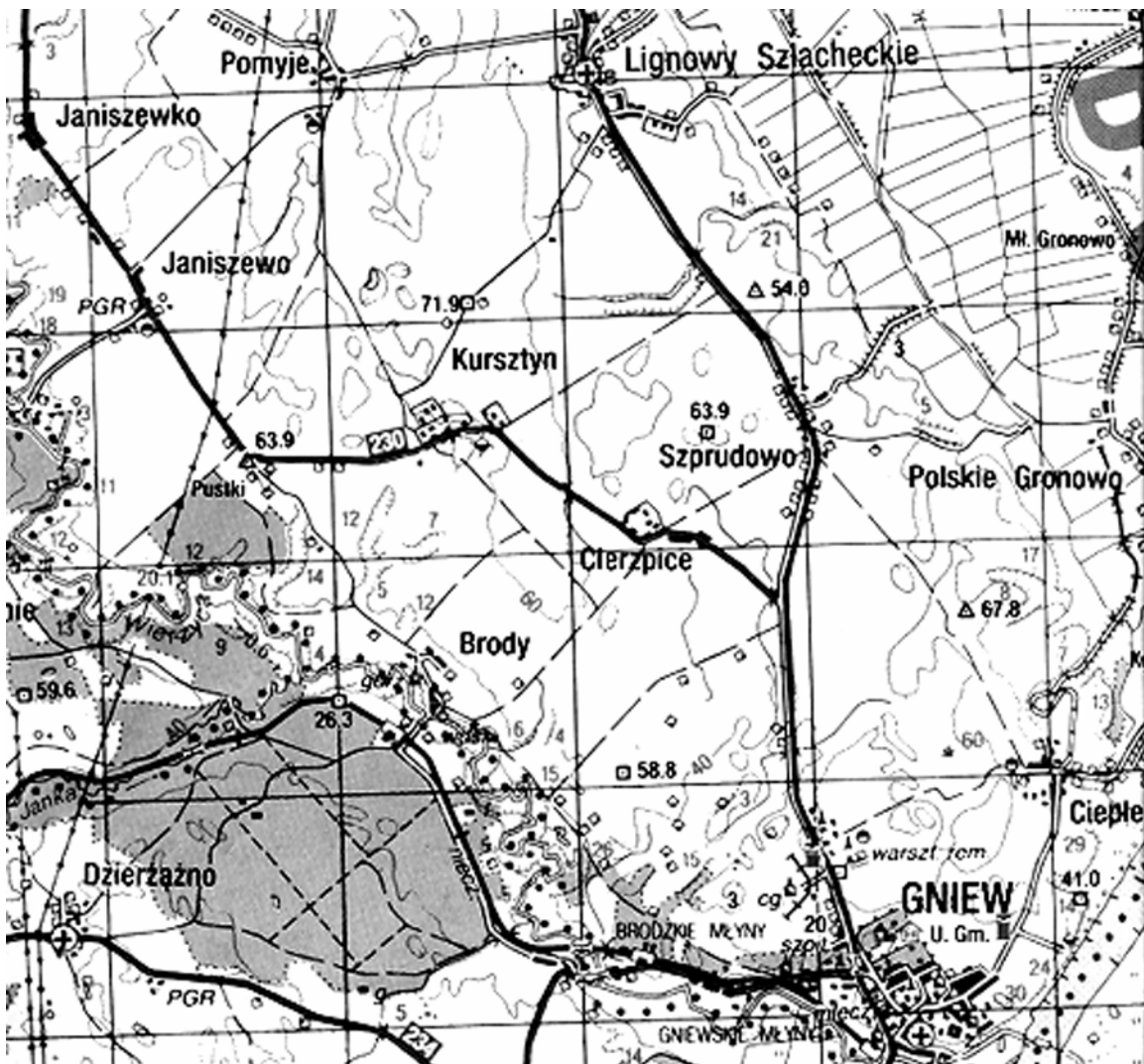
While the Jaskinia name has disappeared from Poland, it was likely that kin via marriage are still living in Poland. These would be individuals with the surnames of Bieda, Błach, Błazek, Floryn, Grabski, Kamrowski, Kleyna, Loboda, Lorkowski, Meler, Montowski, and Olszewski. Not all individuals in contemporary Poland with these surnames would be related to the Jaskinia family in America, but some certainly would be kin via marriage.

## JAN'S AUNTS, UNCLAS, AND COUSINS IN POLAND

1800 to 1890

The records for these relatives of our Jan Jaskinia are fragmented. There are missing marriage, baptism, and funeral records. Since there are large gaps in the order of the known births in these families, there certainly were more children than given here.

These families appeared to have periodically changed villages of residences, and consequently parishes. Not all of the churches they used have been identified, and their records researched. Hence, there were missing records.



Contemporary map of Poland showing the locations of Brody, Ciepłe, Gronowo, Lignowy, and Szprudowo, relative to Gniew (©1994 Państwowe Przedsiębiorstwo Geodezyjno - Kartograficzne)

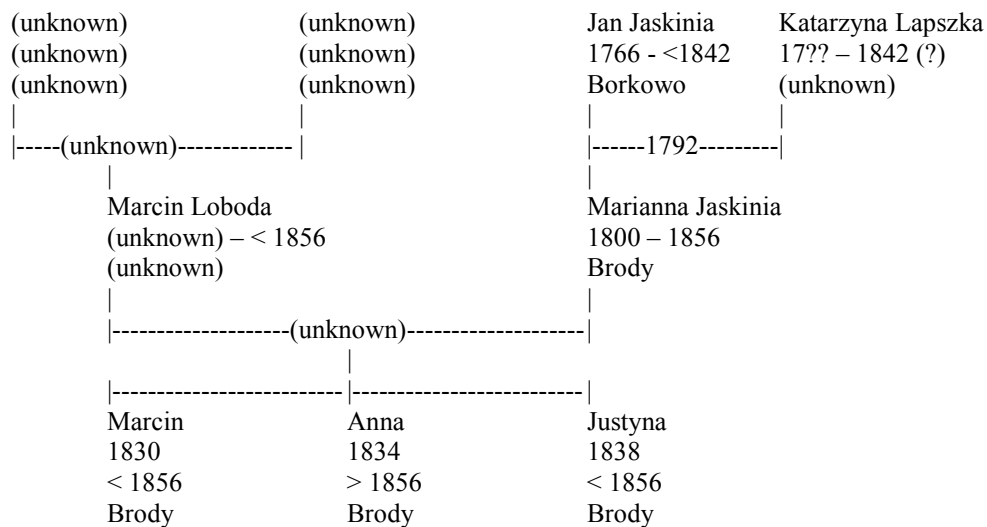
The known villages are shown on the map on the prior page. They are Brody, Ciepłe, Gronowo, Lignowy, and Szprudowo. All lie immediately to the west of the Wisła River, and just north and northwest of Gniew.

MARIANNA JASKINIA LOBODA,  
AN AUNT OF OUR JAN JASKINIA

Marianna Jaskinia, who was born in 1800, was the daughter of Jan Jaskinia and Katarzyna Lapszka. She was the twin sister of Maciej Jaskinia, and, thus, an aunt of our Jan Jaskinia. See page 153.

Marianna married Marcin Loboda probably in the 1820s, but their marriage record has not been found. Marcin was a laborer most of his life, but was a cottager in 1830. A cottager was a rural laborer or someone who lived in a small house or cottage, with probably a garden and a little land for animals.

FAMILY TREE  
MARCIN LOBODA AND MARIANNA JASKINIA,  
OUR JAN JASKINIA’S UNCLE AND AUNT

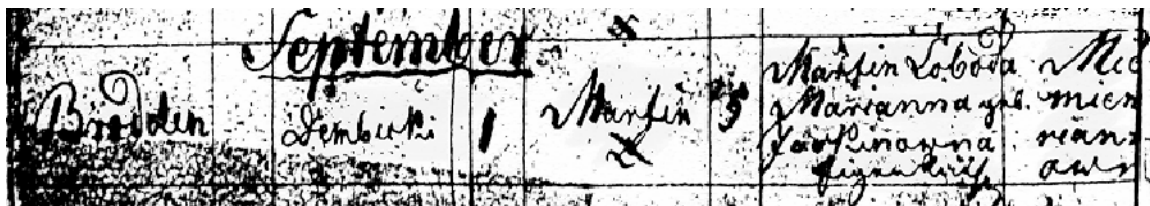


This family tree gives years of birth and death, places of birth, and dates of marriage. All places of birth are in Poland. A ? indicates unverified information. The symbol > means *more than*. The symbol < means *less than*.

Loboda is a Polish name, derived from *lebioda*, meaning pigweed or a weak person (Hoffman, 1997). The more common form of the surname is *Łoboda*.

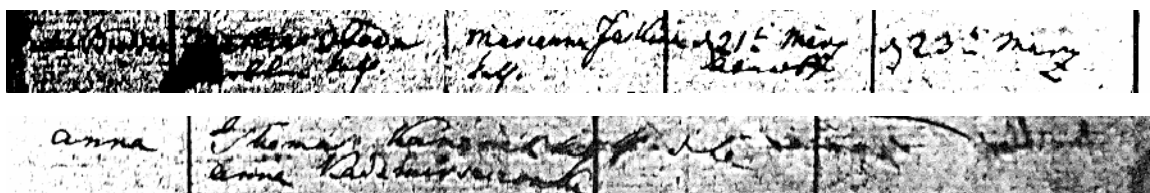
Marianna and Marcin had three known children. They likely had several more. All of the baptism records for their three known children were found in the Catholic Church in Gniew.

- (1) Marcin Loboda was born in Brody on September 1, 1830, and baptized in the church in Gniew on September 5. The names of his godparents could not be read from the record, because the original filming of the record cropped its margin. The priest was Father Dembicki (FHL #0558198).



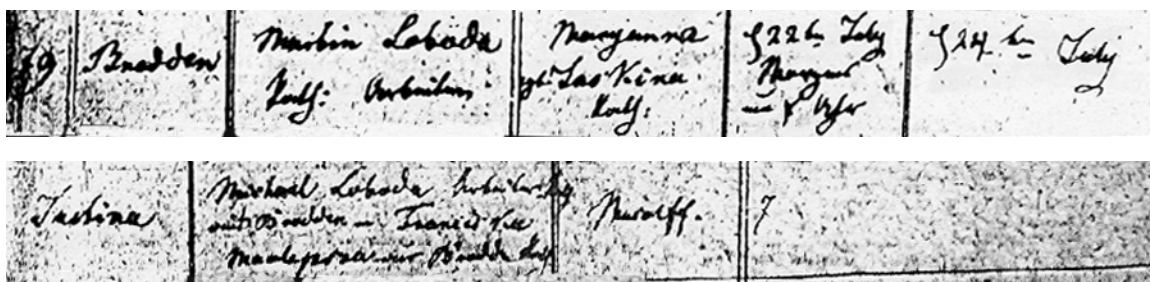
Baptism record for Marcin Loboda in 1830 from the Catholic Church in Gniew, Poland

- (2) Anna Loboda was born in the evening of March 21, 1834, in the German part of Brody, and was baptized in Gniew on March 23. Her godparents (FHL #1618639) were Tomasz Kamrowski and Anna Lapszeczonka (a female variant of *Lapszka*).



1834 baptism for Anna Loboda from the Catholic Church in Gniew, Poland

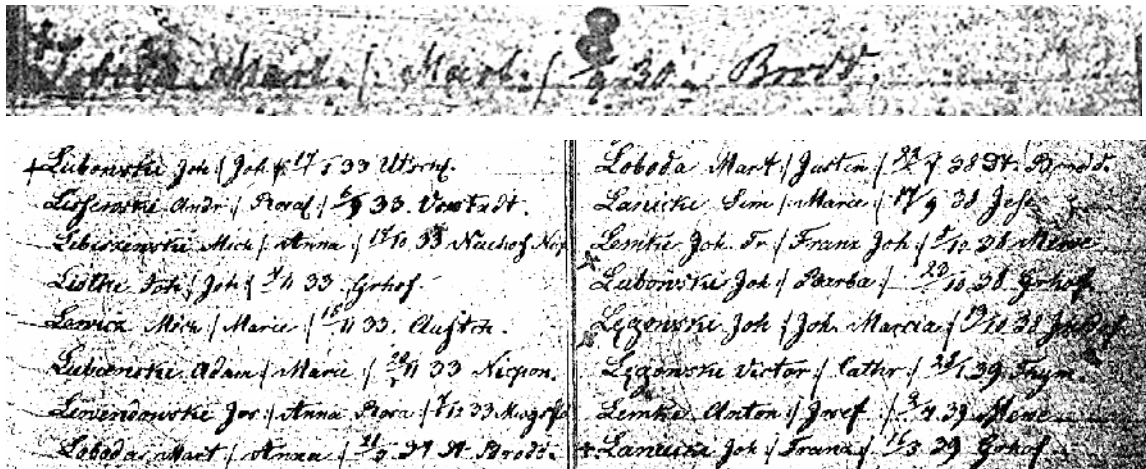
- (3) Justyna Loboda was born in the German part of Brody on July 22, 1838, at about 7:00 AM, and baptized two days later. Her godfather was Michał Loboda, a laborer from Brody. His godmother was Franciszka Ma?lepoza, also from Brody. The priest was Father Milachowski (FHL #1618639).



1838 baptism for Justyna Loboda from the Catholic Church in Gniew, Poland

Marianna and Marcin were living in Brody in 1831, because Marianna appeared as the godmother for Jan Bieda, a son of Barbara Jaskinia and Jakub Bieda. Marianna was probably Barbara's sister. See page 151.

Also, given here are excerpts from the index of baptisms for the church in Gniew, showing the baptisms of these three children. They give the father's surname and given name, followed by the given name of the child, date of the baptism, and place of birth.

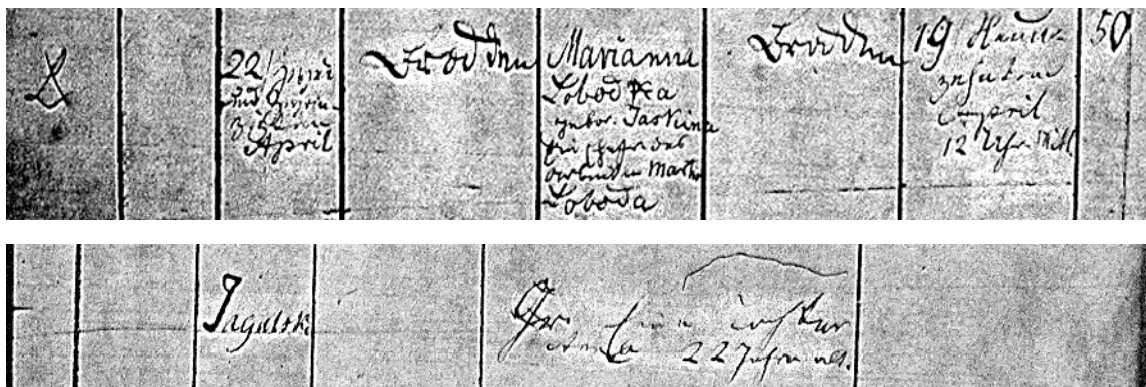


Excerpts from the index of baptisms that occurred in the Catholic Church in Gnień, Poland, showing baptisms of Marcin (top), Anna (bottom, left), and Justyna Loboda (2<sup>nd</sup> column, top, right)

Marianna, “wife of the laborer Marcin Loboda,” died on April 19, 1856, at noon in Brody. The cause of death was not given. She was buried there three days later on the 22<sup>nd</sup> in Brody. Marianna was only survived by her 22-year-old daughter, Anna. Anna’s birth record was given on the prior page. Marianna’s husband, Marcin, must have died before 1856. The significance of the symbol at the leftmost margin of the record could not be identified (FHL #0528631).

It is noteworthy that Marianna died less than four months after the death in Dzierżąno of her twin brother, Maciej, the father of our Jan Jaskinia. See pages 20 to 30.

The funeral record gave her age as 50, but that was incorrect. Since she was born on March 5, 1800, she was actually 56 years old when she died. See page 153 for Marianna’s baptism record. This six-year error in Marianna’s age was another example of how inaccurate 19<sup>th</sup> Century Poles were in reporting their ages.



1856 funeral record for Marianna Jaskinia Loboda from the Catholic Church in Gnień, Poland

Since Marianna was survived by only the one daughter, Anna, her other children must have already died. That meant that her son and daughter, Marcin and Justyna, and any





119 buildings, including a church and school. Its population was 716 individuals, 560 being Catholics. The rest were Protestants (Sulimierski, 1880 to 1904).

Anna and Jan initially lived in Szprudowo, and later moved to Lignowy.

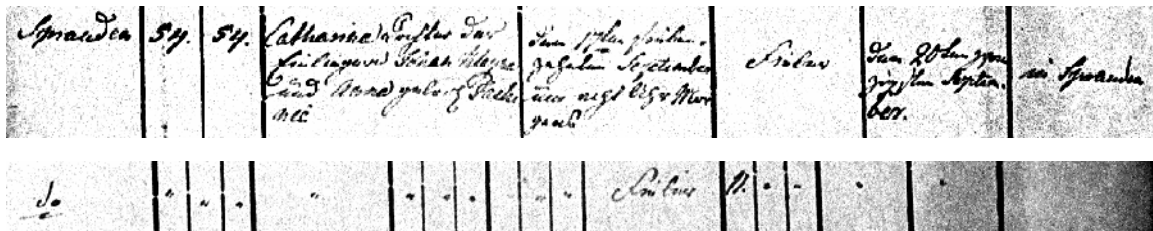
Szprudowo (*Sprausen* in German) is a small village located about 2.5 miles northeast of Brody in lowlands not far from the Wisła River. It existed as early as 1283. In 1885, its population was 353 individuals, of which 289 were Catholics and 64 were Protestants. It was an agricultural community, with 2,284 acres of farm land and 132 acres of meadow (Sulimierski, 1880 to 1904).

Anna and Jan had five identified, three unidentified, and maybe other unknown children.

In these records, Anna and Jan were referenced as “working people.” Jan’s occupational was also given as a “free agricultural worker.”

This family tree gives years of birth and death, places of birth, and dates of marriage. All places of birth are in Poland. The ? indicates unverified information. The symbol > means *more than*. The symbol < means *less than*.

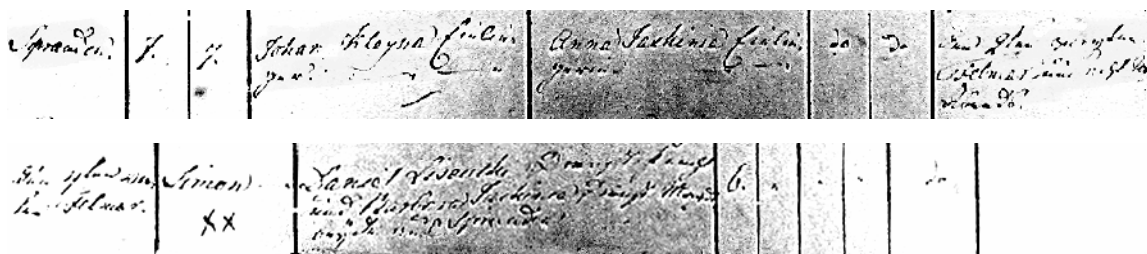
- (1) Katarzyna Kleyna’s baptism record has not been found, but she died in Szprudowo at eight o’clock in the morning on September 17, 1829, of fever. Her age at death was given as 11 years. She was buried on the 20<sup>th</sup> (FHL #0493388). The priest was Father Binerowski. Given her reported age at death, she would have been born about 1818.



1829 funeral record for Katarzyna Kleyna from the Catholic Church in Lignowy, Poland

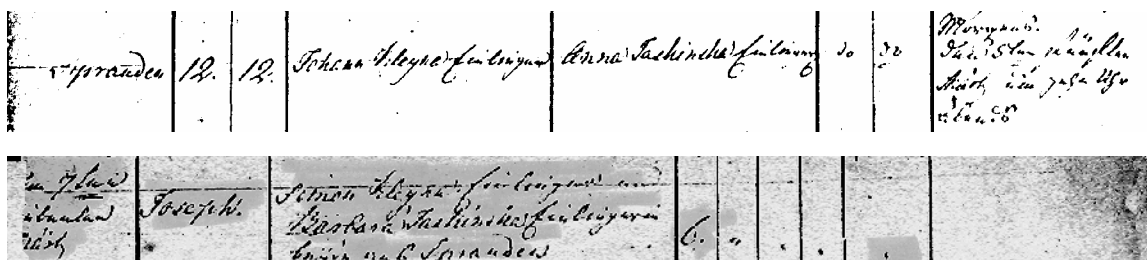
- (2), (3), and (4) The names of the next three children were unknown. They were known to exist only from Paweł’s 1843 funeral record (page 165). They must have been born, and baptized, in another parish, as had Anna and Jakub’s first child, Katarzyna.
- (5) Szymon Kleyna was born on February 2, 1827, at 11 o’clock in the evening in Szprudowo. He was baptized on the 4<sup>th</sup>, and his godparents were Daniel (Daniel) Lisewski, a manservant, and Barbara Jaskinia, his aunt who was a maid servant. Both were living in Szprudowo (FHL #0162363).

Szymon, however, died soon after birth. Note the two Xs under his name on the second portion of the record.



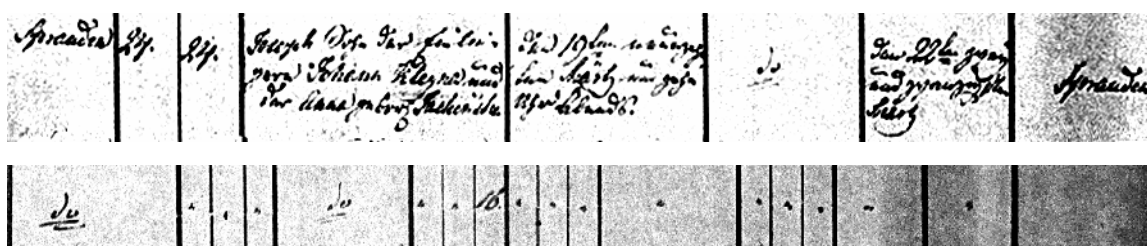
1827 baptism record for Szymon Kleyna from the Catholic Church in Lignowy, Poland

(6) Józef Kleyna was another son. He was born in Szprudowo on March 5, 1830, at ten o'clock in the evening, and baptized two days later. His godparents were Szymon Kleyna, a free agricultural worker and Barbara Jaskinia, his aunt and the wife of a free agricultural worker. Both godparents were from Szprudowo. The priest was Father Prechiewicz (FHL #0162363).



1830 baptism record for Józef Kleyna from the Catholic Church in Lignowy, Poland

Józef died on March 19 of fever at ten o'clock in the evening, just two weeks after his birth. He was buried in Szprudowo on March 22 (FHL #0493388).



1830 funeral record for Józef Kleyna from the Catholic Church in Lignowy, Poland

(7) The seventh child was Anna. She was born at three o'clock in the afternoon on August 6, 1831, in Szprudowo, and was baptized the next day. Her godparents were Jakub Bieda and Katarzyna Klein, both of Szprudowo. Jakub was Anna's uncle, being the husband of Anna's mother's sister. See page 165. The priest was Father Manowski (FHL #0162363). Katarzyna Klein may have been this baby's father's sister, which would make Katarzyna the baby's aunt.

Wohlfort des Vaters, (bei unvollständigen Namen, die Mutter.) Uebertrag	Zahl der Gebor- nen.		Name und Stand des Vaters.	Name (und Stand) der Mutter.	Confession des Vaters. Mutter.		Tag und Stan- de der Geburt. (Mit Ziffern und Buch- staben.)
	nen.	ten.			des Vaters.	der Mutter.	
Szprudow	30.	30.	Johann Klein Einling	Anna Jaskinia Einling	lat.	lat.	1831-1831 August am 3. Lignow.

Tag der Taufe. (Mit Ziffern und Buchstaben.)	Taufname des Kindes.	Name, Stand und Wohnort der Taufzeugen.	Zahl der Söhne.		Zahl der Töchter.		Name des Pfarres, wobei die Tafel vollstän- dig ist	Bemerkungen.
			geb.	gest.	geb.	gest.		
1831-1831 August.	Anna.	Jacob Bieda Catharina Klein Wohnort Szprudow	-	-	1.	-	Ulanowicz Cmenda	

1831 baptism record for Anna Kleyna from the Catholic Church in Lignowy, Poland

(8) Their next known child was Paweł Kleyna. He was born on May 11, 1838, at noon in Szprudowo, and baptized on the 13<sup>th</sup>. His godparents were Jakub Jaskinia and Katarzyna Klein (FHL #0162363). Jakub was Paweł's uncle. See page 171.

Szprudow	26	26.	Johann Bieda Broschmann	Anna Jaskinia Wohnort Szprudow	11. 1838	13. 1838	Ulanowicz Cmenda	
Pawel.			Jacob Jaskinia Wohnort Szprudow	Katharina Klein Wohnort Szprudow	1.		id.	

1838 baptism record for Paweł Kleyna from the Catholic Church in Lignowy, Poland

Szprudow	16.	"	Pavel K. del. Bieda Johanna Klein Wohnort Szprudow	Jakub Jaskinia Katharina Klein Wohnort Szprudow	11. 1838	13. 1838	Ulanowicz Cmenda	
Joh. Bieda und K. Jaskinia in Szprudow.			Maryanna	5. 3.	11. 1838	13. 1838		

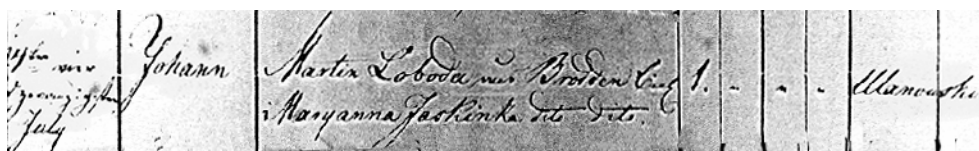
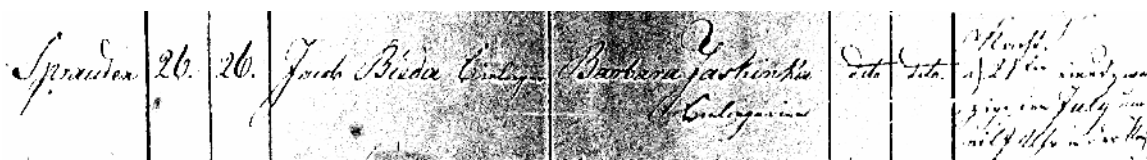
1843 funeral record for Paweł Kleyna from the Catholic Church in Lignowy, Poland

Paweł, unfortunately, lived only for five years. He died in Szprudowo at six o'clock in the morning on July 11, 1843, of the measles, and was buried there three days later.

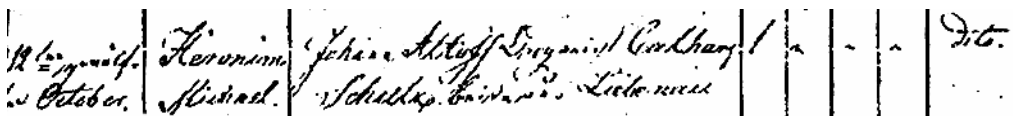
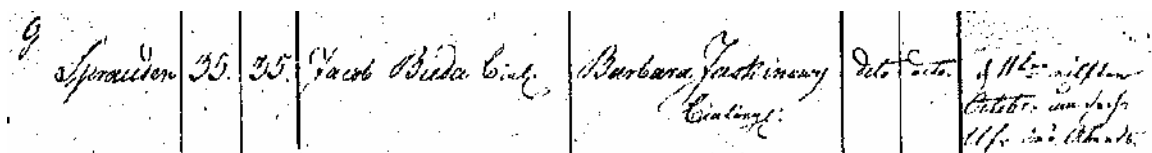




godparents were Jan Altoff, an organist, and Katarzyna Schulze, both of Lignowy. The priest was Father Binerowski (FHL #0162363).

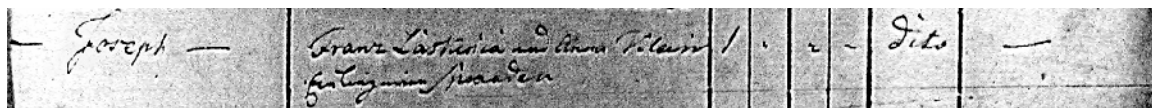
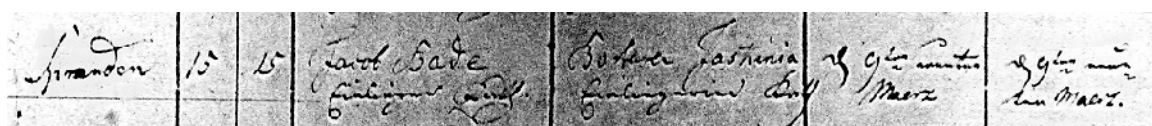


1831 baptism record for Jan Bieda from the Catholic Church in Lignowy, Poland



1832 baptism record for Hieronim Bieda from the Catholic Church in Lignowy, Poland

(3) Józef Bieda was born in Szprudowo on March 9, 1834, and was baptized the same day in Lignowy. His godparents were Anna Klein and Franciszek Jaskinia of Szprudowo. Both were “free agricultural workers.” The priest was Father Melakowski (FHL #0162363).



1834 baptism record for Józef Bieda from the Catholic Church in Lignowy, Poland

Józef’s godmother was likely his aunt, Anna Jaskinia Kleyna (*Klein* being an alternate spelling of *Kleyna*). Anna was Józef’s mother’s married sister. Franciszek was probably a brother of Barbara, and thus Józef’s uncle. Franciszek may be a brother who was born in the gap between Maciej’s birth in 1800 and Barbara’s birth in 1810. See page 151.

Tragedy befell Barbara and Jakub in 1835. Jan died in Szprudowo on May 20 during an epidemic of typhus (spotted fever), and was buried three days later on the 23<sup>rd</sup>. The next day, the 24<sup>th</sup>, Józef, their one-year old son, died also of typhus. He was just one year old. Józef was buried three days later on May 27. The priest was Father Binerowski (FHL #0493388).

In one week, Barbara and Jakub lost two sons. See page 28 for a description of typhus.



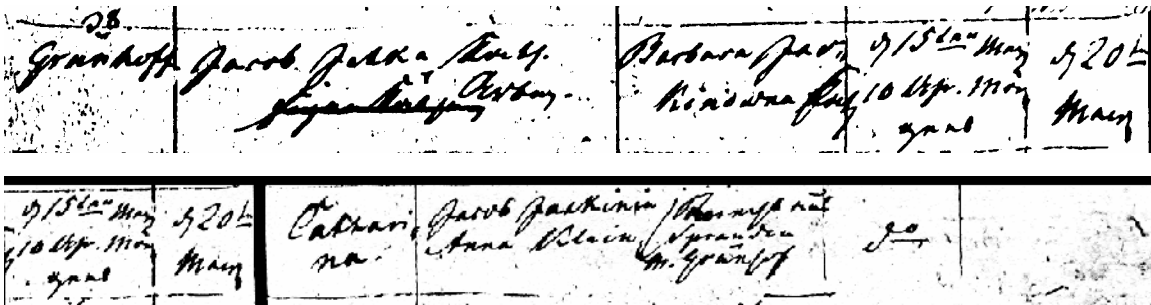
1835 funeral records for Jan (#9, top row) and Józef (#10, bottom row) Bieda from the Catholic Church in Lignowy, Poland

(4) Katarzyna Bieda was born at 10 o'clock in the morning on March 15, 1836, in Gronowo, and was baptized on the March 20 in Gniew. Her godfather was Jakub Jaskinia, her mother's brother, who was then a farmhand from Szprudowo. Her godmother was Anna Klein (Anna Jaskinia Kleyna) from Gronowo, who was her mother's married sister (FHL #1618639).

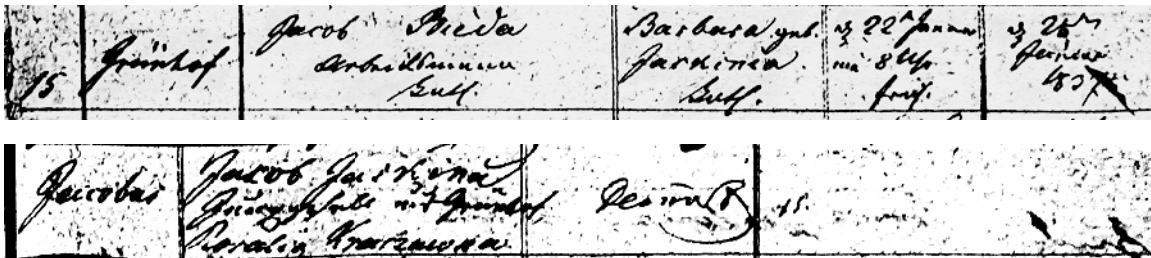
Apparently the family moved to Gronowo from Szprudowo after Józef's birth in 1834. By 1846, they had moved to Brody.

(5) Jakub Bieda was next. He was born on January 22, 1838, at 8:00 AM in Gronowo, and was baptized in Gniew on the 26<sup>th</sup>. His godparents were Jakub Jaskinia, his uncle, and Rozalia Kraczowna (young female form of *Kraczyka*). Jakub Jaskinia was then a bachelor in Gronowo (FHL #1618639). He would not marry until 1839.



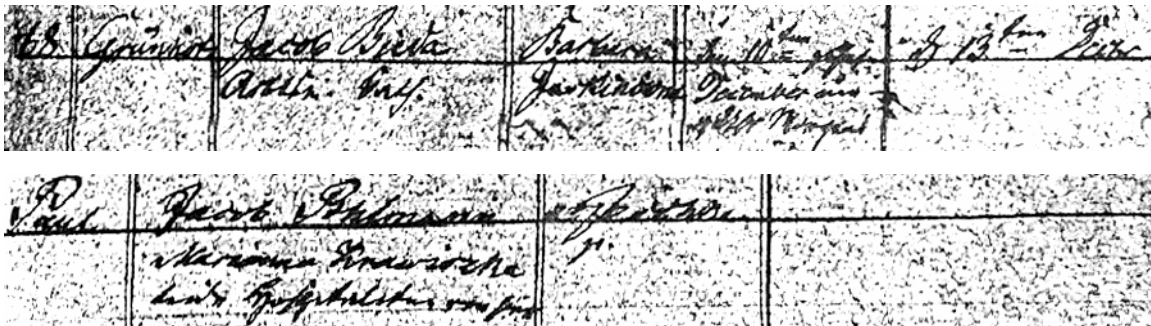


1836 baptism record for Katarzyna Bieda from the Catholic Church in Gniew, Poland



1838 baptism record for Jakob Bieda from the Catholic Church in Gniew, Poland

- (5) Paweł Bieda, their fourth son, was born in Gronowo on December 10, 1840, at 4:00 in the morning, and was baptized three days later in Gniew. His godparents were Jakob Pohlmann and Marianna Krawiczka. Both godparents were *hospitaliters* from Gniew (FHL #1618639). Hospitaliters were members of a religious order that cared for hospital patients.



1840 baptism record for Paweł Bieda from the Catholic Church in Gniew, Poland

- (6) Marcin Bieda was born in Brody. He was baptized in Gniew on November 5, 1846. His birth was known only from the Gniew Church's index of baptisms. It gave the father's name first, then the baby's given name, date of baptism, and village of birth (FHL #1618639).

Note that the Bieda family was living in Brody in 1846, which was about four miles west-southwest of Gronowo. It appeared that the family lived in three different villages, all near each other, over a 12-year period.

A handwritten entry from a baptismal index, written in cursive. The text reads: "Bieda Jacob | Martin | 11 46 | Szprudowa". The entry is written in black ink on a light-colored, slightly textured paper.

Excerpt for Marcin Bieda in 1846 from the index of baptisms for the Catholic Church in Gniew, Poland

Gronowo (Grünhof in German) in the late 19<sup>th</sup> Century was divided, like Brody, into two distinct communities, one known as Polnisch Grünhof (Polskie Gronowo) and the other as German Grünhof. Polskie Gronowo was located about 1.5 miles directly east of Szprudowo, almost on the Wisła River. German Grünhof apparently was located slightly south of Polskie Gronowo. Contemporary maps show only Polskie Gronowo. An alternate spelling is *Grunowo*.

In the late 19<sup>th</sup> Century, Gronowo was a peasant village, protected by dams and dikes from flooding from the river. The Polish part comprised about 585 acres, while the German portion had about 782 acres. The Polish portion had 31 residences and 48 buildings. It was populated by 208 Catholics and 75 Protestants. The German section had 18 residences and 37 buildings, and was populated with 139 Catholics and 46 Protestants. The nearest school and post office were in Gniew, about three miles to the southeast (Sulimierski, 1884 to 1904). Note that the Polish community had less land than the German community, but more people. This disparity illustrates the Poles' economic disadvantage that was characteristic of German rule in Poland throughout the centuries.

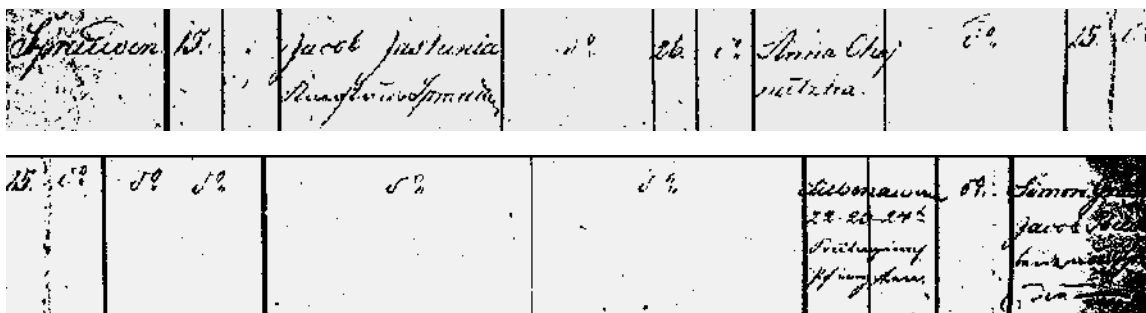
#### JAKUB JASKINIA, A LIKELY UNCLE OF OUR JAN JASKINIA

Jakub was probably another son of Jan and Katarzyna Lapszka, and a brother of their children described above. Jakub would then be an uncle of our Jan Jaskinia, and a brother of Marianna Jaskinia Loboda, Anna Jaskinia Kleyna, and Barbara Jaskinia Bieda.

Jakub Jaskinia married Anna Chojnacka in Lignowy on November 10, 1839. Jakub was from Szprudowo, and was 26 years old. He was a farmhand. In 1838, he lived in Gronowo when he stood godfather for Jakub Bieda, his sister's baby (see page 168). Anna was 25 years old. Both were of legal age to marry, and banns were duly announced on three Sundays after Pentecost. Witnesses were Szymon Grodek and Jakub Bieda. The priest was Father Pomieczynski (FHL #0500388). The latter witness would likely be Jakub's brother-in-law, who was married to Barbara Jaskinia.

*Chojnacka* is a common Polish family name, and was derived from the Polish words *choja* and *choina*, meaning fir and spruce (Hoffman, 1997).

Jakub and Anna's ages at their wedding suggested years of birth of about 1813, and about 1814 respectively. They initially lived in Szprudowo, but moved to Lignowy between 1843 and 1846.



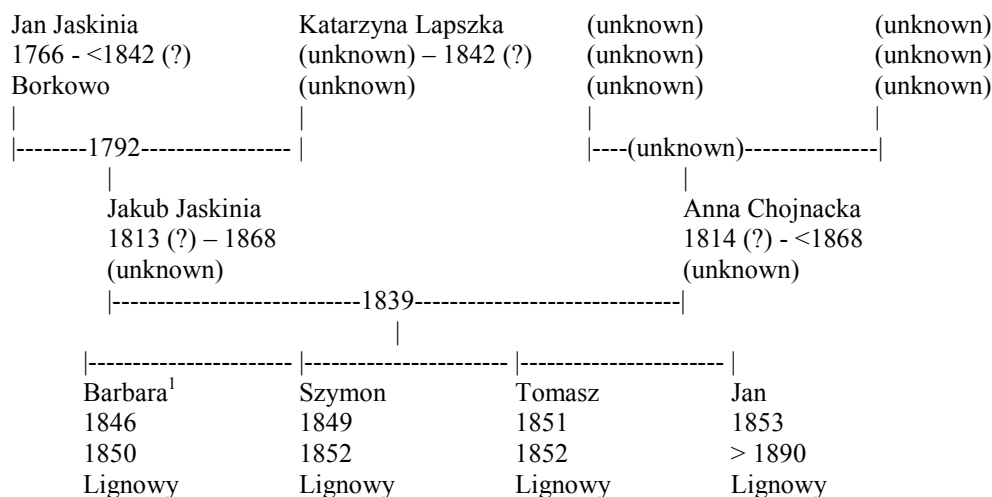
1839 marriage record for Jakub Jaskinia and Anna Chojnacka from the Catholic Church in Lignowy, Poland

In most of the various church records, Jakub’s occupation was given as a laborer. The occupations of individuals with whom he associated were also laborer or similar working class jobs.

Jakub and Anna appeared to have been good people, whose life, unfortunately, was filled with tragedy.

This family tree gives years of birth and death, places of birth, and date of marriage. All places of birth are in Poland. The ? indicates unverified information. The > symbol means *greater than*. The symbol < means *less than*.

FAMILY TREE  
 JAKUB JASKINIA AND ANNA CHOJNACKA,  
 OUR JAN JASKINIA’S UNCLE AND AUNT

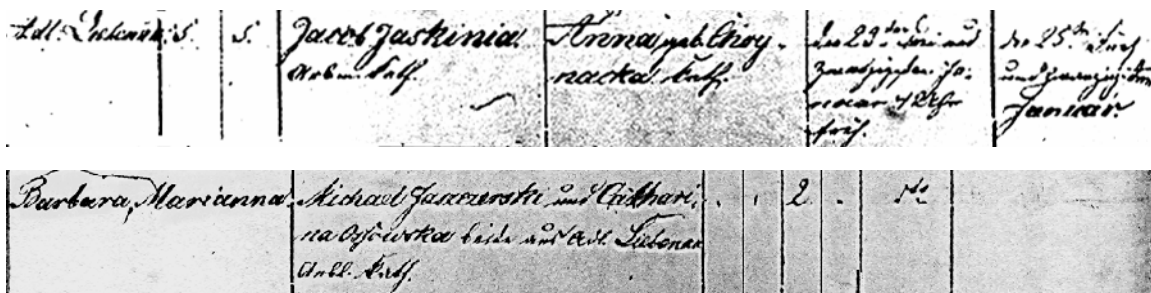


1. There may have been as many as three children born before Barbara.

They had four children, and possibly as many as three more. The seven-year-gap between Jakub and Anna’s marriage in 1839 and Barbara’s birth in 1846 indicated that Barbara was probably not the first born child, but may have been their second, third, or

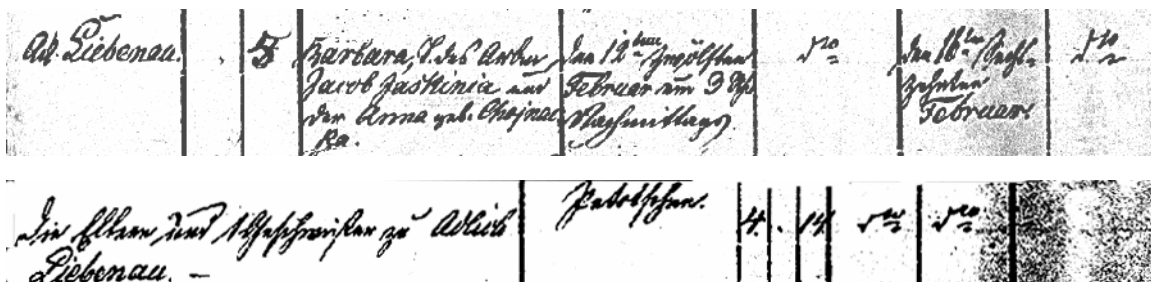
even fourth child. In any event, any such children were born and baptized in another parish, and they died before their mother's (Barbara's) death in 1850.

- (1) Barbara Marianna Jaskinia was born on January 23, 1846, at four o'clock in the morning in Lignowy, and was baptized two days later in Lignowy. Her godparents were Michał Jaszczerski and Katarzyna Ossowska. Both were "working people" from Lignowy. The priest was Father Pomieczynski (FHL #0162363).



1846 baptism record for Barbara Marianna Jaskinia from the Catholic Church in Lignowy, Poland

Barbara did not survive childhood. She died at the age of four years on February 12, 1850, at three o'clock in the afternoon in Lignowy. She was buried there three days later. She was survived by her parents and one sibling (FHL #0493388). That sibling was her brother, Szymon, who was born in 1849.



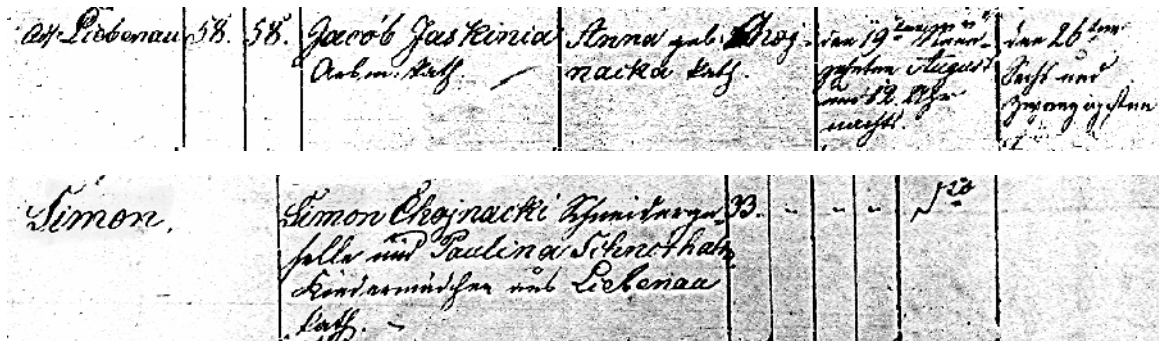
1850 funeral record for Barbara Jaskinia from the Catholic Church in Lignowy, Poland

Barbara's funeral record appeared to state that she died of what may be *pitoce*, a Polish reference to a disease involving phlegm or rheum (Chorzempa, 1991). This outbreak killed, at least, five others at that time in Lignowy.

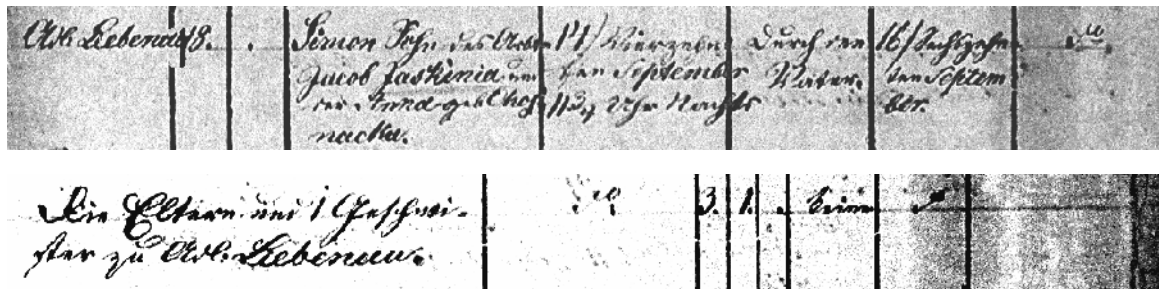
- (2) Szymon Jaskinia was born at midnight on August 19, 1849, in Lignowy. He was baptized on August 26, and his godparents were Szymon Chojnacki, a journeyman tailor and probably his maternal uncle, and Paulina Schnothal(?), a nanny. Both were living in Lignowy (FHL #0162363).

Szymon, like his sister, Barbara, died young. He was three years old, when he died of cholera at 11:45 at night on September 14, 1852, in Lignowy, without receiving any medical assistance. He was buried there two days later. He was survived by his

parents and one sibling, apparently his brother, Szymon. The priest was Father Pomieczynski (FHL #0493388).

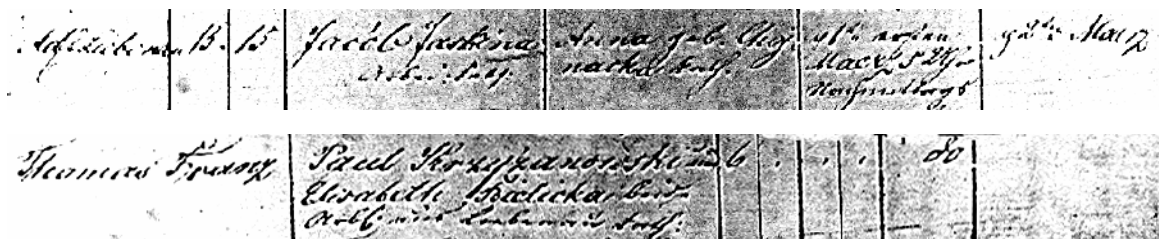


1849 baptism record for Szymon Jaskinia from the Catholic Church in Lignowy, Poland

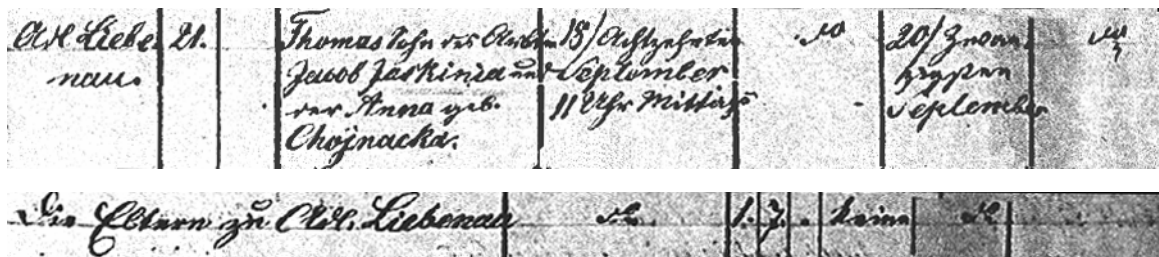


1852 funeral record for Szymon Jaskinia from the Catholic Church in Lignowy, Poland

(3) Tomasz Franciszek was born in Lignowy on March 1, 1851, at five o'clock in the afternoon. He was baptized the next day. His godparents were Paweł Skrzyżanowski and Elżbieta Bielicka. Paweł and Elżbieta were “working people” who were living in Lignowy. The priest was Father Pomieczynski (FHL #0162363).



1851 baptism record for Tomasz Franciszek Jaskinia from the Catholic Church in Lignowy, Poland



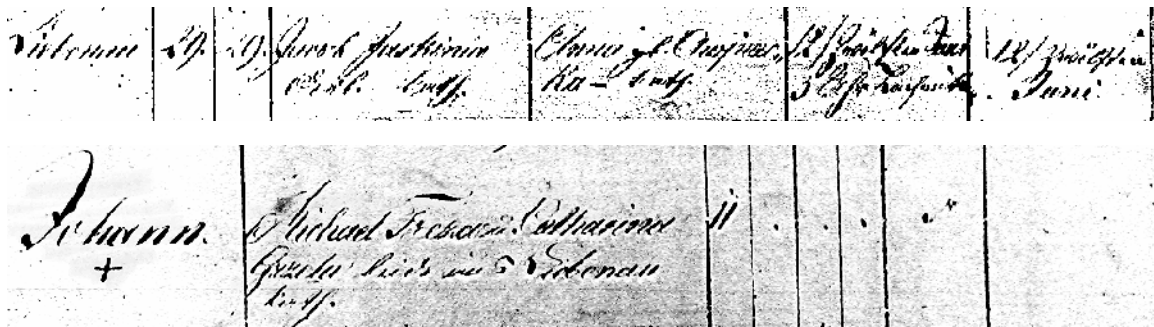
1852 funeral record for Tomasz Jaskinia from the Catholic Church in Lignowy, Poland

Tragedy again revisited Jakub and Anna. Tomasz died in Lignowy before his second birthday. He died on September 18, 1852, at 11 o'clock in the morning of cholera without medical assistance in the same epidemic that killed his brother, Szymon, four days earlier. Tomasz was survived by his parents but no siblings. The priest was again Father Pomieczynski (FHL #0493388).

Cholera is caused by contaminated water or food. It causes severe diarrhea, massive fluid loss, shock, vomiting, and often death (*Dorland's Illustrated Medical Dictionary*, 2000).

- (4) Jan Jaskinia was born in Lignowy on June 12, 1853, at three o'clock in the afternoon, and was baptized the same day. His godparents were Michał F(illegible) and Katarzyna Grzada, both of Lignowy. The priest was Father Pomieczynski (FHL #0162363).

The black cross on a baptism record often indicated that Jan died at or shortly after birth, but his father's, Jakub's, 1868 funeral record indicated that Jan was alive then. The black cross was likely a recording error by Father Pomieczynski. See below.



1853 baptism record for Jan Jaskinia from the Catholic Church in Lignowy, Poland

Jakub died of typhus in Lignowy on October 9, 1868, at four o'clock in the afternoon. He had received no medical care. The report of his death was received from an unnamed brother-in-law. Jakub was buried there on the 11<sup>th</sup>. He was working as a herdsman at his death, and was 56 years old. The priest was Father Katkowski (FHL #0500388). That age suggested a birth year of 1811 or 1812, which was consistent with his age given on his marriage record.

Jakub was a widower at death, and he was survived by only a son, Jan. Jakub's wife, Anna, apparently, preceded him in death, as apparently did all of his children, except Jan.

This son was working as a servant at the time of Jakub's death. His age was reported as 16 years. If so, this Jan was born in about 1852 or 1853, or at about the same time that the above described Jan (#4) was born and supposedly died. It was likely, then, that the priest erroneously recorded Jan's death in 1853.

**Gestorben sind im Jahre (1868) Eintausend Achthundert**

Sex der		Tag der Beerdigung (mit Ziffern und Buchstaben.)	Beerdigungs- Platz.	Namen und Stand des Verstorbenen.	Wohnort des Verstorbenen.	Tag und Stunde des Todes (mit Ziffern und Buch- staben.)	Alter		
männ- lichen.	weib- lichen.						Jahr.	Mo- nate.	Tag.
38		11. Sept. 1868	Liebertau	Jakob Jaskinia Hirt	Liebertau Neuenteich	11. Sept. 1868	56		

vom 1. bis

Krankheit oder sonstige Todesart.	Kirchliche Hilfe.	Namen des Pfarrers, welcher die Todes-Anzeige erhalten hat.	Grund der Ueberzeugung des Pfarrers von der Gewißheit dieses Todes.	Minerjährige (oder aus andern Grün- den zu bevoormundende) Kinder oder sonstige Erben des Verstorbenen, sonst der Pfarrer Kenntniß, davon hat.	Bemerkungen.
Typhus		Pfarrer Mathkowski	Einziges Kind	Johann & Elisabeth Jaskinia im Hause.	

1868 funeral record for Jakub Jaskinia from the Catholic Church in Lignowy, Poland

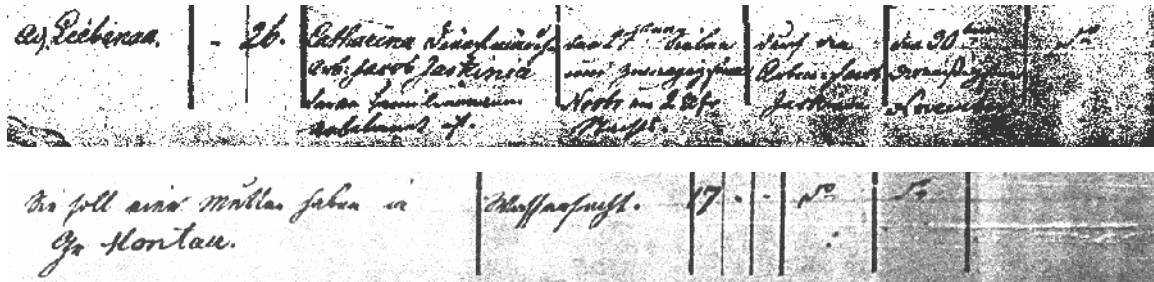
THE ADMIRABLE BUT TRAGIC LIVES OF JAKUB AND ANNA

Tragedy was a fact of life for Jakub and Anna. They had four children, at least, and likely had more than that number. All but one, though, died before Jakub passed away, and the ones for whom we have records died as children. Jakub also outlived Anna, his wife.

Although Jakub and Anna had more than their share of tragedy, they were well-thought-of in their community. Jakub served as a godfather no less than nine times, that is, one each in 1836 and 1839 (FHL #1618639), twice in 1837 and once each in 1838, 1843, and 1852 (FHL #0162363), and once each in 1854 and 1857 (FHL #0500387). He also served as a witness at weddings in 1843, 1850, and 1852 (FHL #0500388). Anna acted as a godmother in 1851 (FHL #0162363).

There was more evidence of Jakub and Anna's good qualities. They had taken into their home a young girl, Katarzyna, who apparently had been abandoned by her family. On November 27, 1850, at two o'clock at night, Katarzyna died of dropsy. She had received no medical assistance, and was buried three days later in Lignowy. Her funeral record (FHL #0493388) indicated that she was a maid servant in Jakub and Anna's home, and that she was 17 years old. Her family name was not recorded, since it was not known to Jakub or Anna. It was noted that "she is said to have a mother in Grose Montau." Grose

Montau is currently Matowy Wielkie, a small village about six to seven miles north-northeast of Lignowy, but on the east side of the Wisła River.



1850 funeral record for Katarzyna (family name not given) from the Catholic Church in Lignowy, Poland

Dropsy refers to edema, an accumulation of fluids in tissues or body cavities, which results in swelling (Chorzempa, 1991).

Still another indication of Jakub and Anna’s charity was their support during what appeared to be a difficult time for a Lignowy neighbor, Anna, a 29-year old widow. In April of 1851, Anna Chojnacka Jaskinia served as godmother for the baptism of Anna’s illegitimate son, Józef. The father was not named in the baptism record, and the birth was noted as illegitimate (FHL #0162363). Anna’s husband had died of consumption about three years earlier, leaving her with two young children. Worse, one of these children died of cholera about 18 months after their father died (FHL #0493388). With the new baby and her surviving child, this widow’s situation was difficult, if not perilous.

A little over a year later in May of 1852, Jakub was witness to the wedding of the same Anna, then age 30, to Marcin, a 40-year-old “bachelor” and farmhand (FHL #0500388). A little less than three months later in August, 1852, Jakub was godfather for the baptism (FHL #0162363) of Anna and Marcin’s son, Marcin. Clearly, Anna was about six months pregnant when Marcin married her in May. It is not much of a stretch to guess that he may have also been the father of Anna’s illegitimate son, Józef, the year before.

Given that Anna was six months pregnant for probably the second time with Marcin’s child, Marcin seemed to have needed some persuasion to fulfill his obligations to Anna.

The actual facts of this situation can not be known today. What was clear, however, was that Jakub and Anna Jaskinia played a significant role in helping Anna throughout what was a very difficult time.

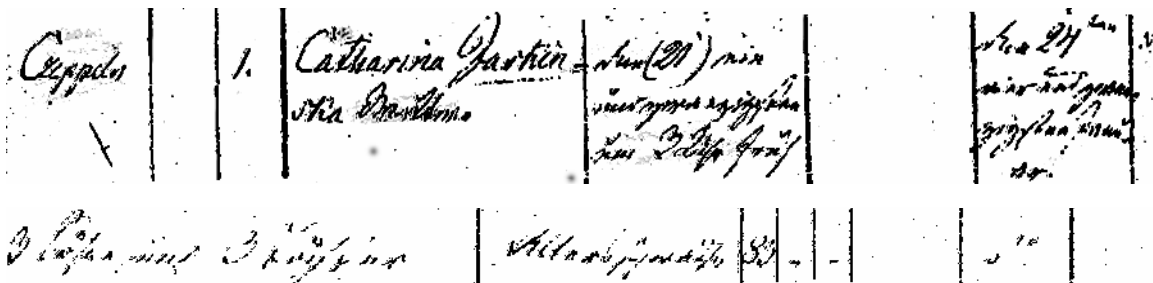
#### THE DEATH OF KATARZYNA LAPSZKA JASKINIA, OUR JAN JASKINIA’S GRANDMOTHER

Katarzyna Jaskinka, a widow, died on January 21, 1842, at three o’clock in the morning in Ciepłe of the “weakness of old age.” She was reported to be 83 years old. Katarzyna

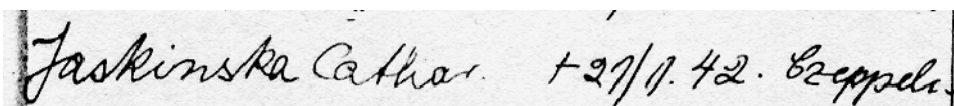


was survived by three sons and three daughters, and was buried three days later on the 24<sup>th</sup> (FHL #0528631 and #1618640).

Note that *Jaskinka* was a variant of *Jaskinia* used in reference to a female. See page 256.



Funeral record in 1842 for Katarzyna Jaskinska in the Catholic Church in Gniew, Poland



Section of index of funerals for the Catholic Church in Gniew, Poland

Cieple was a small peasant village, located just north of Gniew on a hill near the Wisła River. It encompassed about 1,300 acres, with 20 homes, and a population of 212 Catholics and 52 Protestants (Sulimierski, 1880 to 1904).

Since Katarzyna was survived by children, Jaskinia was likely her married name. The question was: Who was her husband?

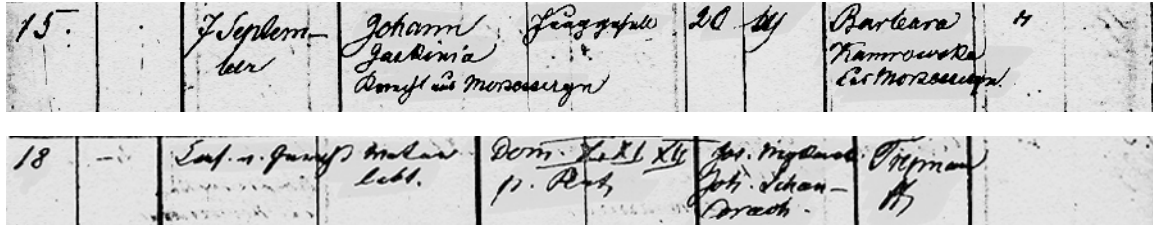
Her age at death was approximately consistent with our Jan's grandfather's wife, Katarzyna Lapszka Jaskinia. Note also that the information in Parts III and IV about the children of Jan Jaskinia and Katarzyna Lapszka indicated that three of their sons (Maciej, Franciszek, and Jakub) and three daughters (Marianna, Anna, and Barbara) were alive when this Katarzyna died in 1842.

Her age, however, would make her birth year about eight years before Jan's birth in 1766. On the other hand, ages found in 19<sup>th</sup> Century records tended to be erroneous. Her recorded age of 83 years was probably too old. More likely, she was in her mid-70s when she died.

#### ANOTHER JAN JASKINIA, A FIRST COUSIN OF OUR JAN JASKINIA

This Jan Jaskinia appeared to be the sole surviving child of Jakub Jaskinia and Anna Chojnacka, whose 1853 baptism record can be found on page 174. This Jan was then our Jan Jaskinia's first cousin.

He married on September 7, 1873. His bride was Barbara Kamrowska. *Kamrowska* was derived from the German word, *kammer*, which means treasurer or chamberlain (Hoffman, 1997). Here was another indication of a German influence in the Jaskinia family.



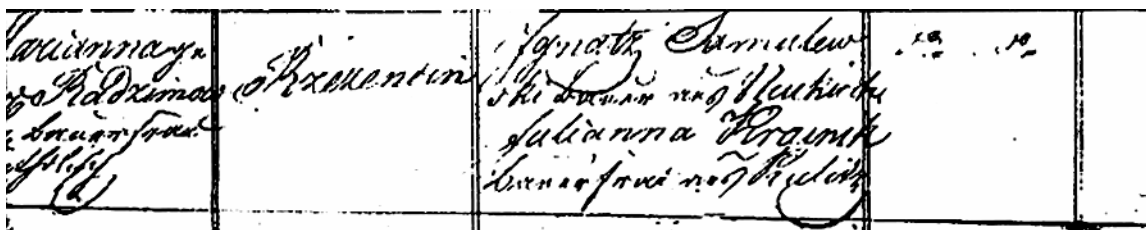
1873 marriage record for Jan Jaskinia and Barbara Kamrowska  
from the Catholic Church in Nowa Cerkiew, Poland

The couple was married in Nowa Cerkiew. Jan was 20 years old, and Barbara was 18. He was a farmhand, and both were from Morzeszczyn. Witnesses were Józef Mykowski and Jan Schon(illegible). Barbara married with the consent of the court, which was apparently needed, even though her father was still living. Bans were announced on three Sundays after Pentecost. Father Tieman performed the ceremony (FHL #0558206).



Contemporary photograph of the countryside near Morzeszczyn (©Wirtualne Kosiewie)

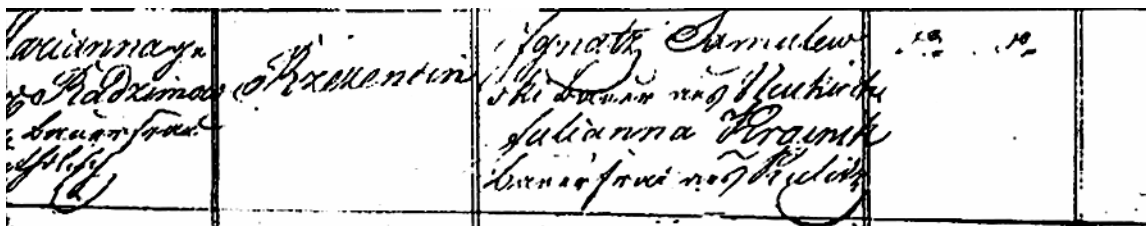
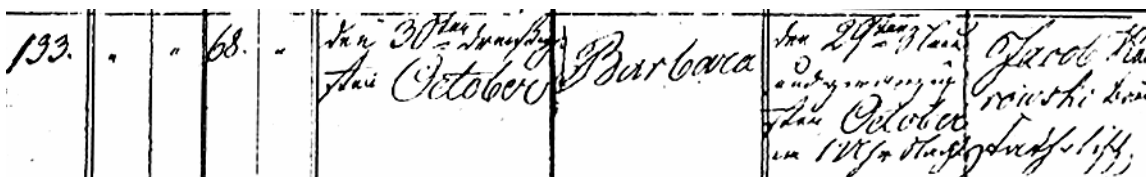
Morzyszczyn is about two miles southeast of Nowa Cerkiew and about one mile west of Dzierżążno. It was fertile farming country, formerly owned by the Cistercian Order in Pelplin.



In the second half of the 19<sup>th</sup> Century, Morzyszczyn comprised about 1,240 acres, of which about 1,000 were being farmed, with another about 100 acres in meadow and about 110 acres in pasture. In 1868, there were 365 residents, of which 310 were Catholic, 53 Protestants, and two Jews. Seven years later, there were 357 residents, 34 buildings and 65 houses (Sulimierski, 1880 to 1904).

Did our Jan Jaskinia attend this wedding? It seemed that he would have, because he did not have many cousins who lived long enough to marry. Our Jan, however, arrived in New York just less than a month later on October 3, 1873. Did he have enough time to attend the wedding and get to New York by October 3? We don't know. Regardless, this family wedding appeared to argue against our Jan and family visiting Warsaw, as discussed on page 44, when they emigrated from Poland.

Barbara Kamrowska Jaskinia was born in Rzeżęcín on October 20, 1855, at about one in the morning, and baptized in the Catholic Church in Nowa Cerkiew the same day. Her parents were Jakub Kamrowski, a farmer, and Marianna Radzimowna, a farmwoman. Both were Catholics. Her godfather was Ignacy (Ignatius) Samulewski, a farmer from Nowa Cerkiew. Her godmother was Julianna Krajnik, a farmwoman from Kulice. The priest was Father Warnke (FHL #0850288). Radzimowna was probably the form of the Radzimów surname for an unmarried female (Hoffman, 1997).



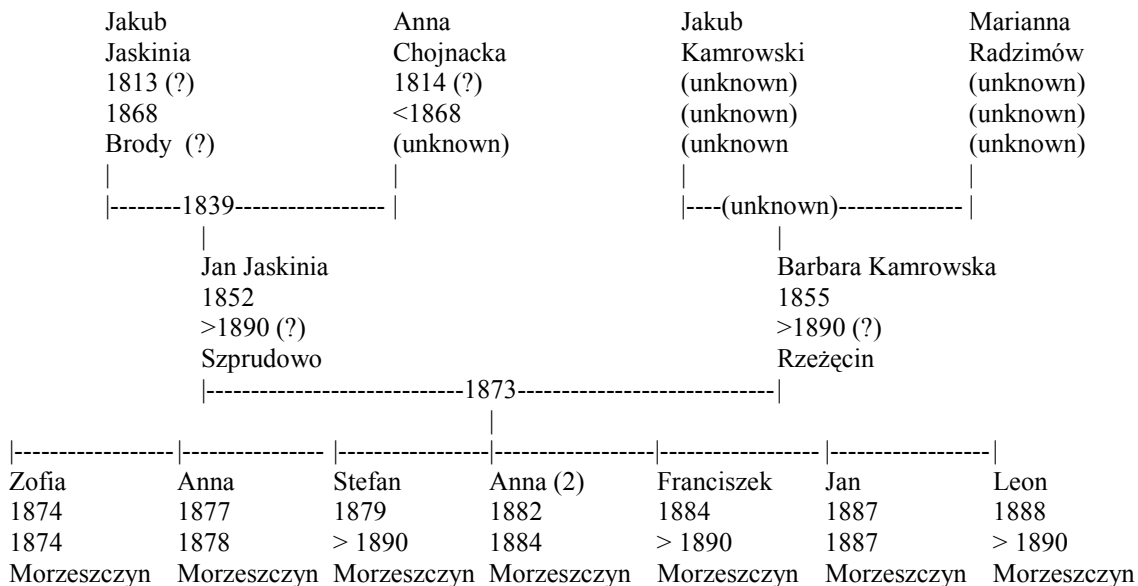
1855 baptism record for Barbara Kamrowska Jaskinia from the Catholic Church in Nowa Cerkiew, Poland

Rzeżęcín is about two miles south of Nowa Cerkiew. Kulice is about two miles northeast of Nowa Cerkiew.

In the late 19<sup>th</sup> Century, there were 14 estates owned by peasants and 16 small farmsteads with courtyards and gardens in Rzeżęcín. The village comprised about 1,900 acres, of which about 1,700 acres were farmed. Most of the rest was meadow. In 1869, there were 461 residents, of whom 440 were Catholics, 18 Protestants, and three Jews. In 1885, there were 44 houses and 88 homesteads, in which lived 427 residents. Most were Catholics. Like Morzeszczyn, much of Rzeżęcín had been formerly owned by the Cistercian Order in Pelplin (Sulimierski, 1880 to 1904).

Jan and Barbara had a large family. This family tree gives years of baptism and death, places of birth, and dates of marriage. All places of birth are in Poland. The ? indicates unverified information.

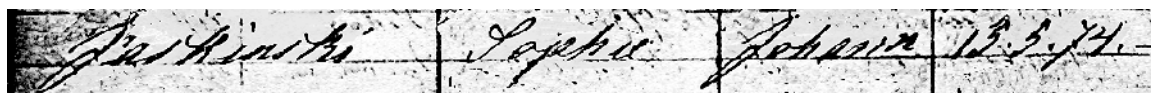
FAMILY TREE  
 JAN JASKINIA AND BARBARA KAMROWSKA,  
 OUR JAN JASKINIA'S FIRST COUSIN AND WIFE



All of their children were baptized in the Catholic Church in Nowa Cerkiew. The names of six of their children were only found in the index for baptisms for that church for the years 1801 to 1889 (FHL #0528972). Microfilms for the years containing their actual baptism records were, however, not available from the Family History Library of The Church of Latter Days Saints.

The excerpts, on the following pages, from the baptism index gave the family name first, followed by the baby's given name, and then the father's name. Lastly, the date was given in the format of day, month, and year.

Also, note that their father's given name, *Jan*, appeared in three different versions. The German form, *Johann*, was used in 1874 by the priest. In 1877, 1879, and 1882, the Polish *Jan* was used. Finally in 1884 and 1888, the Latin *Joannes* was used.



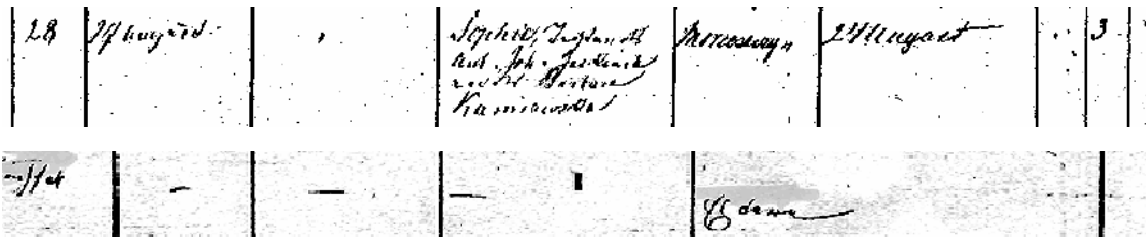
Excerpt from the index of baptisms for from the Catholic Church in Nowa Cerkiew, Poland, showing the baptism for Zofia Jaskinia in 1874

Jan and Barbara’s children were:

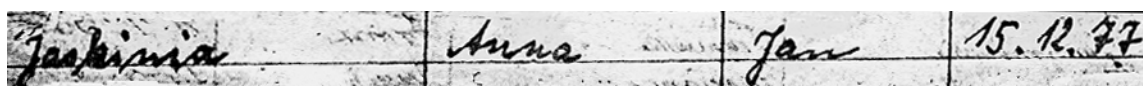
- (1) Zofia Jaskinia was baptized on May 15, 1874. Her family name actually was given as *Jaskinski*. With this one exception, the *Jaskinia* form of the family name appeared in all of the records for this family, including for Zofia at her funeral three months later.

Note that Zofia was born two months prematurely, or maybe she only needed seven months to face the world. Also, note that her parents’ ages at their wedding (20 and 18 years) were several years younger for marriages found in prior generations of the family. Maybe, a younger generation had begun setting its own standards.

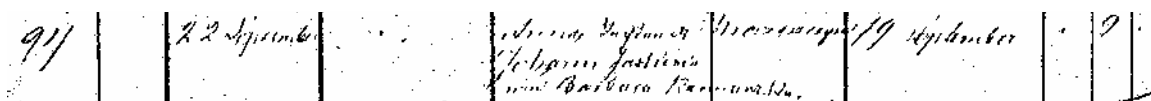
Zofia, unfortunately, died young. She passed away in Morzeszczyn on August 24, 1874, at the age of three months, and was buried in Nowa Cerkiew three days later. She was survived only by her parents. Most of the record was left blank by the priest (FHL #0529474). Also, the cause of death was partially obscured by the book binding, but may be the German word *Durchfall*, meaning *diarrhea*.



1874 funeral record for Zofia Jaskinia from the Catholic Church in Nowa Cerkiew, Poland



Excerpt from the index of baptisms from the Catholic Church in Nowa Cerkiew, Poland, showing the baptism for Anna Jaskinia in 1877



1878 funeral record for Anna Jaskinia from the Catholic Church in Nowa Cerkiew, Poland

- (2) Anna was baptized on December 15, 1877. She also died young, at about the age of nine months on September 19, 1878, in Morzeszczyn. Burial was three days later in

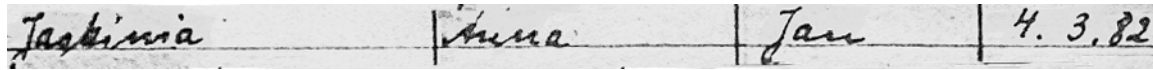
Nowa Cerkiew. The cause of death was not given, and most of the record was left blank by the priest (FHL #0529474).

(3) Stefan was third child, and was baptized on November 8, 1879.

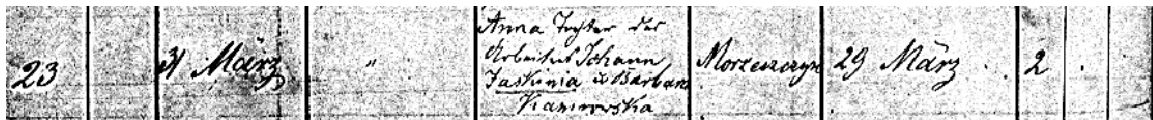


Excerpt from the index of baptisms from the Catholic Church in Nowa Cerkiew, Poland, showing the baptism for Stefan Jaskinia in 1879

(4) Another Anna was baptized on March 4, 1882. This Anna, like the prior baby, did not survive long. She died at the age of two years on March 29, 1884, at Morzeszczyn. Burial was two days later in Nowa Cerkiew. The cause of death was again not given, and much of the record was not completed (FHL #0529474).

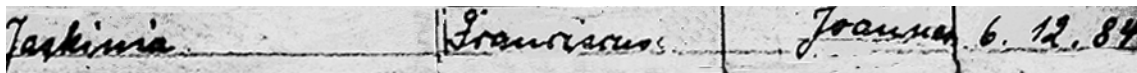


Excerpt from the index of baptisms from the Catholic Church in Nowa Cerkiew, Poland, showing the baptism for a second Anna Jaskinia in 1882



1884 funeral record for the second Anna Jaskinia from the Catholic Church in Nowa Cerkiew, Poland

(5) Franciszek was the fifth child, was baptized on December 12, 1884.



Excerpt from the index of baptisms from the Catholic Church in Nowa Cerkiew, Poland, showing the baptism for Franciszek Jaskinia in 1884

Verstorben sind im Jahre (1887) Eintausend Achthundert									
Zahl der		Tag der Verblung (mit Biffern und Buchstaben)	Ort der Begräbnis-Platz	Namen und Stand des Verstorbenen.	Wohnort des Verstorbenen.	Tag und Stunde des Todes (mit Biffern und Buchstaben)	Alter		
mannlichen.	weiblichen.						Jahr.	Monate.	Tage.
33		23 März	Neukirch	Johann Kofm. d. Wirt. Johann Jaskiniw mit Barbara Karm. ruz. Kew	Morzeszczyn	29 März			

1887 funeral record for Jan Jaskinia from the Catholic Church in Nowa Cerkiew, Poland

(6) Jan was Jan and Barbara's next child. He died on March 20, 1887, in Morzeszczyn, and was buried three days later in Nowa Cerkiew. No baptism record, nor an index entry, could be found. His age at death was not entered by the priest. Since age at death was given for everyone else on the page, it appeared that Jan died either at birth or shortly after it. The priest also did not complete much of the funeral record (FHL #0529474).

(7) Jan and Barbara's last known child was Leon. He was baptized on October 18, 1888.



Excerpt from the index of baptisms from the Catholic Church in Nowa Cerkiew, Poland, showing the baptism for Leon Jaskinia in 1884

It is possible that Jan and Barbara had more children after 1890, but no records were available beyond that year.

Infant and child mortality was a sad fact of life for Jan and Barbara. Four of their seven known children died by the age of two years.

This Jan Jaskinia, his wife, and his children were the most likely candidates to have survived into 20<sup>th</sup> Century Poland. They also were the last known Jaskinias in Poland that can be linked to our Jan Jaskinia.

### INFANT AND CHILD MORTALITY

The mortality rate for the infants and children for these five Jaskinia families was horrid. Of Marianna's, Anna's, Barbara's, Jakub's, and Jan's 29 known children, at least 15 are known to have died before reaching adulthood. That was a staggering 53% death rate.

There were suggestions that the mortality rate for these families was actually much worse. Marianna Jaskinia and Marcin Loboda, almost certainly, had more than the three known children, and these unknown children all died before their mother's death in 1856 (pages 160 to 161). Jakub and Anna Jaskinia likely had up to three more children who died young (pages 171 to 172). Also, some of this Jan Jaskinia's children may have died after the cutoff year for the filming of the church records from Nowa Cerkiew.

Table 10 looked at a broader number of Jaskinia families. It shows the number of children for nine families in 19<sup>th</sup> Century Poland. It also show the number of children who were known to have died before reaching adulthood.

Most of the baptism and funeral church records for these nine Jaskinia families were found, although they were not complete. Of their 57 children, 26 were known to have died in childhood. This was a 46% mortality rate. Since at least two of these families

likely had several more children who died young, the overall mortality rate for children of these nine families exceeded 50%.

**Table 10**  
**Infant and Child Mortality Rate in Nine Jaskinia Families in 19<sup>th</sup> Century Poland**

Parents	Approximate dates	# of known children	# died before adulthood
Jan Jaskinia and Katarzyna Lapszka	1793 (?) to 1813 (?)	9	3
Anna Jaskinia and Jan Kleyna	1818 (?) to 1838	8	4
Marianna Jaskinia <sup>1</sup> and Marcin Loboda	1830 (?) to 1838	3	2
Barbara Jaskinia and Jakub Bieda	1831 to 1846	7	2
Maciej Jaskinia and Marianna Lorkowska	1831 to 1845	6	3
Jakub Jaskinia <sup>2</sup> and Anna Chojnacka	1840 (?) to 1853	4	3
Our Jan Jaskinia and Katarzyna Błazek	1861 to 1872	6	3
Paulina Jaskinia and Jan Montowski	1868 to 1881	7	2
Jan Jaskinia <sup>3</sup> and Barbara Kamrowska	1874 to 1888	7	4
Total births and deaths	1793 (?) to 1888	57	26

1. Marianna and Marcin likely had more children than these three, all of whom died probably young.
2. Jakub and Anna likely had more children, all of whom died young.
3. This Jan Jaskinia was our Jan's first cousin.

Northern Poland was not a healthy place in the 19<sup>th</sup> Century to raise children.

Here was a good reason that the Jaskinia family name did not survive in Poland into the 21<sup>st</sup> Century, and a possibly reason our Jan Jaskinia emigrated from Poland.

#### A LOT OF GUYS NAMED JAN JASKINIA

This research into the Jaskinia family in Poland has uncovered, so far, seven males named Jan Jaskinia. They were:

- (1) The grandfather of our Jan Jaskinia, who married Katarzyna Lapszka in 1792;
- (2) That grandfather's first son, an uncle of our Jan Jaskinia, who died young in 1796;
- (3) Our Jan Jaskinia, born in 1834;



- (4) Our Jan's third son, who was born in 1869;
- (5) Our Jan's nephew, born in 1877, by his youngest sister, Klara;
- (6) Our Jan's first cousin, the son of his uncle, Jakub, born in 1853; and
- (7) This cousin's third son, who was born and who died in 1887.

The popularity of the name continued into America. Franciszek and Jan, sons by Katarzyna Błażek, each named one of their sons, John. The third son by Katarzyna, Józef, had two sons named John (Sheppard, 2002; Wise-Eiskina, 1999; Eiskina, 1992). That made 11 Jan (or John) Jaskinias, plus however many were born to our Jan's grandsons and later generations.

Interesting, the records available before our Jan's grandfather's birth in 1766 found no Jaskinia named Jan. The reason the given name of Jan suddenly became popular in the family after 1766 was a good question.

*Jan* is an extremely popular name in Poland, both now and historically. In 1990, for example, there were 883,644 individuals named *Jan* in Poland (Hoffman and Helon, 1998).

Still, the cultural prevalence of the name does not seem to explain its sudden popularity in the Jaskinia family. It may be that our Jan's grandfather was a truly beloved patriarch of the family.

#### FRANCISZEK JASKINIA

Church records have been found for one other individual named Jaskinia, but he can not be fitted, with certainty, into the family structure thus far established.

Franciszek Jaskinia of Szprudowo appeared as the godfather in the 1834 baptism record for Józef Bieda, the son of Barbara Jaskinia and Jakub Bieda. Given this association in place and time with our Jan's aunts and uncles, Franciszek was likely Barbara's brother. He may have been born in the 10-year gap between Maciej's birth and Barbara's likely birth, in 1800 and 1810 respectively. See page 151.

Other than he was a "free agricultural worker" in 1834, no other information about Franciszek has been found. If he married and raised a family, he did so in a village and parish not yet located.

#### THE JASKINIA FAMILY LEFT IN POLAND

In Part II, it was noted that our Jan Jaskinia left his mother, Marianna, and two sisters, Paulina and Klara, when he emigrated from Poland in 1873. Paulina had a large family. Klara never married, but left a son with the *Jaskinia* name.

The only other known Jaskinias left in Poland were the surviving sons and daughters of our Jan's first cousin, also named Jan. Those known surviving sons were Stefan, Franciszek, and Leon. That left only these three sons, and maybe also Klara's son, carrying the *Jaskinia* name, into the 20<sup>th</sup> Century. There was also Franciszek, our Jan's possible uncle, and any sons he might have had. The absence of records for him may simply be a matter of not finding them, or he may have died without leaving any children.

It was seen that our Jan also left the surviving members of the families of three aunts (Marianna, Anna, and Barbara). Even with the high child mortality rate, it would seem that some of the children of these aunts survived to marry, and have their own families.

Whether or not these Jaskinias were related to the individuals, named *Jaskinia* and *Jaskina*, living in Germany and France in the year 2005 was not known. It seemed possible.

**Table 11**  
**Numbers of Individuals with Related Family Surnames in Poland in 2002,**  
**by Geographic Areas**

Family name	Text pages where discussed	Number in Poland	Number in Pomorze province	Number in Starograd Gdański area
Bieda	165 to 170	2,417	25	none
Błażek	31 to 32	306	79	39
Błach	189 to 215	2,513	43	none
Floryn	211 to 215	174	26	16
Grabska and Grabski	145; 147 to 149	5,248	271	9
Kamrowska and Kamrowski	177 to 183; 200 to 202	1,317	717	117
Kleyna and Klein	161 to 165	4,016	963	161
Lorkowska and Lorkowski	18 to 21	748	51	23
Loboda and Łoboda	158 to 161	3,728	145	none
Meler	117 to 120	1,071	164	1
Montowska and Montowski	48 to 53	307	15	none
Olszewska and Olszewski	145	48,246	3,843	267
Wrzatońska and Wrzatoski	146 to 147	none	none	none

### RELATIVES BY MARRIAGE LEFT IN POLAND

While no Jaskinias are living in Poland today, there is a good probability that relatives, by marriage, are living there.

The Bieda, Kleyna, and Montowski families (see pages 165 to 170, 161 to 165, 48 to 53) were going strong when Jan left Poland in 1873. Also, his mother's family, the Błażeks, and his grandmother's family, the Lorkowskis, were large extended families. There may also have been descendents of the Grabski, Kamrowski, Loboda, Olszewski, and Wrzatoski branches of the family.

Some descendents from these families, at least, likely survived into the 20<sup>th</sup> Century.

The table, on the prior page, gives the number of individuals with these surnames living in Poland in 2002. The table also gives the number of individuals with these family names in Pomorze province and in the Starograd Gdański area (Rymut, 2002).

This table shows that individuals are still living in Poland from all of these families. The exception is the Wrzatoski name, which has disappeared.

Certainly not all of these individuals are related to the Jaskinia family, especially those with the family names of Bieda, Błach, Grabski, Kleyna, Loboda, Meler, and Olszewski. These surnames are prevalent throughout Poland.

On the other hand, there are good concentrations of Błażeks, Floryns, Kamrowskis, and Lowkowskis still living in the Gdańsk and Starograd Gdański areas. Thus, it is almost a certainty that there are Jaskinia kin, by blood and marriage, living in Poland today, even though they do not bear the Jaskinia family name.

### WHAT HAPPENED TO THE FIVE JASKINIA BOYS WHO WERE BORN IN THE EARLY 18<sup>TH</sup> CENTURY?

In Part III, pages 132 to 140, the known children of three early 18<sup>th</sup> Century Jaskinia families were given. They were the children of Albert, Paweł, and Michał Jaskinia, who, in turn, were possibly children of Maciej Jaskinia and Anna Meler.

Albert and his wife, Barbara, had two sons in Bobowo, Maciej and Wawrzyniec, in 1713 and 1717 respectively. Paweł and Elżbieta had Florian and Łukasz in Zelgoszcz in 1716 and 1727 respectively, while Michał and Anna gave birth to Szymon there in 1717. It was also possible that these three sets of parents had others sons.

What happened to these sons? If they survived to adulthood, they could have fathered their own sons, who would have carried on the Jaskinia family name.

There were no more individuals with the *Jaskinia* surname in the index of baptisms in Bobowo for the years 1670 to 1832. If Maciej and Wawrzyniec survived to have children, they did so elsewhere. Also, there were no other Jaskinias in the Zelgoszcz and Lubichowo parishes, beyond Paweł's and Michał's sons noted above.

In fact, there was no other evidence for any families from these sons of Albert, Paweł, and Michał in any of the parishes researched for this family history. This included all the 12 parishes found in the area from Zelgoszcz east to Gniew, and from Dąbrówka south to Skórcz. See page xxiii for the list of these parishes.

The only known Jaskinia to follow after these sons was Andrzej Jaskinia, who raised a family in Borkowo with his wife, Zofia, in the 1760s and 1770s (pages 140 to 145). Andrzej was probably a son of one of the five sons of Albert, Paweł, and Michał, but where was Andrzej born and raised? And, what happened to the other four known sons?

In light of the low birth rate for male babies in the Jaskinia family and the high mortality rate for children in 18<sup>th</sup> and 19<sup>th</sup> Century Poland, there was a distinct possibility that Andrzej's father was the only one of the five known sons to survive long enough to have his own son. If any of the other four sons lived long enough to have their own sons, there was also the possibility that none of their sons survived, except Andrzej.

## **PART V**

# **THE BŁAŻEK FAMILY IN NORTHERN POLAND**

**1757 to 1870**

## SUMMARY

The Błażek family was a large one, with its members found in most of the parishes just south of Starograd Gdański. The earliest Błażek was found in the Bobowo Catholic Church records in the early 1700s.

The occupations for the family were peasant farmer, laborer, or skilled craftsman in an agricultural economy.

Our Jan Jaskinia's first wife was Katarzyna Błażek. Her great-grandfather, Marcin Błażek, married Agnieszka Floryn in Bobowo in 1757. They had, at least, six children, one of whom was Kazimierz (Casimir, Charles) who was most likely Katarzyna's grandfather. He married Helena in Bobowo probably in the mid-1780s. Helena's maiden name was not given in any of the church records. Kazimierz and Helena settled in Bobowo, and raised a family of nine children. One of their children was Albert who was born in 1799. While another Albert was born to Kazimierz's older brother, Mateusz, in 1802, the available evidence pointed to the 1799 Albert as Katarzyna's father.

Albert married Marianna Jankowska in Skórcz in 1823. Marianna was from Grabowo, and she and Albert stayed there. They had eight children between 1824 through 1843. Katarzyna was born in 1834, being their fifth child.

Fate was not kind to Albert and Marianna. Five of their children died before adulthood. Of Katarzyna's two surviving siblings, Jan married Julianna Kamrowska from Rzeżęcín, and raised a family of nine children in Grabowo. Katarzyna's sister, Marianna, married Jan Piątkowski, and settled elsewhere. This sister apparently died before she was 42 years old.

Katarzyna's father, Albert, died in Grabowo in 1856 at the age of 56 years, and her mother, Marianna, died there in 1871. Marianna, Katarzyna's mother, had a hard life. After her marriage in 1823, she had to cope with the death of a loved one about every four years.

When Katarzyna departed Poland with our Jan Jaskinia in 1873, she left only her brother, his wife, some nieces and nephews, and a lot of cousins, most living in Bobowo, Grabowo, and Skórcz.

## THE BŁAŻEK FAMILY IN NORTHERN POLAND

### 1757 to 1870

This part provides the known information about Katarzyna Błażek Jaskinia's parents, grandparents, and great-grandparents. They lived in and around Bobowo. There is also material here about her siblings in Grabowo, especially her brother, Jan.

#### THE BŁAŻEK FAMILY IN NORTHERN POLAND

There appeared to have been a lot of Błażeks in northern Poland from the early 1700s into the late 19<sup>th</sup> Century.

The Błażek family was a large one with many branches. It seemed to be originally centered about Bobowo, but its members were found in most parishes researched for this family history. In Bobowo alone, the names of about 100 babies were found in the index for baptisms for the Catholic Church there, for the years 1674 to 1832. It was also apparent that the parents of these babies had, at least, an equal number of babies, if not more, in other parishes (FHL# 162336).

When occupations were given in a church record, the Błażeks were noted to be several different variants of peasant farmers.

#### AN OUTLINE OF THE BŁAŻEK FAMILY TREE RELATIVE TO KATARZYNA BŁAŻEK JASKINIA

This table gives a partial Błażek family tree, ending with Katarzyna. It also outlines the material that follows here.

**Table 12**  
**An Outline of a Błażek Family Tree, Relative to Katarzyna Błażek Jaskinia**

Names	Dates of marriage	Relationship to Katarzyna
Marcin Błażek and Agnieszka Floryn	1757	great-grandparents
Kazimierz and Helena Błażek or Mateusz and Agnieszka Błażek	1786, or about 1781	grandparents
Albert Błażek and Marianna Jankowska	1823	parents
Katarzyna Błażek Jaskinia	1859	---

## THE BŁAŻEK FAMILY NAME

The maiden name of our Jan's first wife, Katarzyna, was of considerable interest. It was also a good example of the different forms that a family name could take in Poland before the 20<sup>th</sup> Century.

There were two marriage records for Katarzyna's 1859 marriage, an original and a copy. In the original (page 30), her maiden name was given as *Blazkowski* (FHL #0544094). In the copy (page 31), it was given as *Błażek* (FHL #0544116). Her maiden name was also found in the baptism and funeral records for her children. It appeared in these records as *Blach*, *Blazek*, *Błażek*, *Błaszek*, and *Błażek*.

The form used in her father's 1823 marriage record was *Blach* (see page 193). The forms used for Katarzyna's siblings were *Bluch*, *Blach*, *Blach*, *Błażek*, and *Blazek*. Her father's likely baptism record, from Bobowo in 1799 (page 194), used *Blazek*. In his five known siblings' baptism records, only the *Błażek* variant was used. Albert's likely father's baptism record used *Błażek*, while two of Albert's sisters' records used *Blazek*. Two of Katarzyna's relatives, probably a brother and a cousin, one living in Grabowo and the other in Skórcz, used *Blach*, *Blazek*, and *Błażek*.

So far, we have eight variants of Katarzyna's maiden name, used by various family members at different times. In fact, two variations, such as *Blach* and *Błażek*, would sometimes appear in the *same* record. In another example, her sister, Marianna, used *Blazek* in her 1851 marriage record, but *Blach* appeared in the index for her 1824 baptism record. It was clear that members of this family would use different forms of their family name at different times, as they saw fit. This practice, quite confusing to future genealogists, was also used by the Jaskinia family, as we have already seen.

The linkage between *Błażek* and *Blach* was further verified by a note attached to the 1851 baptism record for a Jan Adam (John Adam), son of Jan Blach, probably a cousin of Katarzyna (FHL #0544093). The note translated as, "The correct family name of the baptized child is 'Błażek.' Entered on the basis of an order from the royal government department of church and school affairs in Gdańsk dated June 13, 1910." Apparently, Jan Adam got tired of the switching between *Błażek* and *Blach*.

The forms *Błażek* and *Blazek* were used almost exclusively in the oldest records in Bobowo, that is, in the 17<sup>th</sup> and 18<sup>th</sup> Centuries. *Blach* and *Blach* appear in the early 18<sup>th</sup> Century, coincident with the growing Prussian pressures in northern Poland to Germanize the Polish population.

All of these variants are derived from the Catholic Saint Blaise. In Polish, the saint's name is rendered as *Błażej* (Hoffman and Helon, 1998).

For purposes of consistency, *Błażek* has been used in this family history, regardless of the variant found in a specific record. The *Błażek* and *Blach* variants were, and still are, found in northern Poland, as was seen in Table 11 on page 186. Of these two variants,



*Błażek*, was more concentrated in the Starograd Gdański area in the year 2002.

The *Blach*, *Blach*, and *Bluch* variants of the name suggested a German influence in the Błażek family. It appeared that Katarzyna's family name was originally German, that is *Bluch*, *Bloch*, or *Black*. It was likely assimilated over the years into the Polish variants of *Błażek*. Thus, Katarzyna's ancestors may have been German immigrants who settled in northern Poland many years before Katarzyna's birth. For Mr. Hoffman's discussion of the *Błażek* surname, see pages 252 to 255.

The last point of interest concerning Katarzyna's family name was a report by Janet Wise-Eiskina (Wise-Eiskina, 1999). One of our Jan's great-granddaughters overheard, as a child, Katarzyna's surname pronounced as *Bluh*, using English phonics. It was now evident that this recollection was surprisingly accurate.

ALBERT BŁAŻEK AND MARIANNA JANKOWSKA,  
THE PARENTS OF KATARYZNA BŁAŻEK JASKINIA

Albert Błażek and Marianna Jankowska were Katarzyna's parents. This finding was based a pattern of direct and circumstantial material.

The record for Katarzyna's marriage with Jan Jaskinia in 1859 (page 30) indicated that she was from Grabowo. Further, the index for baptisms in Skórcz showed her birth place and birth year as Grabowo in 1834 (see page 31). The identity of her parents, however, could not be directly verified, because Katarzyna's full baptism record was missing from the LDS films for the Skórcz Catholic Church. All baptism records were missing, or at least not filmed, for the years 1801 through 1842. Accordingly, a search was undertaken in the Skórcz marriage records in the years before 1834, for a Błażek or a variation of the surname. Only one was found.

Albert Błażek (actually *Blach* in the record) and Marianna Jankowska married on October 27, 1823. Albert was 27-year-old, and was from Bobowo. Marianna was 24 years old, and was from Grabowo. Both were Catholics. Witnesses were Tomasz Krajnik and Szczepan (Stephen) Jabłońska (FHL #0544094).

The image shows a handwritten Latin marriage record. The text is written in a cursive script and includes the names of the couple, their birthplaces (Bobowo and Grabowo), and the names of the witnesses (Tomasz Krajnik and Szczepan Jabłońska). The record is dated 1823.

1823 marriage record for Albert Błażek and Marianna Jankowska  
from the Catholic church in Skórcz, Poland

Katarzyna's father was born in Bobowo on April 16, 1799, the son of Kazimierz and Helena Błażek. Unfortunately, there was another Albert born in Bobowo on April 4, 1801, the son of Mateusz and Agnieszka Błażek. See their baptism records, below, for a discussion why the Albert born in 1799 was considered to be the more likely father of

Katarzyna.

The excerpt here from the index for baptisms at the Catholic Church in Skórcz showed that a Marianna Jankowska was born in Grabowo in 1809 (FHL #0544092). There was another one born in 1804 (not shown). The 1809 Marianna was more likely Albert's wife, because their 1823 marriage record showed his bride's age as 24 years. Also, the age on Marianna's 1871 funeral record was more consistent with a birth year of 1809. It may be that the Marianna born in 1804 was a sister who died before 1809. The actual baptism records for both, however, like Katarzyna's, were missing from the Skórcz church records (FHL #0544093).

A handwritten index entry from a baptism record. It is divided into four columns by vertical lines. The first column contains the name 'Jankowska' written in cursive. The second column contains 'Marianna'. The third column contains 'Grab.'. The fourth column contains '1809 18'.

Excerpt from the index for baptisms for Marianna Jankowska Błazek  
from the Catholic Church in Skórcz, Poland

The marriage record did not identify either Albert's or Marianna's parents. Albert, though, was a farmer. See the baptism record for his son, Piotr, and funeral records below.

Katarzyna's likely father was born in Bobowo on April 16, 1799, and baptized the next day. His parents were Kazimierz and Helena Błazek. His mother's maiden name was not given in the baptism record. His godparents were Szymon Głochna and Małgorzata (Margaret) Kalinowska (FHL #162336).

A handwritten baptism record in Latin. The text is written in cursive and is enclosed in a rectangular border. The text reads: 'Hic est Idem et supra Baptizatus Joh. nunc Albertus Błazek natus 16 Aprilis 1799 filii Kazimierza Błazek et Helenae Patris sui Szymon Głochna et Matris Margaretae Kalinowski.' The date '16 Aprilis 1799' is clearly visible.

1799 baptism record for Albert Błazek, son of Kazimierz and Helena  
from the Catholic Church in Bobowo, Poland

This baptism record suggested an age of about 24 years at the time of his marriage to Marianna, instead of the 27 years given in the 1823 Skórcz marriage record. It should be noted that ages found in 19th Century Polish church records have been typically inaccurate, in this researcher's experience.

As noted above, there was another Albert Błazek born in Bobowo. This Albert was the son of Mateusz and Agnieszka Błazek, and was born in 1801. Mateusz was Kazimierz's polder brother (see page 213). See this second Albert's baptism record on page 211.

Arguing against this second Albert being Katarzyna's father was that the 1801 birth date would add two more years to the error in the 1823 Skórcz marriage record. Albert's age of 27 years, given in the marriage record, was closer to the Albert born in 1799. Also, the 1854 funeral record for the Albert Błazek, who was identified in the record as

Katarzyna's father, gave an age at death of 57 years (page 203). That indicated a year of birth in either 1796 or 1797, which was more consistent with the Albert born in 1799 as Katarzyna's father.

While ages found in Polish church records tend to be inaccurate, the margin of error in both of these records was less for the Albert born in 1799.

Starting in 1824, children with variants of the Błażek surname began appearing in the Skórcz index of baptisms (FHL #0544092). There were no variants of Błażek in the index from its start in 1801 until 1824. It should be noted that the index only gave the children's given and family names, years of birth, and village of birth. The eight Błażek baptisms were:

Jan	1824,
Franciszek Albert	1826,
Marianna	1829,
Józef Wawrzyniec	1832,
<i>Katarzyna</i>	<i>1834,</i>
Józef	1837,
Jakub	1840, and
Piotr	1843.

Note that our Katarzyna's birth occurred in the middle of this series of births.

The full 1843 baptism record for Piotr was found (FHL #0544093). It showed that his parents were Albert Błażek and Marianna Jankowska. Full baptism records were also found for Błażeks in the index after 1843, but all had parents other than Albert and Marianna.

Also, note that the pattern of births for these eight children started two and three years after Albert and Marianna's marriage, and then continued at two and three year intervals for almost 20 years. This pattern has been frequently seen in families in Poland that were researched for this family history.

The strongest evidence that Albert and Marianna were Katarzyna's parents was their funeral records. Albert died in 1854 in Grabowo, and was survived by his wife and three children. The children and their ages were: *Jan 27, Mar 25* (Marianna), and *Cath 18* (Katarzyna). Note that Katarzyna, our Jan Jaskinia's first wife, was born in 1834, making her about 18 years old in 1854. Marianna Jankowska Błażek died in 1871 in Grabowo. One of her survivors was listed in her funeral record as *Katarzyna Jaskinia*. See page 203.

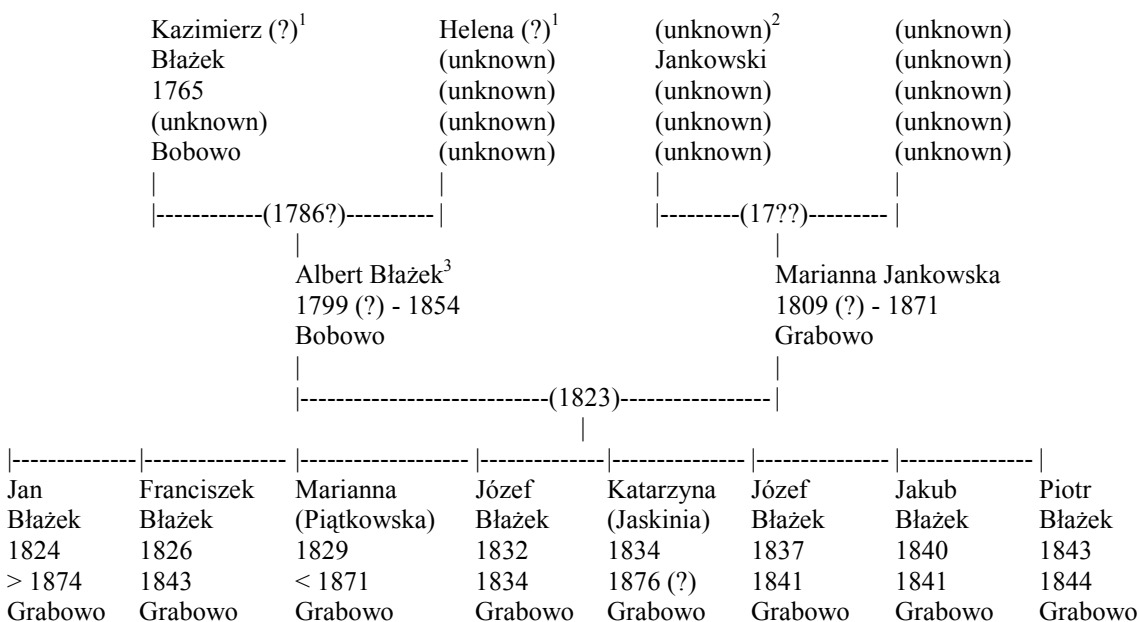
Lastly, the funeral records for the first Józef, Franciszek, the second Józef, Jakub, and Piotr indicated that Albert and Marianna were their parents.

Despite the absence of Katarzyna’s baptism record, Albert Błażek and Marianna Jankowska, clearly, were her parents.

THE CHILDREN OF ALBERT BŁAŻEK AND MARIANNA JANKOWSKA

As noted above, Katarzyna’s parents had eight children. She had one sister and six brothers. The diagram here shows the family tree for Albert and Marianna. It gives dates of birth, death, and marriage. It also gives places of birth. The ? symbol indicates unverified material. Married names for daughters are given in parentheses.

FAMILY TREE  
ALBERT BŁAŻEK AND MARIANNA JANKOWSKA, KATARZYNA’S PARENTS



1. It is possible, but less likely, that Katarzyna’s grandparents were Maciej and Agnieszka Błażek. See #3 here and see pages 194 to 195.
2. Like Katarzyna’s baptism record, Marianna’s was also missing from the Skórcz Church records.
3. It was possible that an Albert Błażek, born in 1801 to Mateusz Błażek, was actually Katarzyna’s father. Mateusz was a brother of Kazimierz.

The birth years for Albert and Marianna’s first seven children were known only from the index of baptism for the Catholic Church in Skórcz. All of the actual baptism records were missing for the years 1801 to 1842. All eight children were born in Grabowo, and baptized in Skórcz.

- (1) The first child was Jan. He was born in 1824 in Grabowo. He married Julianna Kamrowska in 1852, and raised a family in Grabowo (FHL #0544093). Jan was described as a landowner in his wife’s 1874 funeral record. See page 202.

There was another man named Jan Błażek who had children between 1845 and

1870. He married Marianna Bieda, and raised a family in Skórcz. His 1870 funeral death record indicated that he was born earlier than the Jan Błażek that married Julianna (FHL #0544095), and was more likely Katarzyna's cousin.

Błażek	Jan	Grabowo	1824	100
Błażek	Franciszek	Grabowo	1826	80

Entries for Jan and Franciszek Błażek from the index of baptisms for the Catholic Church in Skórcz, Poland,

- (2) The second child was another son, Franciszek Albert. He was born in 1826.

Unfortunately, Franciszek died on December 15, 1843, in Grabowo. The cause of death was a throat inflammation. The record stated that he was 18 years and four months old, but the index for his baptism suggested that he was about 17 years old. He was buried in Grabowo on December 19 (FHL #0544095).

85. Grabowo	Franciszek	Albrecht	1826	4
Blazek S. Anna z Jan Kowalski 18 4				
15 <sup>ta</sup>	19 <sup>ta</sup>	Episcopus	in Grabowo	
December	December	nin zindig		

1843 funeral record for Franciszek Błażek from the Catholic Church in Skórcz, Poland

- (3) The third child was a daughter, Marianna. She was born in 1829.

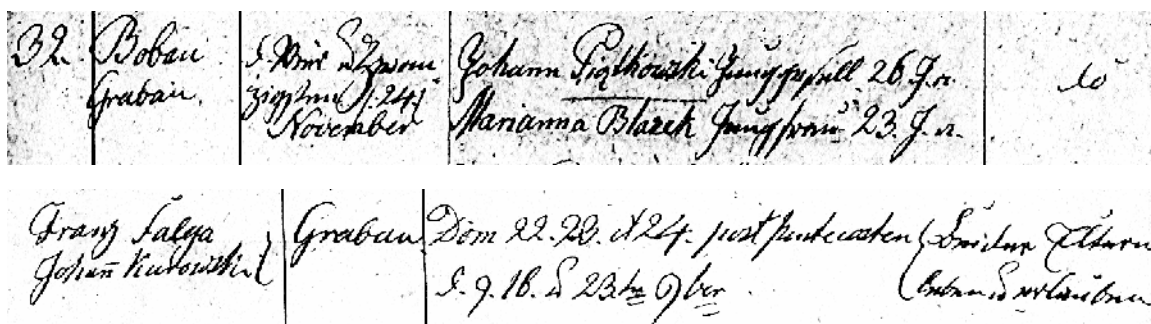
Błażek	Marianna	Grabowo	1829	48	
21.	Błażek	Josephus	Gr.	1832	62

Entries for Marianna and Józef Wawrzyniec Błażek in the baptism index for the Catholic Church in Skórcz, Poland

Marianna married Jan Piątkowski in Skórcz on November 24, 1851. He was 26-year-old, and was from Bobowo. Marianna was 23 years old. Witnesses were Franciszek Salya and Jan Kurowski, both from Grabowo (FHL #0544094). Marianna and Jan apparently settled in another village, because the baptism records for their children were not been found in the Skórcz parish.

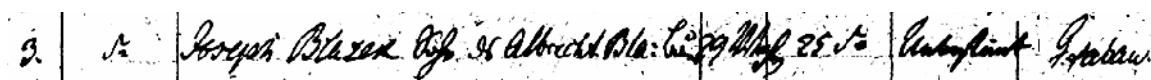
This marriage made Jan Piątkowski a brother-in-law to our Jan Jaskinia. Marianna

apparently died before 1871. She would have been less than 42 years old at death. See Marianna's mother's funeral record on pages 203 to 204.



1851 marriage record for Marianna Błazek and Jan Piątkowski,  
from the Catholic Church in Skórcz, Poland

- (4) The fourth child was Józef Wawrzyniec, who was born in 1832. He, however, did not survive long. Józef was about two years old, when he died on February 25, 1834, in Grabowo of undetermined causes. His parents were shown as Albert Błazek and Marianna Jankowska (FHL #0544095). His funeral record stated that he was only nine months old at death, but, in view of his birth year of 1832, he was actually several months older than that.



1834 funeral record for Józef Błazek from the Catholic Church in Skórcz, Poland

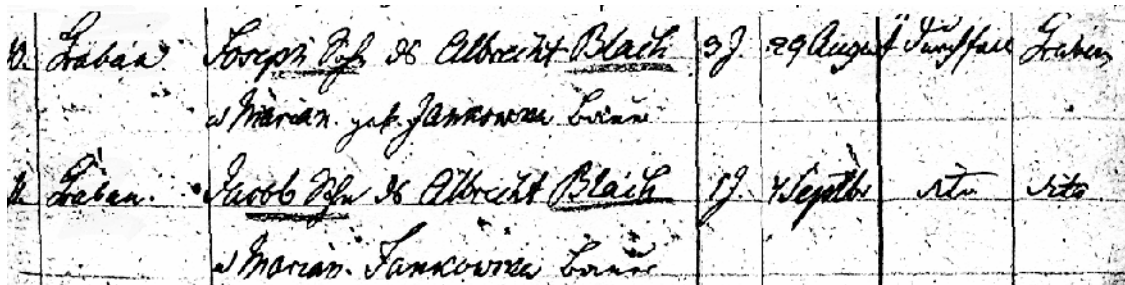
- (5) Katarzyna was the fifth child. She was born in 1834. In 1859, she married our Jan Jaskinia in Skórcz. More material about her life and her marriage with Jan are given on pages 30 to 65 of this family history.

29.	Błazek	Katharina	Grab	1834	22
63.	Błazek	Josephus	Grab	1837	118
83.	Błazek	Jacob	Gr.	1840	120

Entries for the baptisms of Katarzyna, Józef, and Jakub from the index of baptisms  
for the Catholic Church in Skórcz Poland

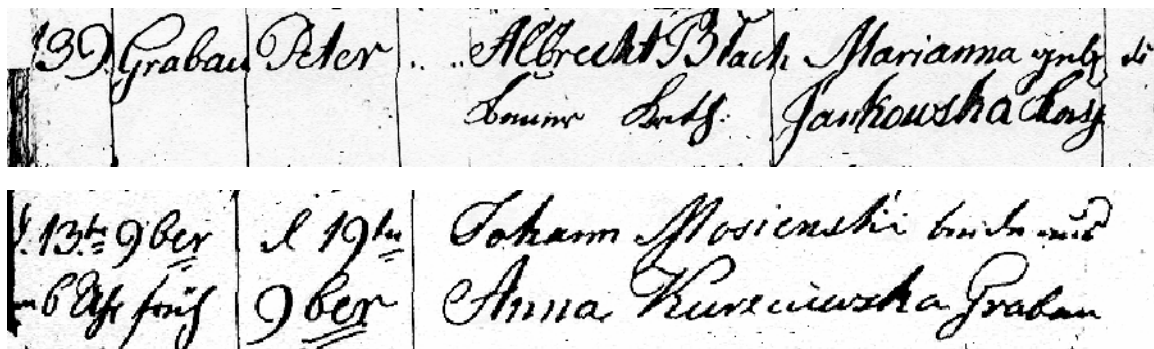
- (6) A second Józef was born in 1837. The prior son, named Józef, had died in February of 1834. This Józef would also die young. At the age of about three years, he died of diarrhea, and was buried on August 29, 1841, in Grabowo (FHL #0544095).
- (7) Another son was Jakub. He was born in 1840. He died as a baby of diarrhea, and

was buried on September 4, 1841, in Grabowo. This sad event occurred just six days after his older brother, Józef, died. The funeral record listed Albert and Marianna as his parents (FHL #0544095).



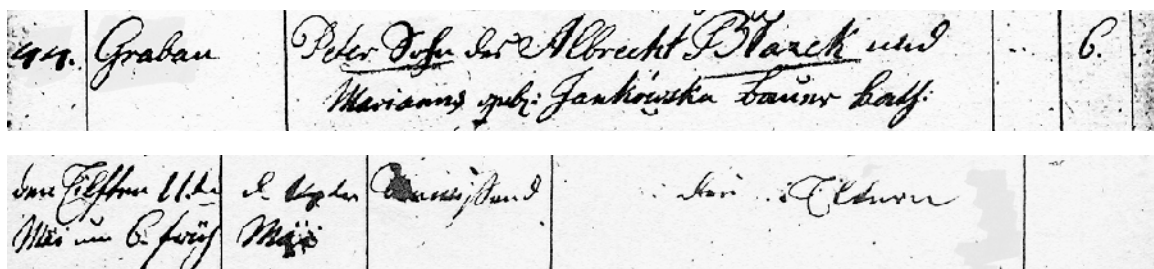
1841 funeral records for Józef and Jakob Błażek from the Catholic Church in Skórcz, Poland

- (8) The eighth and last known child was Piotr. He was born in Grabowo on November 13, 1843, at 6 o'clock in the morning, and was baptized six days later. His godparents were Jan Mosiński and Anna Kurzciewska of Grabowo (FHL #0544093).



1844 baptism record for Piotr Błażek from the Catholic Church in Skórcz, Poland

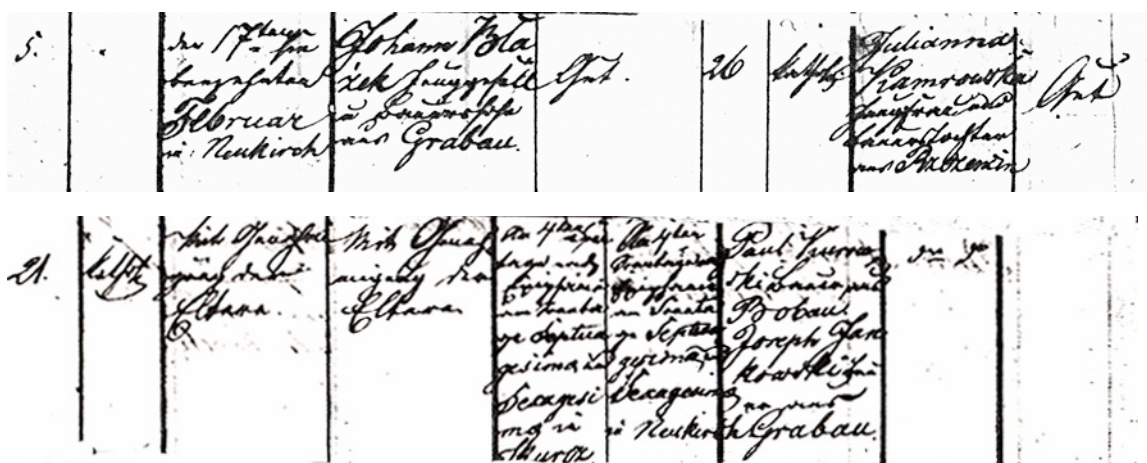
Piotr died as a baby, at about six months of age. He died in Grabowo on May 11, 1844, at 6:00 AM, and was there buried on March 11. The cause of death was unknown (FHL #0544095).



1844 funeral record for Piotr Błażek from the Catholic Church in Skórcz, Poland

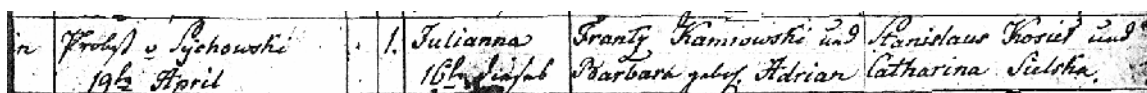
JAN BŁAŻEK AND JULIANNA KAMROWSKA  
KATARZYNA'S BROTHER AND SISTER-IN-LAW

Jan Błażek, Katarzyna's oldest brother, married Julianna Kamrowska on February 17, 1852, in the Catholic Church in Nowa Cerkiew (FHL #0558206). The witnesses were Paweł Kamrowski (likely Julianna's brother), from Bobowo, and Józef Jankowski from Grabowo. This record stated that Jan was 26 years old, but, in view of the Skórcz baptism index, he was actually 27 or 28 years old. Julianna's age was given as 21 years, but her actual age was unclear. Jan's father and Julianna's father were described as farmers. Father Warnke performed the ceremony.



1852 marriage record for Jan Błażek and Julianna Kamrowska from the Catholic Church in Nowa Cerkiew, Poland

Julianna was related to the Kamrowski family that lived in Rzeżęcín. It appeared to be a large, extended family. Julianna's age on her marriage record suggested a year of birth of 1831. Her age of 39 years on her 1871 funeral record suggested a year of birth in 1832. There was a baptism record in the church in Nowa Cerkiew in 1832 for a Julianna born to Franciszek Kamrowski and Barbara Adrian. She was born on April 16 in Rzeżęcín, and baptized on the 19<sup>th</sup> in Nowa Cerkiew. Her godparents were Stanisław Kosieł and Katarzyna Sielska (FHL #0850288).



1832 baptism for Julianna Kamrowska from the Catholic Church in Nowa Cerkiew, Poland

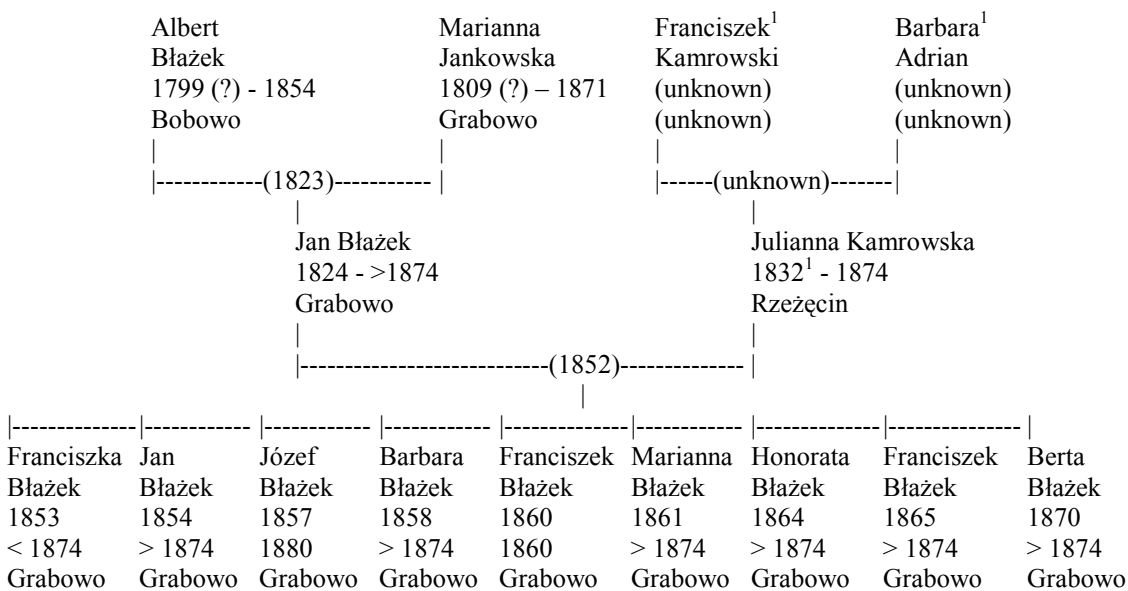
This identification of Julianna's parents was not unequivocal, because there was another Julianna Kamrowska born in Rzeżęcín in 1833. This second Julianna was born in September of that year to Jan Kamrowski and Agnieszka Shwarz (FHL #0850288). The available material suggested that the Julianna born in 1832 was the one that married Katarzyna's brother, Jan Błażek. Given the error in reporting ages in 19<sup>th</sup> Century church records, however, there was a possibility that the one born in 1833 was actually



Katarzyna's sister-in-law.

Please note that, in 1873, Jan Jaskinia, a first cousin of our Jan Jaskinia, married a Barbara Kamrowska, who was also from Rzeżęcín. See pages 177 to 179.

FAMILY TREE  
JAN BŁAŻEK AND JULIANNA KAMROWSKA,  
KATARZYNA'S BROTHER AND SISTER-IN-LAW



1. The date of Julianna's birth and the identities of her parents depend on the accuracy of her age as it appeared on her marriage and funeral records.

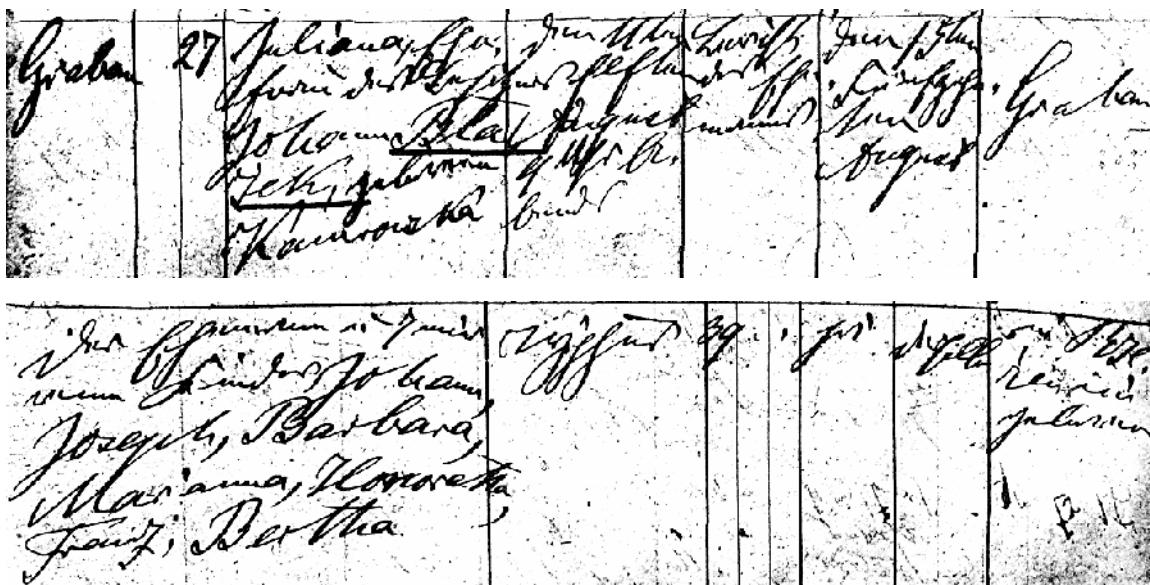
Jan settled down to farming in Grabowo, where Julianna and he had nine children. All of their children were baptized in the Catholic Church in Skórcz (FHL #0544093). Baptism and funeral records are not presented here, but they can be obtained from this author.

- (1) Franciszka was born on May 6, 1853. His godparents were Kajetan Rynski and Marianna Jankowska, both of Grabowo. Franciszka died young, since she was not listed in her mother's 1874 funeral record as surviving her.
- (2) Jan Szczepan was born December 25, 1854, and his godparents were Józef Malecki and Maria Kamrowska, both from Grabowo.
- (3) Józef was born February 8, 1857. His godparents were of Jan Piątek of Bobowo and Marianna Dandrack(?) of Rzeżęcín. Józef died at 7:00 PM on May 18, 1880, at the age of 24 years. He was buried in Grabowo four days later (FHL #0544095).
- (4) Barbara was born November 10, 1858. Her godparents were Szymon Kamrowski of Rzeżęcín and Franciszka Lis of Dzierżążno.
- (5) Franciszek was born February 16, 1860, with godparents Franciszek Jankowski and

Marianna Malecka, both from Grabowo. Franciszek died as an infant at 3:00 PM on February 20, 1860, of unknown causes. He was buried in Grabowo three days later (FHL #0544095).

- (6) Marianna Anna was born July 5, 1861. Her godparents were Tomasz (illegible) and Anna Kita, both of Grabowo.
- (7) Honorata (no English equivalent) was born February 6, 1864. The godparents were Franciszek Piar (?) of Dzierżążno and Joanna Kamrowska of Grabowo.
- (8) Franciszek was born May 10, 1865, with godparents Franciszek Malecki and Zuzanna Jankowska, both of Grabowo.
- (9) Berta (Bertha) was born on November 2, 1870, and her grandparents were Józef Jankowski and Marianna Błazek.

Julianna died in Grabowo on August 11, 1874, at 9:00 in the evening of typhus, despite receiving medical assistance. The funeral record stated that she was only 39 years old. In view of her baptism record (see page 200), she was actually in her early 40s. Julianna was buried in Grabowo, and was survived by her husband and seven of her nine children. Father Kiewert was the priest (FHL #0544095).



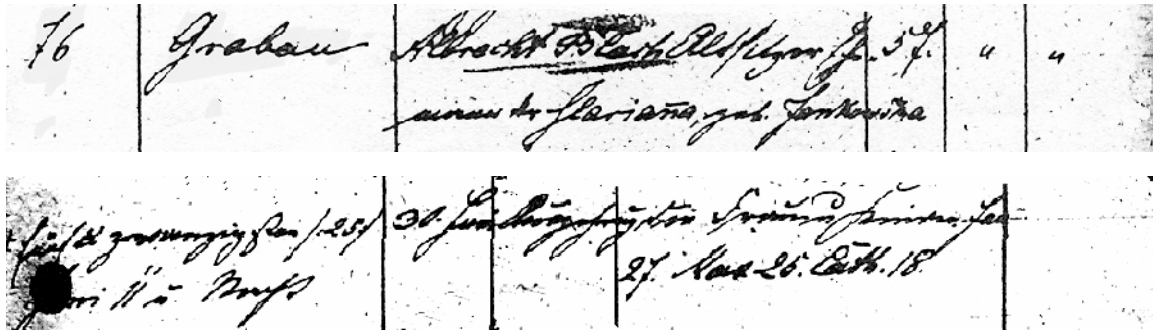
1874 funeral record for Julianna Kamrowska Błazek from the Catholic Church in Skórcz, Poland

Julianna's funeral record described her husband, Jan, as a landowner. Apparently Jan and Julianna did well economically.

Thus, Julianna, Katarzyna's sister-in-law, passed away after Katarzyna left Poland, but before Katarzyna died.

### THE DEATH OF ALBERT BŁAŻEK, KATARZYNA'S FATHER

Albert died in Grabowo at 11:00 PM on June 25, 1854, of consumption. The funeral record from Skórcz stated that he was 57 years old, and was a retiree residing on an estate. He was survived by his wife, his son, Jan age of 27, and daughters, Marianna, age 25, and Katarzyna, age 18. Albert was buried in Grabowo on June 30 (FHL #0544095).



1854 funeral record for Albert Błazek from the Catholic Church in Skórcz, Poland

Albert's funeral record demonstrated unequivocally that Albert was the father of Katarzyna Błazek Jaskinia. See page 195.

### KATARZYNA'S FAMILY TRAGEDIES

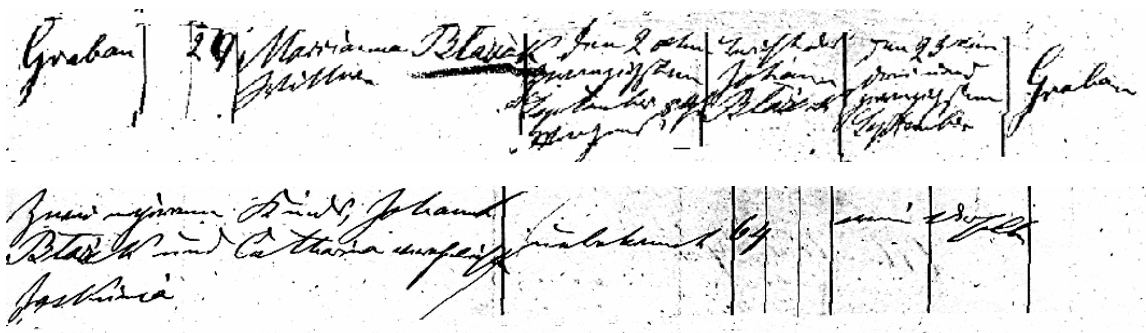
By the time that Katarzyna married our Jan Jaskinia in 1859, she had already lost her father and five brothers. She had remaining only her mother, brother, Jan, and sister, Marianna Błazek Piątkowski. In this respect, she was very similar to our Jan Jaskinia, who had lost his three sisters and father before he married (pages 27 to 30).

### THE DEATH OF MARIANNA JANKOWSKA BŁAŻEK, KATARZYNA'S MOTHER

Marianna died of unknown causes in Grabowo on September 20, 1871, at 8:00 in the morning, and was buried there three days later. Her funeral record listed her survivors as her son, Jan Błazek, and her daughter, Katarzyna Jaskinia. She did not receive any medical assistance, and the cause of death was unknown. The priest was Father Jan Kiewert (FHL #0544095). The record also stated that she was 64 years old, which was nearly consistent with her actual birth year of 1809. See page 194.

The funeral record did not mention one of her daughters as surviving her. Marianna Błazek Piątkowski was omitted. Either this daughter had died by 1871, or she was overlooked because she lived elsewhere. Since the priest's informant was her brother, Jan, the latter did not seem likely. Apparently, Marianna Błazek Piątkowski died relatively young, before the age of 42 years.

Marianna Jankowska Błażek had a tragic life. She gave birth to eight children. Four sons died as children, one son as a teenager, and one daughter as a married woman. Further, her husband died when she was only about 47 years old. Still further, Marianna had experienced the loss of two of her granddaughters by her daughter, Katarzyna, and the loss of one grandson and one granddaughter by her only son to survive, Jan. Thus, after her marriage in 1823, Marianna had to cope with the death of a loved one about every four years.



1871 funeral record for Marianna Jankowska Błażek from the Catholic Church in Skórcz, Poland

KAZIMIERZ AND HELENA BŁAŻEK,  
THE LIKELY GRANDPARENTS OF KATARZYNA BŁAŻEK JASKINIA

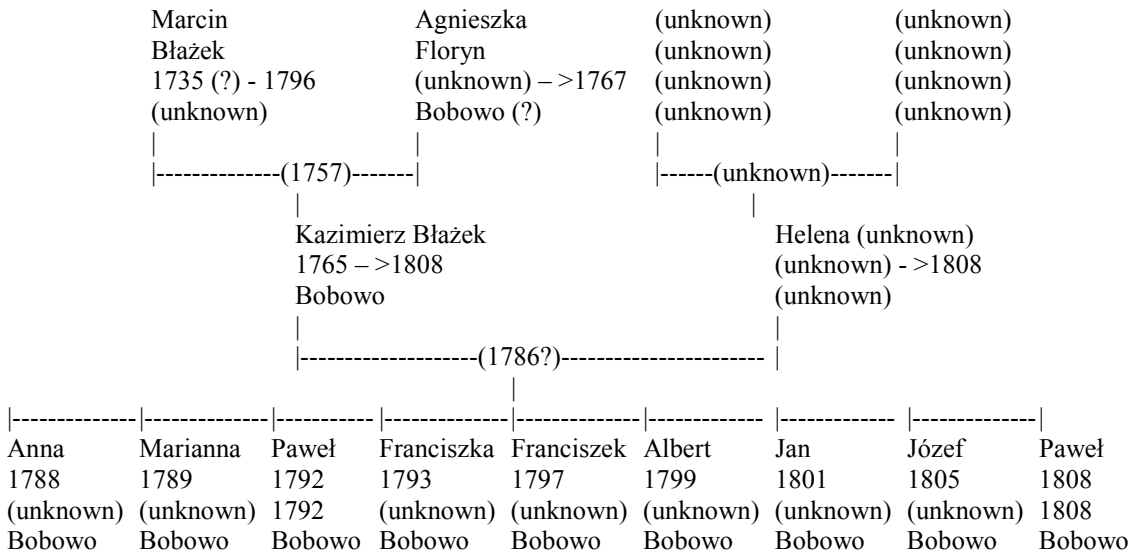
This material about the likely grandparents of Katarzyna was based on circumstantial evidence. Since Albert and Marianna's 1823 marriage record stated that Albert was from Bobowo and was 27 years old, a search of the Bobowo Catholic Church baptism records was undertaken. All of the records, cited here, were taken from the LDS FHL microfilm #0162336.

A son, named Albert, was born to Kazimierz and Helena in 1799. This Albert was the best guess as to Katarzyna's father, as discussed on pages 194 and 195. If so, Albert came from a large family. He had three sisters and four brothers, all born in Bobowo. At least, two of his brothers, both named Paweł, died young. The pattern of the births suggested that his parents, Kazimierz and Helena, married about 1786. Its record was not found in Bobowo, which indicated that they were married in Helena's home parish. Kazimierz was in his early 20s when he married.

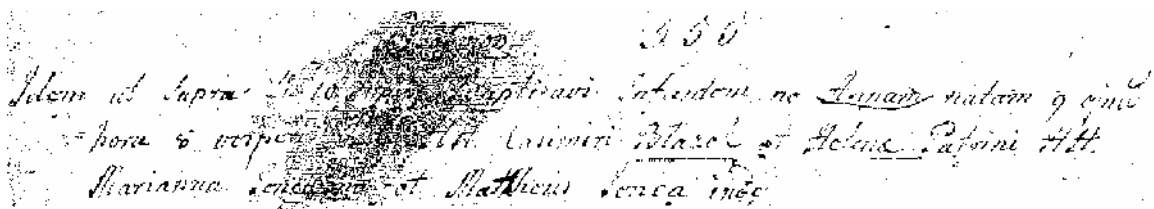
Kazimierz was born in 1765 in Bobowo, the son of Marcin Błażek and Agnieszka Floryn. His baptism record is shown on page 214.

Kazimierz and Helena had eight known children over a 20-year period, from 1788 to 1808. If they had more children after 1808, they were baptized in another parish.

FAMILY TREE  
KAZIMIERZ AND HELENA BŁĄŻEK, KATARZYNA'S LIKELY GRANDPARENTS

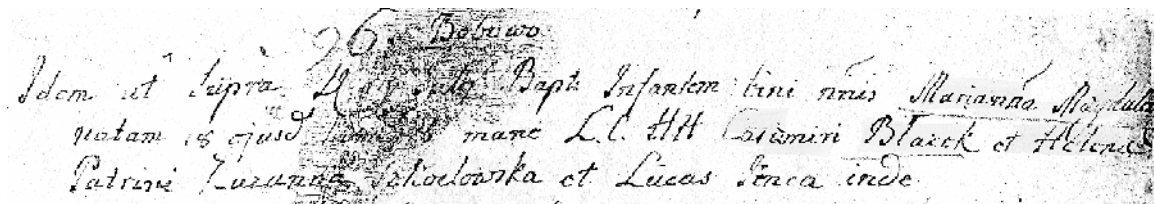


- (1) Their first child was a girl, named Anna. She born in Bobowo on May 9, 1788, at eight o'clock in the evening, and baptized the next day. Her godparents were Marianna Jeńcowna and Mateusz Jeńca. Note that the family names of her godparents are the same, the first being a female variant of Jeńca.



Baptism record for Anna Błązek in 1788 in the Catholic Church in Bobowo, Poland

- (2) Marianna was their second child, and was born on July 18, 1789, at six o'clock in the morning in Bobowo. She was baptized the next day. Her godparents were Zuzanna Szkodowska and Łukasz Jeńca.



Baptism record for Marianna Błązek in 1788 in the Catholic Church in Bobowo, Poland

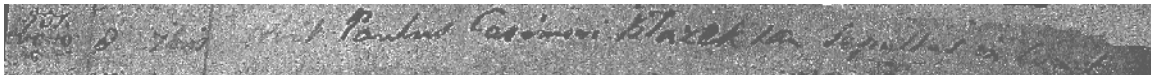
- (3) Kazimierz and Helena's third child was their first son. Paweł Malachiasz (Paul Malachi) was born at six o'clock in the morning on January 5, 1792, in Bobowo, and was baptized there two days later. His godparents were Stanisław Tramowski

and Ewa Chylenska.

7	Paulus Sarna Mata Chylenska	5	9	Casimiro Bla Zak Helena uxor eius	Stanislaus mowski et Ewa Chylenska	Bobowo
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Baptism record for Paweł Błażek in 1792 in the Catholic Church in Bobowo, Poland

Paweł, unfortunately, died, and was buried on September 8, 1792. He was only seven months old.



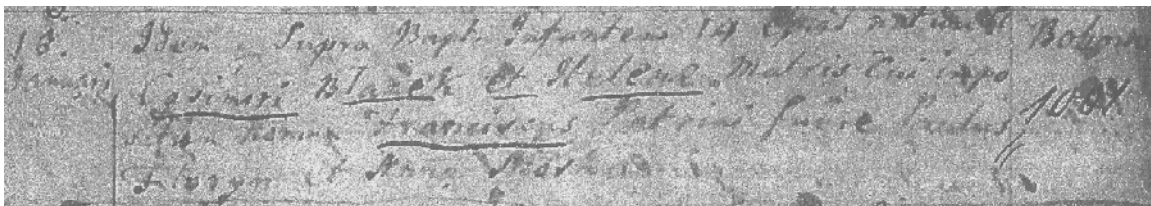
Paweł Błażek's funeral record in 1792 from the Catholic Church in Bobowo, Poland

- (4) Franciszka was the fourth child. She was born at 4 o'clock in the morning on December 13, 1793. Her baptism was two days later. Her godparents were Kazimierz Lanowski and Marianna Frostka. *Frostka* is a form of the surname *Frost*, used to reference a female. Marianna is likely a relative, maybe a daughter, of Stanisław Frost, the godfather in 1767 for another Marianna, a daughter of Marcin Błażek and Agnieszka Floryn. See page 215.

13	Francis Zak Chylenska	13	4	Casimiro Bla Zak Helena uxor eius	Casimiro La nowski et Ma rianna Frostka	Bobowo 885
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Baptism record for Franciszka Błażek in 1793 from the Catholic Church in Bobowo, Poland

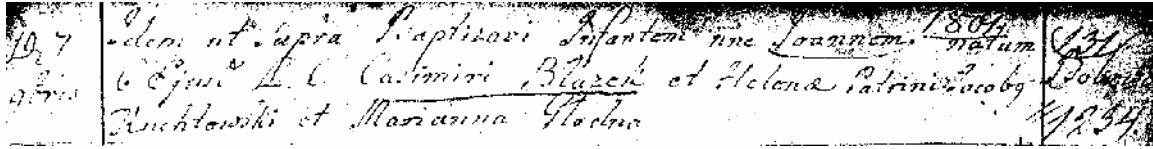
- (5) The fifth child was a boy, named Franciszek. He was born on January 14, 1797, and baptized two days later. His godparents were Paweł Floryn and Anna (illegible). Paweł was related to Kazimierz's mother. See pages 211 to 212.



Baptism record for Franciszek Błażek in 1797 from the Catholic Church in Bobowo, Poland

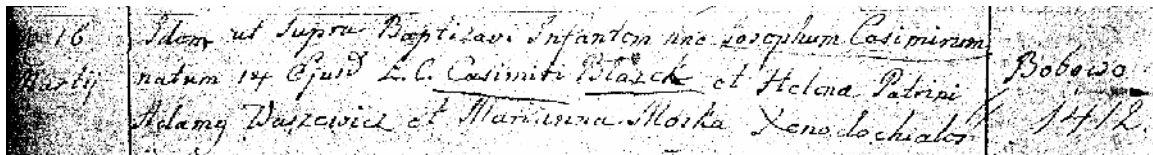
- (6) Albert was the next child. He was born in Bobowo on April 16, 1799. He was likely Katarzyna's father, and his baptism record is shown on page 194.
- (7) Kazimierz and Helena's seventh child was Jan. He was born in Bobowo on November 6, 1801, and was baptized the next day. His godparents were Jakub

## Kuchłowski and Marianna Głodna.



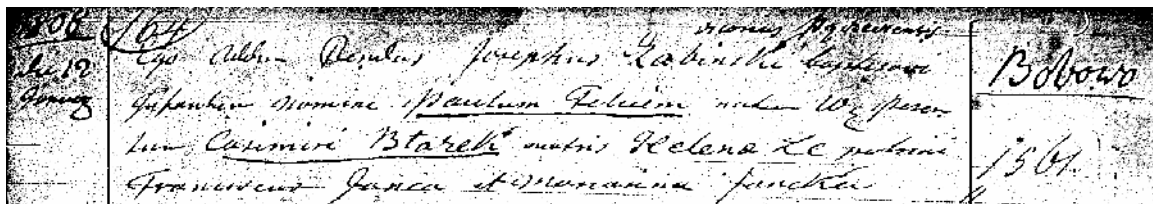
Baptism record for Jan Błazek in 1801 in the Catholic Church in Bobowo, Poland

- (8) Their eighth child was Józef Kazimierz, who was born on March, 14, 1805, in Bobowo. He was baptized there two days later. His godparents were Adam Waszewicz and Marianna Moska from (unable to translate).



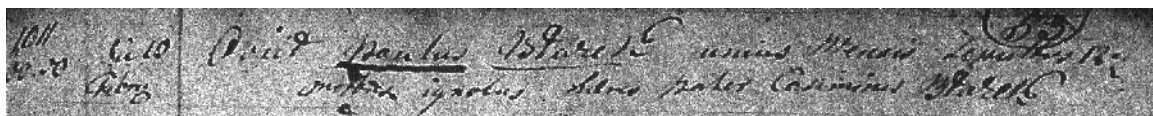
Baptism record for Józef Błazek in 1801 in the Catholic Church in Bobowo, Poland

- (9) The ninth and last child was Paweł Feliks. He was born in Bobowo on January 10, 1808, and was baptized two days later. His godparents were Franciszek Jeńca and Marianna Jeńcka. The priest was Father Józef Gabinski.



Baptism record for Paweł Błazek in 1808 in the Catholic Church in Bobowo, Poland

Like the first Paweł, this baby did not survive infancy. He died of unknown causes in Bobowo on February 10, 1808, at the age of one month. He was buried two days later.



Funeral record for Paweł Błazek in 1808 in the Catholic Church in Bobowo, Poland

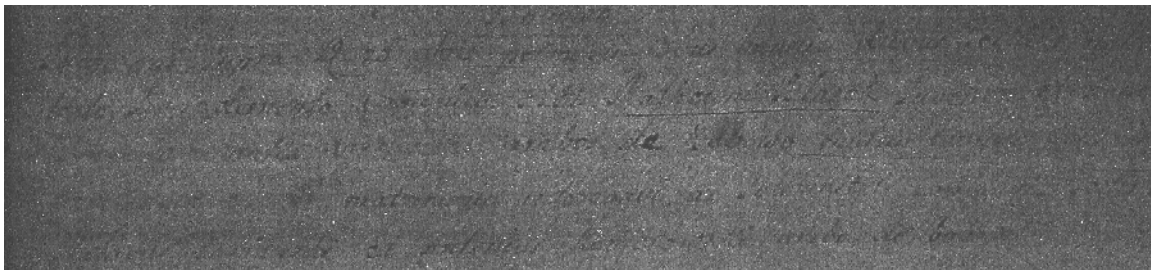
For Katarzyna, the size of Kazimierz and Helena's family meant that she had up to three paternal great-aunts and four great-uncles living when she was born in 1834.

MATEUSZ AND AGNIESZKA BŁAŻEK  
 A POSSIBLE ALTERNATIVE FOR KATARZYNA'S GRANDPARENTS

All records cited here were taken from the LDS FHL microfilm #0162336.

Mateusz Błażek was born in Bobowo in 1759 in Bobowo. See his baptism record on page 213. His parents were Marcin Błażek and Agnieszka Floryn.

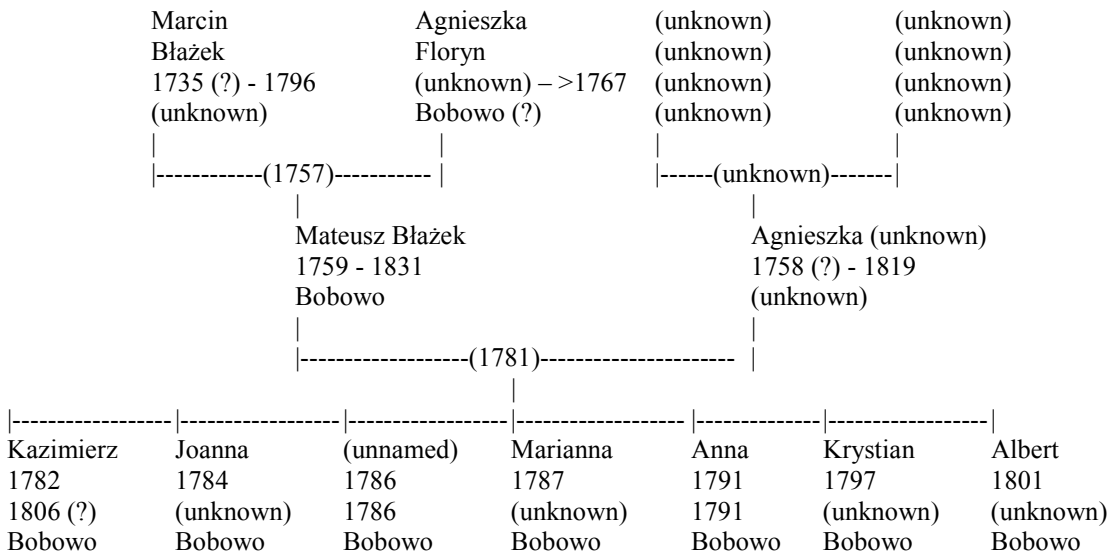
Mateusz married Agnieszka on November 25, 1781, in Bobowo. The microfilm of their marriage record, unfortunately, was very poor quality. Digital enhancement helped considerably, but did not make Agnieszka's maiden name legible. Both the groom and bride were from Bobowo, and Mateusz was 20 years old. The witnesses may be Antoni Kamrowski and Maciej (illegible).



1781 marriage record for Maciej and Agnieszka Błażek from the Catholic Church in Bobowo, Poland

Baptism records were found in the Bobowo Church files for six children. Funeral records were found for two of these six, plus an unnamed baby who apparently was stillborn.

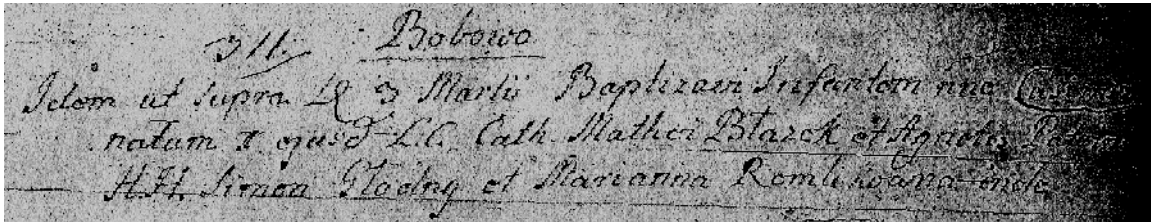
FAMILY TREE  
 MATEUSZ AND AGNIESZKA BŁAŻEK,  
 A POSSIBLE ALTERNATIVE FOR KATARZYNA'S GRANDPARENTS



(1) Kazimierz was their first child. He was born on March 1, 1782, in Bobowo, and

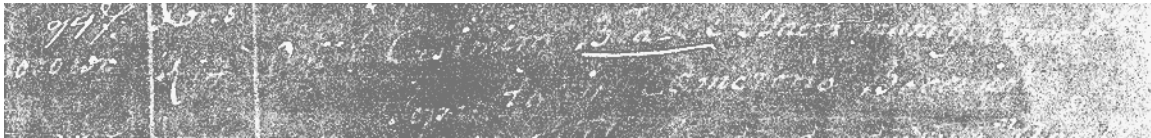


was baptized two days later. His godparents were Szymon Głodny and Marianna Romlikowna.



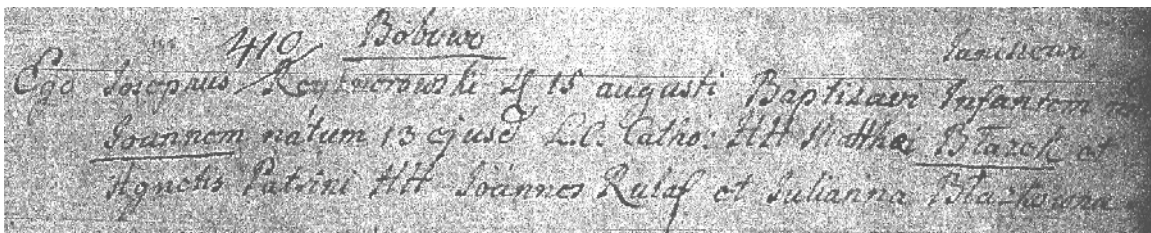
1782 baptism record for Kazimierz Błazek from the Catholic Church in Bobowo, Poland

Kazimierz lived for 24 years. He died in Bobowo, and was buried there on December 14, 1806. He was, apparently, unmarried, and was not Katarzyna Błazek Jaskinia's grandfather.



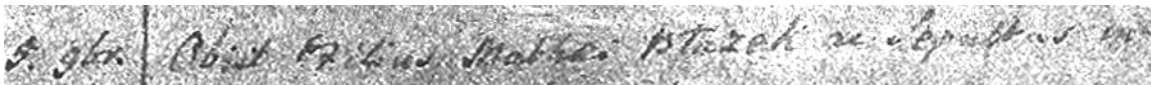
1806 funeral record for Kazimierz Błazek from the Catholic Church in Bobowo, Poland

- (2) Joanna was the second child, and was born on August 13, 1784, in Bobowo. She was baptized two days later. Her godparents were Jan Rulas and Julianna Błazkowna. Julianna's surname was a variant of Błazek.



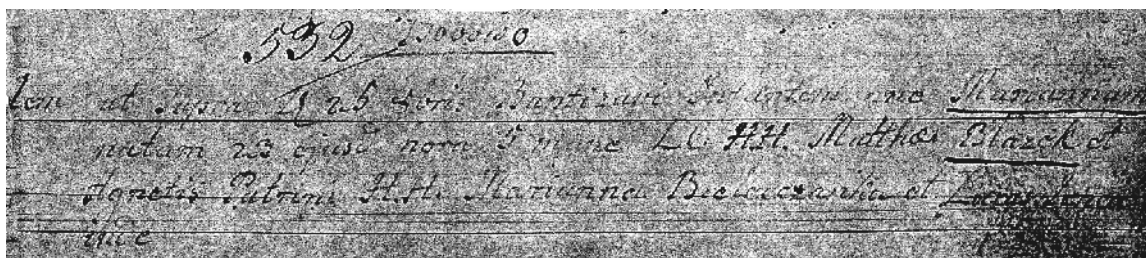
1784 baptism record for Joanna Błazek from the Catholic Church in Bobowo, Poland

- (3) Mateusz and Agnieszka's next child died at birth. The baby was unnamed. There was only a funeral record. The birth and death was in Bobowo on November 5, 1786.



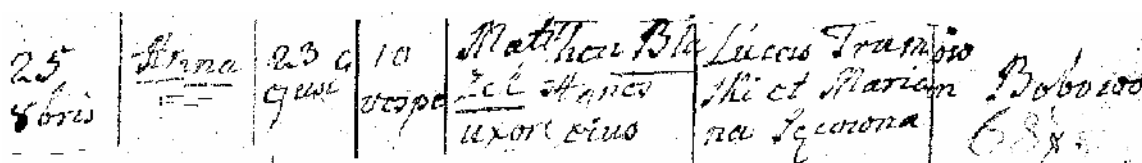
1786 funeral record for unnamed Błazek baby from the Catholic Church in Bobowo, Poland

- (4) Marianna was born on October 23, 1787, at five o'clock in the morning in Bobowo, and was baptized there two days later. Her godparents were Marianna Bielezchnka and Łukasz Jeńca, both from Bobowo. *Bielezchnka* was probably a female variant for *Bielinska*.



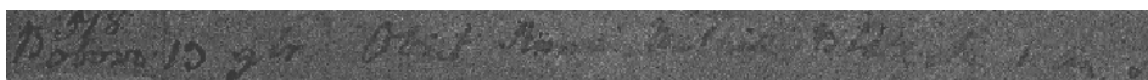
1787 baptism record for Marianna Błażek from the Catholic Church in Bobowo, Poland

- (5) Anna was the fifth child. She was born in Bobowo at 10 o'clock in the evening on October 23, 1791, and was baptized there two days later. Her godparents were Lukasz Fraznowski and Maria Jęcowna.



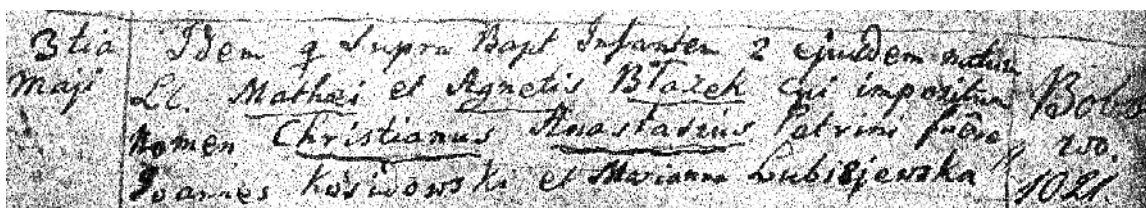
1791 baptism record for Anna Błażek from the Catholic Church in Bobowo, Poland

Anna, unfortunately, died in Bobowo as an infant. She was buried there on November 13, 1791. She was just three weeks old.



1791 funeral record for Anna Błażek from the Catholic Church in Bobowo, Poland

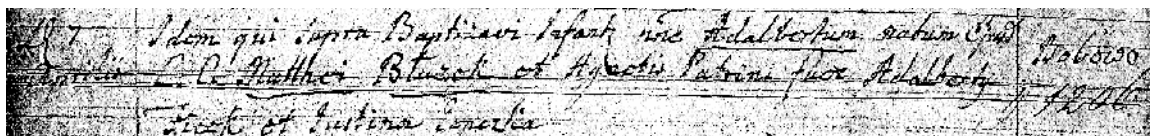
- (6) Krystian Anastazy was the next child. He was born on May 2, 1797, in Bobowo, and was baptized there the next day. His godparents were Jan Kósidowski and Marianna Lubiejewska.



1797 baptism record for Krystian Błażek from the Catholic Church in Bobowo, Poland

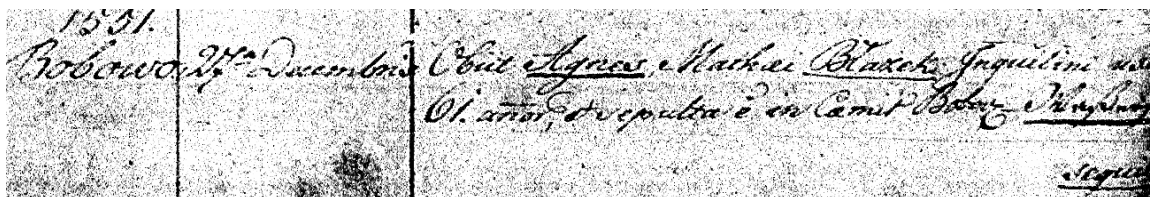
- (7) Albert was Maciej and Agnieszka's seventh and last known child. He was born in Bobowo on April 4, 1801. He was baptized there three days later. The godparents were Albert Fyrek and Justyna Lomczka.

Albert's birth year of 1801 made him a possibility for Katarzyna's father. The available evidence leaned toward the Albert, son of Kazimierz, as her father, but that could not be verified.



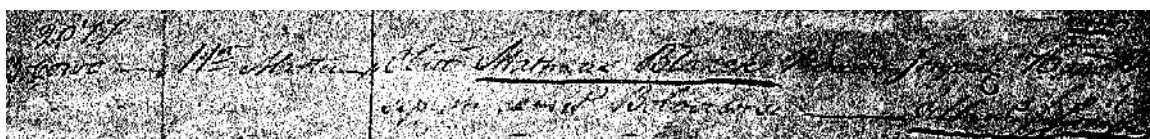
1801 baptism record for Albert Błazek, son of Mateusz and Agnieszka  
from the Catholic Church in Bobowo, Poland

Agnieszka died in Bobowo in December, 1819, and was buried there on 27<sup>th</sup>. The funeral record indicated that she was 61 years old (FHL #0162336). That age suggested a birth year of about 1758. This year of birth should be regarded as tentative, since ages reported in church records in 19<sup>th</sup> Century Poland tended to be unreliable.



1819 funeral record for Agnieszka Błazek from the Catholic Church in Bobowo, Poland

Mateusz survived Agnieszka by 11 years. He was buried on March 11, 1819, in Bobowo. His age was given as 76 years old (FHL #0162336). That age was consistent with his 1859 baptism record.



1831 funeral record for Mateusz Błazek from the Catholic Church in Bobowo, Poland

If Mateusz was actually Katarzyna's grandfather, she had, at most, only one known paternal great-uncle and two great-aunts living when she was born in 1834.

#### MARCIN BŁAŻEK AND AGNIESZKA FLORYN THE GREAT-GRANDPARENTS OF KATARZYNA BŁAŻEK JASKINIA

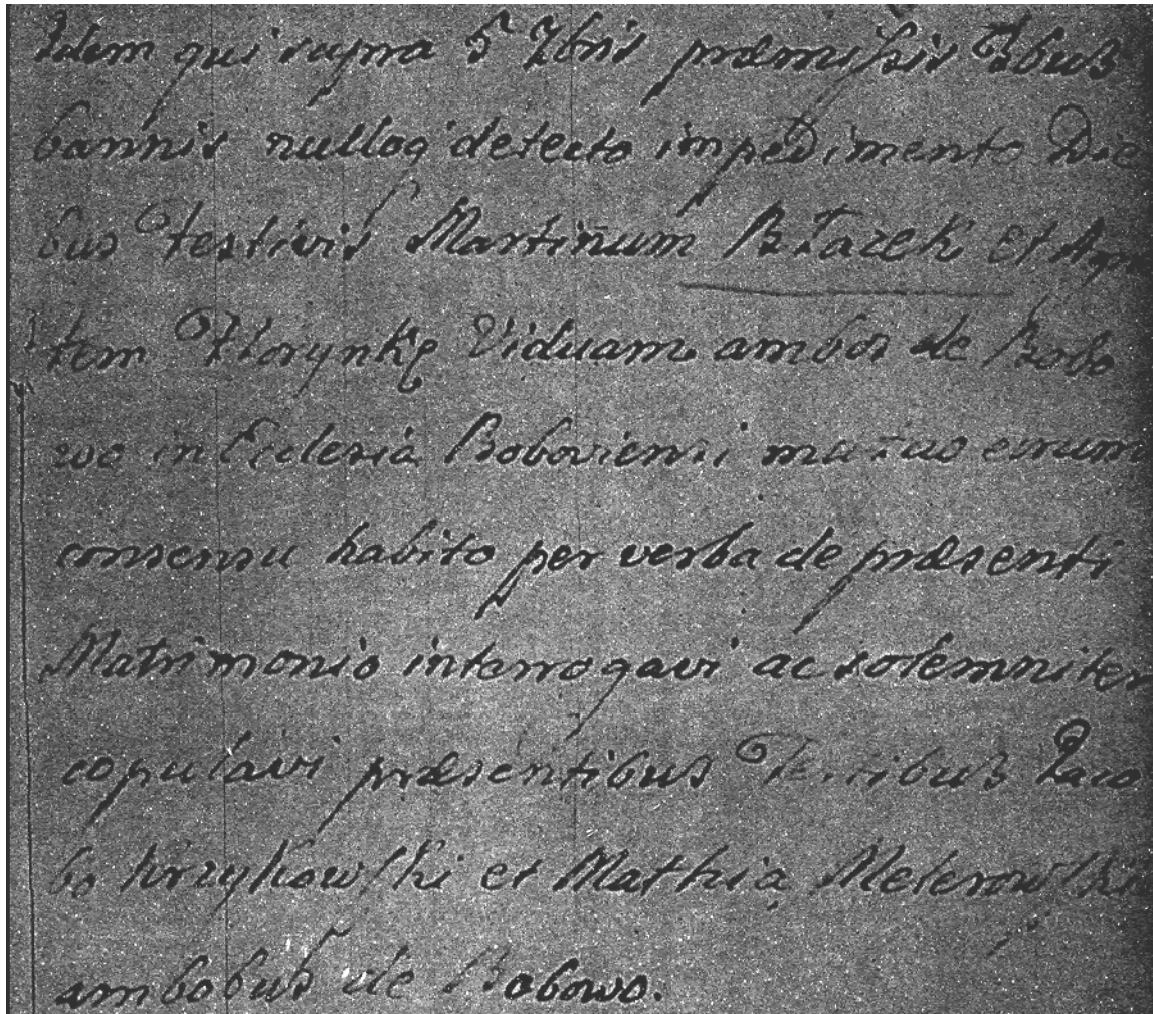
Kazimierz Błazek's parents were Marcin Błazek and Agnieszka Floryn. They were married in 1757 in Bobowo, and raised a large family there. It should be noted that Marcin and Agnieszka were also the parents of Mateusz, whose son was the Albert born in 1801. Thus, regardless of whether Kazimierz or Mateusz was the father of Katarzyna's father, her great-grandparents were still Marcin and Agnieszka.

All the records referenced here were found on the LDS FHL microfilm #0162336.

Marcin Błazek and Agnieszka Floryn were married in Bobowo on September 5, 1757. Both were from Bobowo. Witnesses were (illegible) Krzykowski and Maciej

Melerowski, both also from Bobowo. If Marcin's age on his funeral record was accurate, he was about 22 years old when he married, and his birth year was about 1835.

Agnieszka's family name, given in the record was *Florynka*, which was a variant of *Floryn*, used to reference females. *Floryn* was derived from the given name of *Florian* (Hoffman, 1997). It was not a common surname. In 2002, there were only 174 individuals with the surname living in Poland (Rymut, 2002). In the 17<sup>th</sup> and 18<sup>th</sup> Centuries, the family lived near Bobowo, and apparently was still in that general area at the start of the 21<sup>st</sup> Century (see Table 11, page 186).



1757 marriage record for Marcin Błazek and Agnieszka Floryn  
from the Catholic Church in Bobowo, Poland

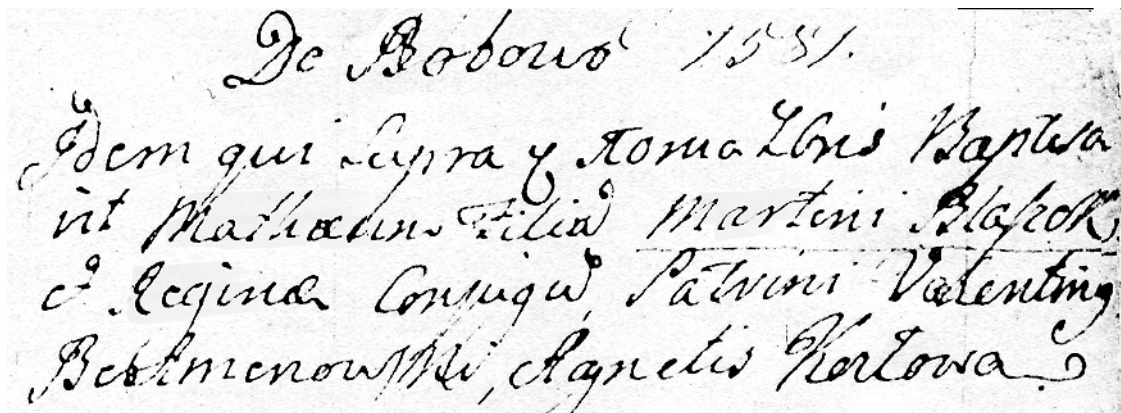
This diagram shows the family tree for Marcin and Agnieszka's family. Their parents were unknown. The symbol ? denotes unverified material.

Marcin and Agnieszka had, at least, five children, three sons and two daughters. Mateusz and Kazimierz, the candidates for being Katarzyna's father, were the first and fourth children. Mateusz was six years older than Kazimierz.

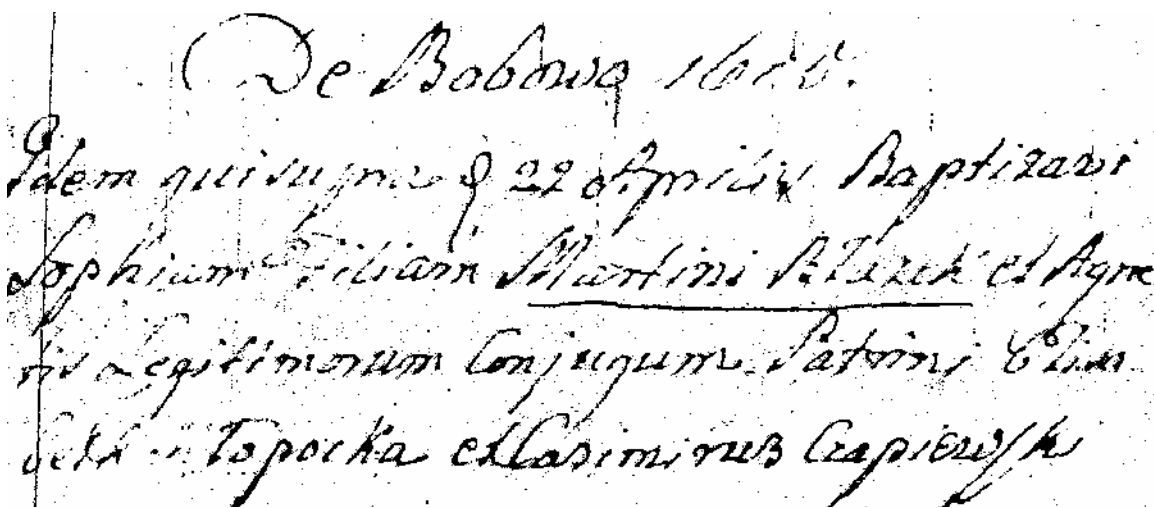
FAMILY TREE  
 MARCIN BŁĄZEK AND AGNIESZKA FLORYN, KATARZYNA'S GREAT-GRANDPARENTS



- (1) Mateusz was baptized on September 1 (?), 1759, in Bobowo. His godparents were Walenty Be??menowski and Agnieszka Kortowa.

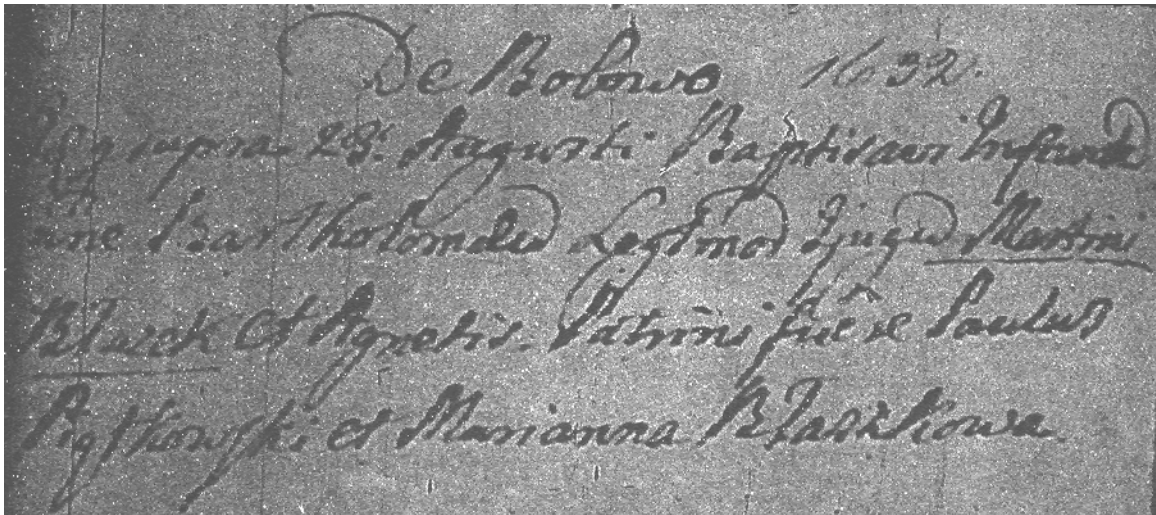


1759 baptism record for Mateusz Błazek from the Catholic Church in Bobowo, Poland

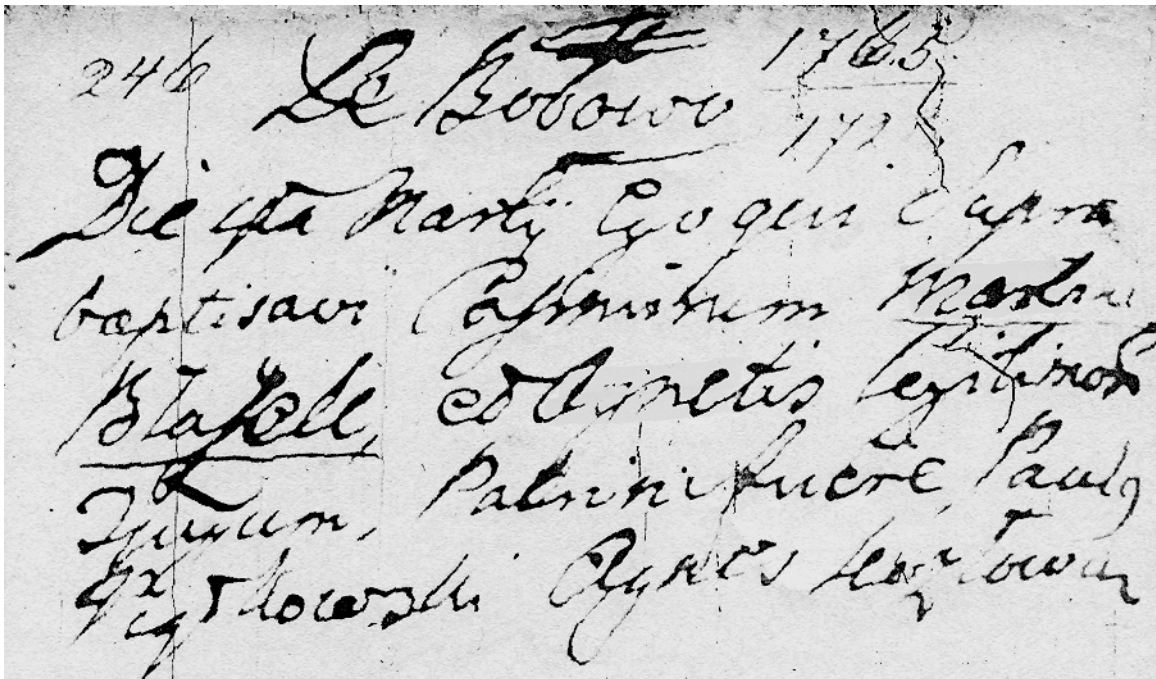


1760 baptism record for Zofia Błazek from the Catholic Church in Bobowo, Poland

- (2) Zofia was the second child, and was baptized on April 22, 1760, in Bobowo. Her godparents were Elżbieta Kłopocka and Kazimierz Czapiewski.
- (3) Bartłomiej Błazek was a second son, baptized on August 23, 1761 in Bobowo. His godparents were Paweł Piątkowski and Marianna Błazekowa. *Błazekowa* is a variant of *Błazek* used for an unmarried female or the maiden name of a married woman.

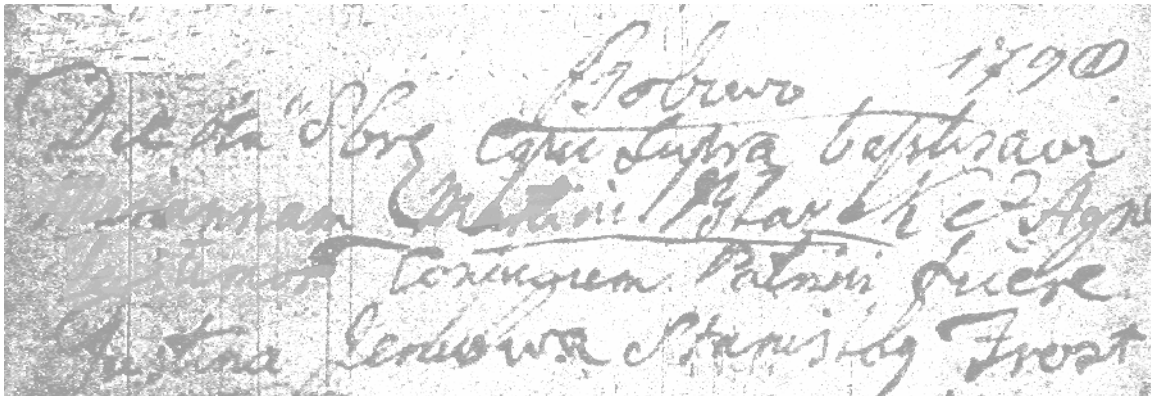


1761 baptism record for Bartłomiej Błazek from the Catholic Church in Bobowo, Poland



1765 baptism record for Kazimierz Błazek from the Catholic Church in Bobowo, Poland

- (4) A third son, Kazimierz, was Marcin and Agnieszka's fourth child. Kazimierz was baptized in Bobowo on March 1 (?), 1765. His godfather, like his brother, Bartłomiej, was Paweł Piątkowski, and his godmother was Agnieszka (illegible).
- (5) The fifth child was Marianna, who was baptized on October 1 (?), 1767, in Bobowo. Her godparents were Justyna Jeńcowa (?) and Stanisław Frost.



1767 baptism record for Marianna Błażek from the Catholic Church in Bobowo, Poland

The baptism records for Marcin and Agnieszka's children in Bobowo stopped with Marianna. Since the norm in Poland in the 18<sup>th</sup> Century was large families, Marcin and Agnieszka may well have had more children in another parish. There was a possibility, though, that Agnieszka experienced complications from Marianna's birth that precluded further pregnancies.

#### THE DEATH OF MARCIN BŁAŻEK, KATARZYNA'S GREAT-GRANDFATHER

Marcin died of *petocie* (*pitoce* in Polish), and was buried on December 24, 1796, in Bobowo. *Pitoce* is a Polish term for phlegm, that is, congestion. The record stated that he was 61 years old. That age suggested a birth year of about 1835.

There was no baptism record in the Bobowo records for a Marcin Błażek in about 1835. Presumably, he was born and baptized in another parish.



Funeral record for Marcin Błażek in 1796 from the Catholic Church in Bobowo, Poland





## **PART VI**

# **WAS THERE A BRANCH OF THE JASKINIA FAMILY IN SILESIA?**

## SUMMARY

Records for a Jaskinia family were found in Byczyna, in the Silesia area of Poland. Johan Jaskinia married Caterina Jurczek there in 1830, and had son, Thomas Wunibald Johan Jaskinia, also in 1830 in Byczyna.

No connection would be made with the family of our Jan Jaskinia's father who was living in northern Poland at the same time. This Silesian family may well not be related to our Jan's family.

## WAS THERE A BRANCH OF THE JASKINIA FAMILY IN SILESIA?

When the Polish peasantry adopted surnames in the Middle Ages, they were sometimes derived from geographical features. *Laskowski*, for example was derived from the Polish word *las*, meaning *forest* or *woods* (Hoffman, 1997). Similarly, the *Jaskinia* family name was derived from Polish word, *jaskinia*, meaning cave or cavern.

Since there are many caves and caverns in Poland, it would not be surprising if there would have been other families, at some time or place, who adopted *Jaskinia* as their surname. Such families would likely not be related to the family of our Jan Jaskinia.

This appeared to be the best explanation of the following material for the Jaskinia family that lived in Byczyna, Silesia, in 1830.

## SILESIA

All of the available evidence placed the Jaskinia family in northern Poland from 1671 until the end of the 19<sup>th</sup> Century, if not longer. There were two pieces of evidence, however, suggesting that there may have been a branch of the Jaskinia family in Silesia in the early 19<sup>th</sup> Century.

Silesia is a large area in the southwestern part of modern Poland, and is roughly about 200 miles from Gdańsk. Historically, it was contested, and often divided between Poland, Germany, and Czechoslovakia. There has always been a very heavy German influence in Silesia, with many ethnic Germans living there until the end of World War 2.

The eastern parts of it, however, have always been heavily settled by Poles. In the 19<sup>th</sup> Century, Silesia was occupied by the Germans, and considered by them to be the province of Schliesen, part of greater Prussia. Germany's historical claim to Silesia may

be as valid of Poland's claim, but, after World War 2, Silesia became a permanent part of Poland.

## BYCZYNA

Byczyna is a small village, located just to the north of the border between Poland and Czech Republic. The area is known as Lower Silesia, which is a fertile lowland area, just north of the Odra River. More specifically, Byczyna is approximately in the middle of an irregular triangle of Wrocław, Łódź, and Bytom.



Location of Byczyna (star) on a contemporary map of southwestern Poland (©2005 MapQuest, Inc.)

Byczyna, at the end of latter half of the 19<sup>th</sup> Century, was a frontier town in Silesia. There was two churches, a Catholic one and a Protestant one. Its commercial activities involved agriculture and manufacturing, including sugar, vodka, and beer. Five annual trade fairs were held there. In 1869, there were 9,978 Protestants and 2,367 Catholics, and 115 Jews living there (Sulimierski *et al*, 1884 to 1904). The *frontier* reference meant that Byczyna was near to what was the border with Prussia.

Byczyna was known as *Pitschen* during the German occupation of Silesia.

Note that Byczyna was significantly different from the small towns and villages in northern Poland where the Jaskinia family lived. There the population was predominantly Catholic and rural. Byczyna, in contrast, was predominantly Protestant, with some manufacturing. A much stronger German influence can be inferred in Byczyna than in German-occupied northern Poland. Byczyna also had more residents.

## JOHAN JASKIENIA AND CATARINA JURCZEK

In view of the uncertainty about the German or Polish ethnicity of these individuals, proper names are rendered here actually as they appeared in the records.

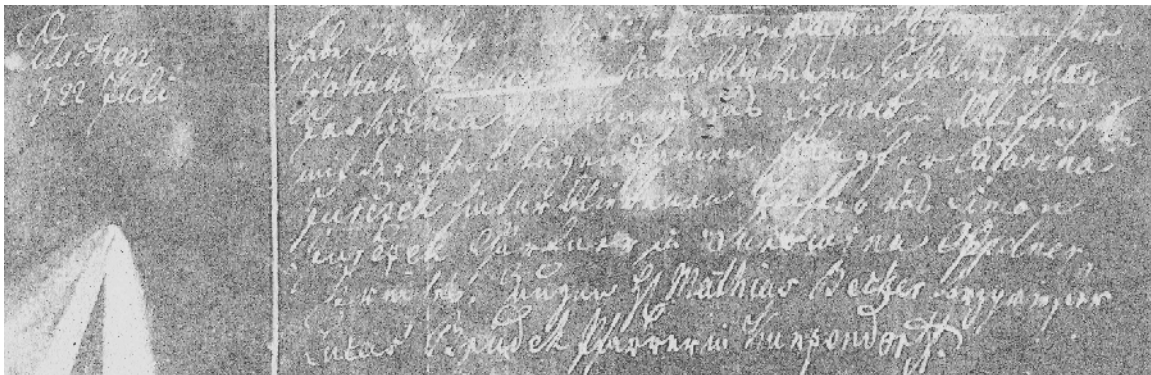
A search for *Jaskinia* in FamilySearch™ *International Genealogical Index* (*family search.org*) in June, 2005, returned a marriage reference for Johan Jaskienia and Catarina Jurczek in Pitschen, Prussia, in 1829. Pitschen is now Byczyna in Poland. It is in the Silesia area of southwest Poland. Note the *Jaskienia* spelling.

The results of the search also returned birth years for Johan in 1802 and Catarina in 1808, both in Byczyna, and a reference to a Thomas Wunibald Johan Jaskinia, a child born to Johan and Catarina on December 22, 1830. Note the *Jaskinia* spelling.

A search of the LDS microfilm #0958436 found their marriage record in the Catholic Church in Byczyna. The actual date, however, was July 22, 1830, not 1829.

The record was written in German, and translated as, "... [married] here ... burger and shoemaker Johan Jaskienia, son of the late Johan Jaskienia, farmer with full rights, from Lignow in Old Prussia, to the honest and virtuous maiden Catarina Jurczek, daughter of the late Simon Jurczek, gardener, and Ludwina Oppelner from here. Witnesses: Mr. Mathias Becker, archpriest; Lucas Brudek, pastor in Kunzendorff."

The search for Johan's and Caterina's baptism records has, so far, been negative. Records for the early 1800s for Byczyna also did not contain any other records for them (FHL #0958436). It was unclear how the person responsible for the entries in *International Genealogical Index* got their birth years. The records also did not contain a marriage for either Johan's or Catarina's parents (FHL #0958438).



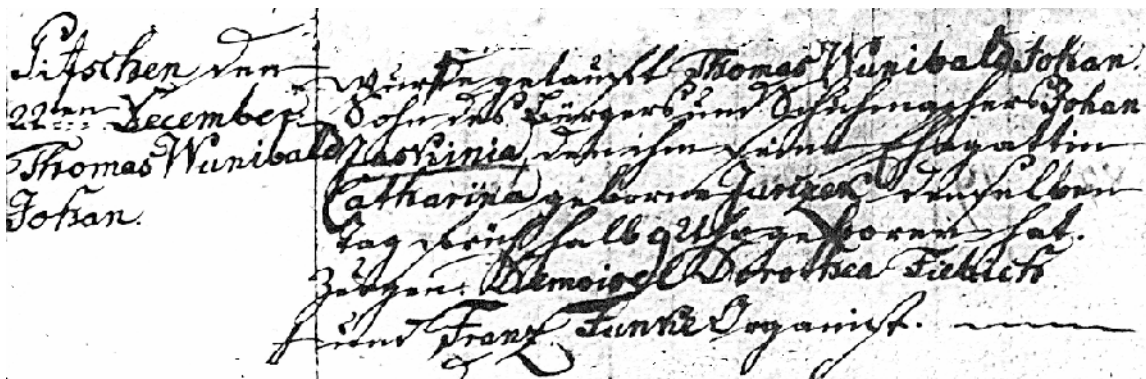
1830 marriage record for Johan Jaskienia and Catarina Jurczek  
from the Catholic Church in Byczyna, Poland

Note that the phrase, *the honest and virtuous maiden*, was stock language used for all brides at that time and place.

## THOMAS WUNIBALD JOHAN JASKINIA

A baptism record was found in the Catholic Church in Byczyna for Thomas Wunibald Johan Jaskinia (FHL #0958437). Thomas was born at 8:30 in the morning on December 22, 1830. His parents were Johan Jaskinia, burger and shoemaker, and Catarina Jurczek. Note that the *Jaskinia* spelling of Thomas' surname.

Thomas was baptized in Byczyna the same day, and his godparents were Dorothea Fiebich and Franz Funke, organist.



1830 baptism record for Thomas Wunibald Johan Jaskinia from the Catholic Church in Byczyna, Poland

Comparing the dates of Thomas' birth with his parents' marriage indicated that the "...honest and virtuous maiden Catarina Jurczek..." was four months pregnant when she married Johan. Much like today, it seemed that biology did not necessarily respect reputation in 19<sup>th</sup> Century Silesia.

The given name of *Wunibald* appeared to be a German name. It is not a Polish one. *Wunibald* does not appear in *First Names of the Polish Commonwealth: Origins and Meanings* (Hoffman and Helon, 1998) or in *Polish Surnames: Origins and Meanings* (Hoffman, 1997). It also does not appear as a surname in contemporary Poland (Rymut, 2002). *Wunibald*, thus, suggested a German orientation for this family, not a Polish one.

It appeared that the *Jaskienia* spelling found in Johan and Catarina's marriage record may have been a misspelling of *Jaskinia* by Father Brudek.

## WHAT DO WE MAKE OF THIS FAMILY?

At this point, it was unclear what to make of these records. All of the church records, cited in this family history, were consistent with locating the Jaskinia family in northern Poland, a long way from Byczyna. Further, the Jaskinia family had been in northern Poland since 1671, at least. If Johan Jaskienia was kin to our Jan Jaskinia, he would have been a contemporary of our Jan's father, Maciej. If so, where did Johan come from? Maciej had an older brother named Jan, but that Jan died in 1796. Thus, this Silesian

Johan was not a brother of Maciej. There were no records, found so far, for another Jan Jaskinia being in northern Poland at the beginning of the 19<sup>th</sup> Century.

The reference in the marriage record, *Lignow in Old Prussia*, was uncertain. It would not appear to be the Lignowy in northern Poland that was referenced extensively in Part IV above. While there were Jaskinia families living in northern Poland in the first half of the 19<sup>th</sup> Century, there were no individuals named *Jan Jaskinia* or *Johan Jaskienia* there, for whom there was not an accounting.

More likely, it may have been a reference to Germany proper, that is, to the west of the Odra River. If so, then Johan's father was an ethnic German whose family had only recently immigrated to Poland.

It may well be these individuals were not related to the Jaskinia family of our Jan.

There were three possible reasons why this may be so. One was that Father Brudek may have misspelled whatever Johan's actual family name. If so, then, neither *Jaskienia* nor *Jaskinia* were the correct spelling for Johan's actual surname. Note that there are Polish surnames similar to *Jaskinia*. Only a few examples are *Jaśkiewicz*, *Jaskier*, *Jaśko*, *Jaśkowiak*, and *Jasieński* (Hoffman, 1997).

The second, and a more likely possibility, was that *Jaskinia* was actually Johan's family name. After all, *jaskinia* is a commonly used Poland noun, meaning cave or cavern. See page 73 and 249. It would not be surprising if two or more unrelated families had independently adopted it as their surname.

The third possibility was that Johan was an ethnic German, not a Pole like the family of our Jan Jaskinia of the Starograd Gdański area of northern Poland. If so, then Johan could not likely be related to our Jan.

Best guess, at this time, was that this family of Silesian Jaskinias was unrelated to the family of our Jan Jaskinia in northern Poland.







## WHAT HAPPENED TO ...?

With the exception of the entries for Poland and Pomorze/West Prussia, the material here is amplified and documented in the next volume of the family history, *The Children of Jan Jaskinia*.

### *Poland*

When our Jan emigrated from Poland in 1873, it did not exist as a country, and was divided between the imperial monarchies of Austria, Germany, and Russia. While Poles were generally suppressed and impoverished by these foreign powers, it was a time of relative peace. War did not return to Poland until 1914, with the start of World War 1. Polish men were drafted in very large numbers to fight and die in the armies of Austria, Germany, and Russia, who were, in fact, the enemies and oppressors of Poland. Polish civilians, however, were largely spared the worst horrors of war, beyond economic deprivation. With the exceptions of southeastern Poland (where the Austrians fought the Russians) and some parts of eastern Poland (where the Germans fought the Russians), no major battles were fought in Poland.

In the immediate aftermath of the end of World War 1, newly Communist Russia invaded Poland, and drove all the way to Warsaw before being decisively defeated by the newly formed Polish Army. Polish civilians would be caught up in this fighting, especially in eastern Poland.

Overall, World War 1 and the Russian-Poland War of 1920 were hard on the Polish people, but not especially harsh.

World War 2, however, would be much worse. Six million-plus Poles, both Christian and Jews and mostly civilians, died at the hands of the Germans and Russians during it, which was about 10% of the population. Many major and countless minor battles were fought just about everywhere in Poland. Most of its cities were severely damaged or simply destroyed. The Germans also used uncounted number of Poles as slave laborers, both in Poland and Germany, and especially targeted educated and professional Poles for extermination. Two or so million Poles were also deported to Siberia by the Russians from eastern Poland between 1939 and 1941. More millions were forcibly deported from eastern to western parts of Poland by the Russians immediately after the end of the war in 1945. The eastern third of Poland was then permanently amputated from the rest of Poland, becoming the present countries of Belarus and Ukraine. The Poles fought a vicious but essentially tragic guerilla war against the Germans until 1945 and against the Russians until 1947.

The Jaskinia family and its relatives by blood and marriage had to be affected by these titanic events, but there currently is no information about the family in the 20<sup>th</sup> Century.

*Pomorze (West Prussia)*

The area of Poland, where the Jaskinia family lived in the 17<sup>th</sup> through 19<sup>th</sup> Centuries and where our Jan Jaskinia was born, remained in the hands of the Germans until the end of World War 1. It then reverted to Poland, but remained a disputed area with the Germans. Germany, in fact, continued to claim possession of it. Adolph Hitler used that claim as one of his pretexts for attacking Poland in September of 1939, thereby initiating World War 2.

With the Poles defeated, Germany annexed Pomorze, and it again became the part of the German province of West Prussia. The Polish people living there were persecuted in many ways. Their land was subject to being confiscated. Many were deported to other areas of Poland. Others were conscripted as slave laborers, and taken to Germany. Many were starved, or simply murdered. In their place, German colonists were encouraged to settle there.

The German annexation of Pomorze was abruptly reversed in early 1945, when the Russian Army fought its way into northern Poland. Fighting was fierce, and the city of Gdańsk was reduced to rubble in house-to-house fighting. The victorious Russians then took their revenge on the German population by widespread looting, rape, and murder. The Russians were not especially discriminating in their violence, and the Polish population also suffered.

In the immediate aftermath of the end of the war, the Russians began a ruthless and brutal campaign of ethnic cleansing. They forcibly deported the German population of West Prussia to the west of the Odra River, into what is today's Germany. Poles from the far eastern areas of Poland were then forcibly settled into Pomorze and other parts of Poland. The result was years of chaos and deprivation.

The fates of Bieda, Błazek, Kleyna, Loboda, Lorkowski, Montowski, and other related families, along with any Jaskinias that might still have been living in Pomorze, would have been greatly affected by these events and especially by their orientation toward a Polish or German ethnicity. If they had maintained a Polish identity, they would have suffered at the hands of the Germans between 1939 and 1945. If, though, they oriented toward a German identity, they would have suffered at the hands of the Russians, and may have been deported to Germany after the war ended.

The fact that there are two individuals with the Jaskinia name in northern Germany in Herzberg in 2001 suggested that the latter is a possibility. The reality of that possibility, though, is not presently known.

*Franciszek Jaskinia, our Jan's first son by Katarzyna Błazek*

Franciszek stayed in Texas, and did not accompany the family to Arkansas or Missouri. He engaged in farming, and married Marianna Kniejski on January 27, 1887. They

settled in Wilson County, Texas, just north of Karnes County, and had eight children, those being Veronica, Rosie, Peter, Bernard, Elizabeth, John Frank, Anthony [Stanley], and Vincent. Franciszek died on February 1, 1957. He was 95 years old. He was one of the longest lived Jaskinia.

*Józef Jaskinia, our Jan's second son by Katarzyna Błażek*

Józef moved back and forth between Texas and Missouri, but eventually settled in the Pulaskifield area of Missouri. He was a farmer. He married Julia Drzymała on November 10, 1891, in Texas. They had 11 children: John, Marie, John Franklin, Lucia, Helen, Anthony, Felix, Darfield, Mary, Steven, and Florence. Józef died on February 26, 1948, at the age of 82 years.

Helen, Józef's second daughter, married into another branch of the extended family. She married Władysław Oshman in Pulaskifield, Missouri, and they settled in Kansas City, Kansas. Władysław was a cousin to Stanisław and Antoni Laskowski, who married Martha and Barbara Jaskinia, respectively. Barbara and Martha were daughters of Jan Jaskinia by Petronela Nowacka.

While Władysław used the name of *Oshman* in America, the spelling of the family name in Poland was *Oszmain*.

*Jan Jaskinia, our Jan's third son by Katarzyna Błażek*

Jan also moved back and forth between Texas and Missouri, and eventually settled in the Pulaskifield area of Missouri, as did his brother, Józef. On May 16, 1899, Jan married Pauline Drzymała, a sister of Julia who married Jan's brother, Józef. Jan and Pauline had five children, those being Rosalie, Victoria, Alexander, Albena, and John. Jan died on December 12, 1908, at the age of 39 years, of lung disease. His widow, Pauline, later married John Filarski, and had five children with him.

*Jan Jaskinia, our Jan Jaskinia's nephew and the son of his uncle, Jakub*

This Jan married Barbara Kamrowska at about the time our Jan emigrated from Poland. This Jan settled in Morzeszczyn, Poland, and raised a large family. His fate and that of his family after 1890 were unknown.

*Jan Jaskinia, Jan's nephew by his sister, Klara, in Dzierżążno*

This Jan's mother died in 1881, when he was three years old. His fate was unknown.

*Aniela Nowacka, Anna Orylska Nowacka's first daughter by her first husband*

Aniela moved with her mother and Jan to Marche, Arkansas. There she helped and stayed occasionally with a neighbor family. Apparently, without any warning, she disappeared with that family. Nothing was heard from her thereafter. She may have been about 12 years old when she disappeared. A review of church records from Marche in 2005 yielded no clues as to her fate.

*Frances Nowacka, Anna Orylska Nowacka's third daughter by her first husband*

Frances lived with Jan and Anna when they relocated from Texas to Arkansas and then to Missouri. After Rosalie, her step-sister, died in childbirth, Frances married Rosalie's widower, John Bartkoski. Frances remained in the Pulaskifield area, and raised a family with John. Their children were Joseph, Catherine, Albena, Josephine, and Veronica. Frances died in 1946 at the age of 70 years.

*Rosalie Jaskinia, Jan's first daughter by Anna Orylska Nowacka*

Rosalie married John Bartkoski in Lawrence County, Missouri in 1898. She died in childbirth with her first child on April 6, 1900. Rosalie was only 19 years old. The baby, Mary Bartkoski, was raised by Jan and Petronela Jaskinia.

*Josephine (Josie) Jaskinia, Jan's second daughter by Anna Orylska Nowacka*

Josephine married Aleks Taszewski in Kansas City, Kansas, on November 23, 1910. Aleks later Americanized his name to Alex Task. He was an immigrant from eastern Poland. Josephine and Alex had five children (Agnes, Anastasia, Francis, Clara, and William), and settled in a suburban area of Kansas City, Kansas, in the Leavenworth Road area. Josephine died in 1956 of a stroke. She was 73 years old.

*Anna Jaskinia, Jan's third daughter by Anna Orylska Nowacka*

Anna married Stanisław Jaworski in Kansas City, Kansas, on January 28, 1908. They had seven children, and settled on Homer Avenue, adjacent to St. Margaret's Park. The children were Veronica, Adolph, Raymond, Daniel, Frank, and the twins, Edward and Theodore. Anna died of cardiovascular complications in 1934 at the age of 50 years.

*Petronela Nowacka Jaskinia, Jan's third wife*

After Jan's death in 1907, Petronela took in boarders to make a living for her children. She settled on Gilmore Avenue in Kansas City, Kansas, and eventually married one of

her boarders, Martin Rudy. Martin was of Hungarian Magyar descent. They had three sons, Martin, John, and Joseph. Her husband, Martin, died in an accident at his job in the railroad yards in 1919. Petronela did not remarry again, and became the beloved matriarch for the extended Jaskinia and Laskowski families that lived nearby. She died in 1944 of coronary complications. She was about 70 years old.

*Barbara Jaskinia, Jan's first daughter by Petronela Nowacka*

Barbara married Antoni Laskowski, a Polish immigrant, in 1913. Antoni came from the village of Rohotna in Nowogródek province in eastern Poland (now Belarus). Barbara and Antoni settled on Pyle Street in Kansas City, Kansas, and had two sons and a daughter, Anthony [Little Tony], Charles [Charley], and Clara [Dolly]. Barbara and Antoni operated a grocery business for many years on Central Avenue at Pyle Street. Barbara died in 1966 of cardiac difficulties at the age of 71 years.

*Martha Jaskinia, Jan's second daughter by Petronela Nowacka to survive*

Martha married Stanisław Laskowski in 1915. Stanisław was a cousin of Antoni Laskowski, who had married Martha's sister, Barbara. He was also from Rohotna, near the city of Zdzieciół in Nowogródek province. Stanisław and Martha built a house on Gilmore Avenue, just two doors from Petronela's home. Martha and Stanisław had a large family: Stanley [Stine], Mary (who died shortly after birth), Ann, a second Mary, Paul, Francis [Frank], and Daniel [Don]. Stanisław, unfortunately, died in 1934 from injuries sustained in an accidental fall. Five years later, Martha married Constantine [Con] Cichacki, the widower of her sister, Veronica. Con, with his three children from his marriage with Veronica, moved into Martha's home on Gilmore. Martha and Con had no children in their marriage. Martha worked for most of her life in the packing houses, and died of a stroke in 1961 at the age of 64 years.

*Veronica (Vera) Jaskinia, Jan's third daughter by Petronela Nowacka to survive*

Vera married Constantine (Con) Cichacki in November 19, 1924. Con was born in Kansas City, Kansas, and his parents were emigrants from the village of Bogdanowa in the parish of Oborniki, near the city of Poznań in western Poland. Con and Vera had three children: Constantine [Connie], Frances [Sissy], and Lawrence [Larry]. They lived on Pyle Street in Kansas City, Kansas, and, for a time, operated a grocery store. Vera died in 1938 of a ruptured tubal pregnancy. She was 38 years old. Con, later, married her sister, Martha.

*Clara Jaskinia, Jan's fourth daughter by Petronela Nowacka to survive*

Clara took a markedly different path than her older sisters. She became a Harvey Girl. A Harvey Girl worked as a waitress in a well-known chain of restaurants that served the railroads that operated from Chicago, to Kansas City, through the Southwest to Los Angeles (Poling-Kempes, 1989). She married Hank Jagmin in 1930, but he died soon after of tuberculosis. Clara and Hank did not have children. Clara remarried, this time to Frank Campbell in southern California in 1936. They eventually settled in San Jose, California, and had one child, Lois. Clara died in 1996 at the age of 94 years. She was one of the longest lived of the Jaskinia family.

*Mary Bartkoski, Jan's granddaughter by his daughter, Rosalie*

Mary was the daughter of Rosalie Jaskinia and John Bartkoski. She was born in Lawrence County, Missouri. Her mother, Rosalie, died at childbirth, and Mary was raised by Jan and Petronela Jaskinia as one of their children. She came to Kansas City, Kansas, with them, and married Harvey Squire in 1923. They had two sons: Edward and Howard [Chopsie]. Mary and Harvey divorced, and Mary later married Bert Ward. She and Bert did not have any children themselves. Mary died in 1982, at the age of 82 years.

*Paul Jaskinia, Jan's first son by Petronela Nowacka*

Paul worked in the meat and grocery business. He married Margaret Kaminski in 1928. He and Margaret had one son (Edward), but Margaret died of tuberculosis in 1932. She was only 26 years old. Paul later married Marie Wegenka of St. Joseph, Missouri. They did not have children. They lived in Kansas City, Kansas. Marie died in 1976, and Paul died in 1983, at the age of 79 years.

While Paul usually used the *Jaskinia* name, he sometimes used the family name of *Rudy*. It was borrowed from his mother's second marriage to Martin Rudy.

*Edward Jaskinia, Jan's second son and last child by Petronela Nowacka*

Jan's last child, Edward, died at the age of 13 years in 1918. This son died of pneumonia during the great influenza pandemic of that year.

**CHRONOLOGY OF KEY EVENTS  
IN THE LIFE OF OUR JAN JASKINIA**

Dates:	Places:	Our Jan's Age:	Events:
November 25, 1792	Gniew, Poland	---	Marriage of Jan Jaskinia and Katarzyna Lapszka, our Jan Jaskinia's grandparents
March 6, 1800	Brody, Poland	---	Birth of Maciej Jaskinia, our Jan Jaskinia's father
May 10, 1805	Cierzpice, Poland	---	Birth of Marianna Lorkowska, our Jan's mother
August 3, 1828	Gniew, Poland	---	Marriage of Maciej Jaskinia and Marianna Lorkowska
December 18, 1831	Brody, Poland	---	Birth of Justyna Jaskinia, our Jan's oldest sister
September 13, 1834	Brody, Poland	birth	Our Jan's birth
September 21, 1834	Dzierżążno, Poland	8 days	Our Jan's baptism
1834	Grabowo, Poland	---	Birth of Katarzyna Błazek, our Jan's first wife <sup>1</sup>
August 21, 1837	Brody, Poland	2 years	Birth of Anna Jaskinia, our Jan's younger sister
October 13, 1840	Brody, Poland	6 years	Birth of Rozalia, another sister
January 21, 1842	Cieple, Poland	7 years	Probable death of Katarzyna Lapszka Jaskinia, our Jan's grandmother
April 1, 1842	Brody, Poland	7 years	Death of Rozalia, our Jan's younger sister
April 19, 1843	Brody, Poland	8 years	Birth of Paulina, another sister

Dates:	Places:	Our Jan's Age:	Events:
March 31, 1845	Brody, Poland	11 years	Birth of Klara, our Jan's youngest sister
April 10, 1851	Dzierżążno, Poland	16 years	Death of Justyna, Jan's older sister
November 2, 1851	Lignowy, Poland	17 years	Witness at the wedding of friends, Paweł Skrzyżanowski and Elżbieta Bielinska
December 30, 1855	Dzierżążno, Poland	21 years	Death of Maciej Jaskinia, our Jan's father
October 17, 1859	Grabowo, Poland	25 years	Our Jan's marriage to Katarzyna Błazek
April 19, 1861	Grabowo, Poland	26 years	Births of our Jan and Katarzyna's first children, the twins, Franciszek and Ewa
April 19, 1861	Grabowo, Poland	26 years	Ewa's death
November 13, 1863	Dzierżążno, Poland	29 years	Marriage of our Jan's sister, Paulina, to Jan Montowski
November 18, 1863	Grabowo, Poland	29 years	Birth of our Jan and Katarzyna's third child, Barbara
December 1, 1863	Grabowo, Poland	29 years	Barbara's death
December 5, 1865	Grabowo, Poland	31 years	Birth of our Jan and Katarzyna's fourth child, Józef
May 9, 1868	Dzierżążno, Poland	33 years	Birth of Franciszka Montowska, our Jan's first niece, by his sister, Paulina
March 16, 1869	Grabowo, Poland	34 years	Birth of our Jan and Katarzyna's fifth child, Jan



Dates:	Places:	Our Jan's Age:	Events:
August 16, 1870	Dzierżążno, Poland	35 years	Birth of Jan Montowski, our Jan's first nephew, by his sister, Paulina
September 20, 1871	Grabowo, Poland	37 years	Death of Marianna Jankowska Błazek, our Jan's mother-in-law
March 10, 1872	Grabowo, Poland	37 years	Birth of our Jan and Katarzyna's last child, Franciszka
May 7, 1873	Grabowo, Poland	38 years	Franciszka's death, our Jan's third daughter to die
Early September, 1873	Szczecin, Poland (then Stettin)	38 years	Our Jan and family's departure from Poland for America
September 7, 1873	Nowa Cerkiew, Poland	38 years	Marriage of our Jan's first cousin, Jan Jaskinia, to Barbara Kamrowska
October 3, 1873	New York, New York	39 years	Arrival of our Jan, Katarzyna, and their three sons at the Port of New York
An unknown period of time between 1873 and 1876	Chicago, Illinois	---	Stay of Jan and his family in Chicago <sup>2</sup>
May 8, 1875	Dzierżążno, Poland	40 years	Death of Marianna Lorkowska Jaskinia, our Jan's mother
Before September 25, 1876 <sup>3</sup>	Pajareto Creek, Karnes County, Texas	About 41 years	Death of Katarzyna Błazek Jaskinia, our Jan's first wife
September 25, 1876	Panna Maria, Texas	42 years	Our Jan's marriage to Anna Orylska Nowacka, his second wife
January 17, 1877	Panna Maria, Texas	42 years	Birth of Frances Nowacka, our Jan's step-daughter and Anna's last child by her first husband, Jan Nowacki

Dates:	Places:	Our Jan's Age:	Events:
October 13, 1877	Dzierżążno, Poland	43 years	Birth of Jan Jaskinia, our Jan's nephew by his sister, Klara
October 28, 1880	Cestohowa, Texas	46 years	Birth of Rosalie Jaskinia, our Jan and Anna's first child
February 12, 1881	Dzierżążno, Poland	46 years	Death of Klara Jaskinia, our Jan's sister
February 28, 1882	Marche, Arkansas	47 years	Birth of Josephine Jaskinia, our Jan and Anna's second child
Between February, 1882 and May, 1884	Marche, Arkansas	47 to 49 years	Sudden disappearance of our Jan's step-daughter, Aniela Nowacka
Very likely between May 2 and May 9, 1884	Lawrence County, Missouri	49 years	Birth of Anna Jaskinia, our Jan and Anna's third child <sup>4</sup>
About May 9, 1884	Lawrence County, Missouri	49 years	Anna Nowacka's death during or after childbirth with our Jan's and her third child, Anna <sup>5</sup>
January 25, 1887	Cestohowa, Texas	52 years	Marriage of Franciszek, our Jan's oldest son by Katarzyna Błażek, to Marianna Kniejski
February 4, 1888	Cestohowa, Texas	53 years	Birth of Veronica Jaskinia, our Jan's first grandchild, by his son, Franciszek
June 11, 1889	Lawrence County, Missouri	54 years	Jan purchased 80 acres of land near Verona
November 10, 1891	Cestohowa, Texas	57 years	Marriage of Józef, our Jan's second son by Katarzyna Błażek, to Julia Drzymała
March 7, 1894	Pierce City, Missouri	59 years	Marriage of our Jan Jaskinia and Petronela Nowacka

Dates:	Places:	Our Jan's Age:	Events:
March 27, 1894	Lawrence County, Missouri	59 years	Birth of Barbara Jaskinia, our Jan and Petronela's first child
between 1895 and 1899	Lawrence County, Missouri	60 to 64 years	Birth and death of Clara Jaskinia, our Jan and Petronela's second (?) child <sup>6</sup>
June 19, 1897	Lawrence County, Missouri	62 years	Birth of Martha Jaskinia, our Jan and Petronela's third child
Between 1895 and 1899	Lawrence County, Missouri	60 to 64 years	Birth and death of Agnes Jaskinia, our Jan and Petronela's fourth (?) child <sup>6</sup>
February 21, 1898	Pulaskifield, Missouri	63 years	Marriage of Rosalie Jaskinia, our Jan's oldest daughter by Anna Nowacka, to John Bartkoski
May 16, 1899	Cestohowa, Texas	64 years	Marriage of our Jan Jaskinia, our Jan's youngest son by Katarzyna Błazek, to Paulina Drzymała
January 19, 1900	Lawrence County, Missouri	65 years	Birth of Veronica Jaskinia, our Jan and Petronela's fifth child
April 5, 1900	Pulaskifield, Missouri	65 years	Birth of Mary Bartkoski, our Jan's granddaughter, by his daughter, Rosalie
April 6, 1900	Pulaskifield, Missouri	65 years	Death of our Jan's daughter, Rosalie, following childbirth
September 15, 1902	Lawrence County, Missouri	68 years	Birth of a second Clara Jaskinia, our Jan and Petronela's sixth child
April 15, 1904	Lawrence County, Missouri	69 years	Birth of Paul Jaskinia, our Jan and Petronela's seventh child

Dates:	Places:	Our Jan's Age:	Events:
1904	Kansas City, Kansas	69 to 70 years	Our Jan and family moved from Lawrence County, Missouri <sup>7</sup>
July 19, 1906	Kansas City, Kansas	71 years	Birth of Edward Jaskinia, our Jan and Petronela's eight and last child
July 5, 1907	Kansas City, Kansas	72 years	Our Jan Jaskinia's death
July 8, 1907	Kansas City, Kansas	72 years	Our Jan's burial in Mt. Calvary Cemetery
November 24, 1913	Lawrence County, Missouri	6 years post-death	Sale of our Jan's land in Lawrence County, Missouri, by Petronela Jaskinia Rudy, his widow.

## Notes:

1. Katarzyna's baptism record was missing from the Latter Day Saints' microfilm of the Catholic Church in Skórcz, Poland.
2. The length of stay in Chicago is unknown.
3. A guess at her date of death is March 6, 1876. See page 65
4. Anna Jaskinia was baptized on May 9, 1884. Presumably, she was born within seven days before her baptism.
5. Anna's mother, Anna Nowacka Jaskinia, died at the time of Anna's birth or shortly thereafter.
6. Clara's and Agnes' positions in the birth order are guess work.
7. The family relocated to Kansas City, Kansas, in 1904, after Paul's baptism on April 15, 1904.

## POSTSCRIPT

### FINDING THE JASKINIA FAMILY IN POLAND

When I began researching the family history in 1998, I knew virtually nothing about the Jaskinia family history. When I visited with more knowledgeable relatives, I discovered that I was not alone, especially in regard to the family's origins in Poland.

It was known that Józef Jaskinia, one of Jan's sons, said that he was born in *Grabowa*, Poland. His father, Jan, was thought to have come from German-occupied Poland, possibly West Prussia or Silesia. Unfortunately, there are a lot of villages named Grabowa, more so when variations of the name are considered. Józef's recollection of being born in Grabowa, however, was one of the keys to unraveling the family's Polish history.

The second key was a chance finding of a reference to the *West Prussian Land Register of 1772-1773* that appeared on a Polish genealogical internet site ([www.odessa3.org](http://www.odessa3.org)). A listing, of what I mistakenly thought were land owners in the *Land Register*, had been posted there. I assumed that Jan Jaskinia had come from peasant roots, and had little hope that a Jaskinia would appear on that list. It was a surprise, then, to find the name of Andrzej Jaskinia appearing in the village with the German name of *Borkau*. I learned later that *Borkowo* was its Polish name. I also learned later that the *Land Register* included heads of households, not just land owners.

When I consulted a map of Poland, there was a village named Grabowo situated close to Borkowo. The spelling, though, was Grabowo, not Grabowa as Józef remembered. The coincidence, however, was encouraging.

I had already used the resources of the Mormon Church's Family History Library to research the Laskowski family in eastern Poland. When I consulted the Library's catalog for Borkowo, I made a fortunate error. I misread Bobowo as Borkowo, and mistakenly ordered the microfilm of the Bobowo Catholic Church records.

Not realizing the mistake, I began reviewing the microfilm, and found an index for the church's baptisms. Later, I learned that many, if not most, pre-19<sup>th</sup> Century Polish church records did not have indexes. Thus, in the records of the wrong church, there was a rare index where I found the names of seven children of Albert and Barbara Jaskinia.

Getting excited, I checked the marriage records. There was no index, but the second record I saw recorded the 1671 wedding of Maciej Jaskinia and Anna Meler.

Bobowo, it turned out, was located near Grabowo and Borkowo. I had found, through a mix of bits of information and sheer luck, the origins of the Jaskinia family in Poland.

Finding Jan's baptism record was then straightforward, though time consuming. I began checking other churches in the vicinity of Bobowo. His baptism record was found in the records for the church in Dzierżążno. The records for Grabowo had Jan's marriage and the baptisms of his children with Katarzyna Błażek. The Grabowo records, however, were located in the church in Skórcz. Other family records were found in the nearby churches in Czarnylas, Gniew, Lignowy, and Nowa Cerkiew.

The moral of this story is that the internet, the genealogical resources of the Mormon Church, persistence, patience, and a little luck can be highly rewarding.

**PANNA MARIA AND CESTOWA, TEXAS;  
MARCHE, ARKANSAS**

The following materials were taken from various internet sites, and are copyrighted by their authors.

TexasEscapes.com – *Panna Maria, Texas, A Polish Ghost Town* 237

Discovery.com – *A Slice of Poland in Texas* 241

TexasEscapes.com – *Cestohowa, Texas, History in a Pecan Shell* 245

Arkansasheritage.com – *European-Americans, Polish* 246

## PANNA MARIA, TEXAS

Karnes County, South Texas

### A Polish Ghost Town in Texas

FM 81 just off Hwy 123  
5 miles W of Helena  
60 miles SE of San Antonio

Population: less than 100



This building, now used as a barn, was the first Polish house in Panna Maria (c. 1858) The steep roof was a Silesian design to prevent the accumulation of snow.

TE photo # PANNA-01

### History in a Pecan Shell

Panna Maria is polish for **Virgin Mary**. It is the oldest permanent Polish settlement in the entire U.S.

A Polish missionary **Father Leo Moczygomba** had been preaching to scattered immigrants around Bandera Texas in the **1840s**. After witnessing the successes of his German parishioners, he decided that his fellow Poles would thrive in Texas as well. He wrote back to his father in Silesia.



The Panna Maria Visitor's Center  
TE photo # PANNA-02



The Store/Post Office was once the barn of John Twohig  
TE photo # PANNA-03

In 1854, the first group of immigrants arrived - including



Father Leo's four brothers. The trip from Poland via Germany took a harrowing three-months.



The Panna Maria Oaks  
TE photo # PANNA-04

On **Christmas Eve, 1854** the immigrants huddled together from the cold and Mass was held under the Live Oak trees that stand today in the churchyard.

Father Moczygemba bought land from a banker in San Antonio named John Twohig with church money and set aside parcels for the school, church and the immigrants too poor to afford their own farms. Twohig saw them coming and sold them land at inflated prices. Land that was selling in other parts of Karnes County for 1.50 an acre were sold to the Poles for close to 6.00 per acre.



A house on main street  
TE photo # PANNA-08

After a severe drought and other setbacks, Father Moczygemba was blamed for bringing the unhappy Poles there and had to leave because of threats to his life. He went to Michigan, another state with recent Polish immigrants. He died there, after years of service to the Polish community. In **1974** citizens brought his remains back to be reentered under the same tree where he once said Mass.

The name Moczygemba still is held by several Panna Marians and many stones in the cemetery are marked with the family name. One of Father Leopold's four brothers had ten children.

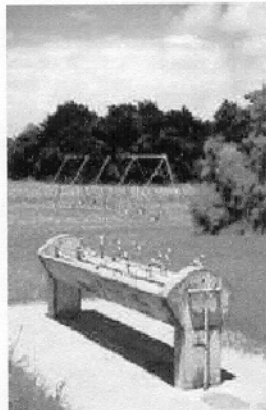


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At least one grave testifies that Polish immigrants  
did play a role in the Civil War  
TE photo # PANNA-05

The community was harassed for its perceived Union sympathies or its failure to support the Confederacy during the Civil War. The community was so isolated that strangers passing by on horseback had no idea who they were or where they were from.

At least one tombstone in the cemetery shows that the Poles did participate to some degree. One young man (Albert Lyssy) served in the Confederacy, was captured, released and then placed in the Union Army where he was wounded and taken prisoner again - this time by the Confederates.



The children's watering trough  
TE photo # PANNA-06



BBQ Pit counter-weights  
TE photo # PANNA-07

The population dwindled and the town was bypassed by the railroad.

The Community Center still serves the hundreds of former Panna Marians and descendants for various festivals and holidays.

The Catholic school has been turned over to the Karnes County ISD. It appears not to be in use.

---

**The Panna Maria Cemetery**

To get to the Panna Maria Cemetery, go just south of the church to the large white community buildings and turn West. The road will lead straight to the cemetery gate after about a quarter mile.

The oldest part of the cemetery is obvious due to the taller and more elaborate tombstones.



Tombstone with Sculpture  
TE photo # PANNA-09

**Nearby Destinations**

- Within 5 miles are [Helena](#) (another ghost town) to the East, and [Cestohowa](#) to the North.
- From [San Antonio](#), take Hwy 181 South to FM 81; or take Hwy 87 South to Hwy 80 South to Helena to FM 81. Approximately 60 miles drive.

©John Troesser

July 2001



## A Slice of Poland in Texas

*I'm Glenn Toothman and I live near San Antonio, Texas. My ancestry is quite varied -- German, Polish, Alsatian and Native American. Time and time again I heard from my grandparents the story of the first Polish settlement in America, which was not in Baltimore or New York or some other East Coast city, but in Texas. It was a little town called Panna Maria and was founded by a Franciscan monk named Father Leopold Moczygemba. One of the first buildings in Panna Maria was a stone church, finished by a mason named Gervase Gabrysch. He was my great-great-great-grand-uncle. I've passed this story on to my children.*

In the early 1850s Father Moczygemba, a missionary among German settlers in Texas, had an idea. He knew that there was a great potato famine back in the Old Country (the Opole district of Poland), not to mention oppressive Prussian leaders, and he wondered if he could help families from his village of Silesia start a new life in Texas. He arranged for land grants from the Spanish government and got the word back to Silesia that he had found a place for a new village.



**Father Moczygemba led the first Poles to America.**

By the fall of 1854 about 100 families from Silesia and some neighboring Polish villages -- including four of the monk's brothers -- had sold their farms and were traveling by ship to the New World. After nine weeks on the *Weser* they landed in Galveston, Texas, then rented Mexican carts and walked first to Indianola, then another 100 miles to the land Father Moczygemba had obtained for them. There are stories of the trip inland on the Camino Real about how the settlers, upon seeing the open plains and the grass as tall as a man, were afraid to leave the road, fearing that they would be get lost in the high weeds.

They also had their first contact with yellow fever and soon roadside funerals -- and a few births -- were slowing down the procession. There were other dangers too, including the cougars, wolves, coyotes and rattlesnakes that roamed freely all over the area. The hike took two weeks and they made quite a sight as they passed through San Antonio, as all were wearing the clothes of the Old Country -- "short skirts" that were two to three inches above the ankle, broad-brimmed felt hats and, in some cases, wooden shoes.



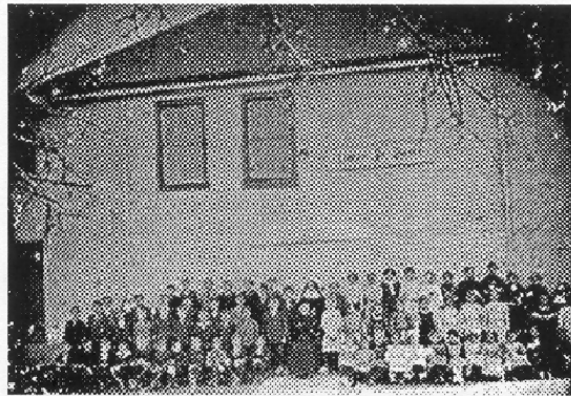
**Though not the original, Panna Maria's church is still more than 120 years old.**

The story goes that they reached the site of Father Moczygemba's land (He had already named it Panna Maria-Polish for Virgin Mary) on Christmas Eve, 1854, and under a large oak tree they celebrated the first midnight mass for Polish Catholics on American soil. Then they began the hard task of making farms on the land, parceled into unusual homesteads of long narrow strips by Father Moczygemba. (You can still see the remnants of this in properties along Highway 123 between Stockdale and Karnes City, Texas.) Not unlike the Jamestown and Plymouth Rock settlements, Panna Maria barely survived its first winter. People lived in dugouts, mound-type homes dug into the ground with the earth or long grasses as a roof. Many left that first winter for other, less-hostile settlements -- chased away by the miserable conditions, including an outbreak of malaria.

Those who stayed soon learned that they couldn't grow potatoes in the Texas climate and instead had to switch to corn and other crops. Thanks to the local Spanish and Mexican settlers, the people of Panna Maria learned the "dry farming" methods needed to grow anything in Texas. Another group of Polish immigrants arrived the next year but conditions hadn't improved much. While Father Moczygemba was reassuring some newcomers over dinner in his hut, a rattlesnake fell from the roof into the middle of the table.

Panna Maria remained an isolated community

for years -- for a while Father Moczygemba was the only person who spoke English. Mexicans in the area took the time to attempt to learn Polish and to teach the Poles the local dialect. But other Texans from the Helena area were more suspicious and disdainful, and it was not unusual for the local rowdies to ride into the village and fire shots at the feet of the Poles or rope children and drag them through town, or sometimes ride their horses through the small church. In addition the residents suffered through droughts and insect attacks and wouldn't leave their homes without a stick or hoe to protect themselves from the snakes.



Priests, nuns and students line up for a class photo at St. Joseph's School.

The community survived, although by 1929 the population had dwindled to only four families. But the Polish influence spread into nearby communities. Today, although Panna Maria is nearly a ghost town -- a small store, a gas station and a church -- the surrounding towns have large Polish populations with names like Moczygemba, Gabrysch, Moy, Saczpanic and Pawlek.

The Immaculate Conception Church is still active in Panna Maria, but it's not the same one my great-great-great-grand-uncle helped build. That one was struck by lightning in 1877 and burned down.

*You can contact Glenn Toothman at [wardog@gte.net](mailto:wardog@gte.net). If you have comments or more to add on the Panna Maria story, or if you have your own bit of local lore to share, send it to [rrieland@discovery.com](mailto:rrieland@discovery.com).*

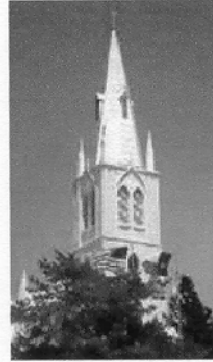
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## CESTOWA, TEXAS

Karnes County, South Texas

Hwy 123 (one mile west)  
50 miles SE of [San Antonio](#)  
(via US-181 or US-87)  
5 miles N of [Panna Maria](#)  
10 miles E of Falls City

Population: 110 (1990)



The Church Steeple  
at Cestohowa  
TE photo

### History in a Pecan Shell

Cestahowa was a logical offshoot of the first **Polish settlement** at [Panna Maria](#). About 40 families made the move. Even though as immigrants, they lived as a group, the Poles understood the wisdom of keeping some distance between families. It was close enough for residents to attend services at the Immaculate Conception Church each Sunday if they were so inclined, and the priest from Panna Maria would come to Cestohowa once a month, if they didn't want to make the trip.

When lightning struck the Panna Maria Church - the residents of Cestohowa felt the time had come to build their own church and so they did. The church was built in 1877-78.

About 10 years later, other families moved to the new town of [Kosciusco](#), across the Flores County line.

Economic setbacks and the loss of their bank and post office reduced the population around 1914-18. By 1936, there were only 100 people in town - about the same as it was in 1990.

© John Troesser

### Readers' Comments

Why doesn't the lovely Sister Agnes do a full sized photo of the beautiful parish church at Cestohova - better still a long exposure full sized image of the church at night - it is as impressive as any European church. - *Lawrence Linehan, Woobum Green, Buckinghamshire, UK, July 05, 2002*



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# People and Their Stories



## EUROPEAN-AMERICANS Polish

-European Americans-  
Click arrow to choose

Polish citizens arrived in Arkansas as early as 1877 and established the community of Marche in Pulaski County. The Polish people, governed at various times by the Russians, Prussians and Austrians, endured oppressive behavior, were deprived of their civil rights, and suffered several small-scale insurrections, forcing many families to leave Poland after 1863.

A Polish colony was established in the state after Count Timothy von Choinski, a member of the nobility in the province of Posen, Poland, inquired about the availability of land in Western Arkansas. Choinski and his family had fled to America after 1863 and in 1877, Choinski and 22 colonists toured land owned by the Little Rock and Fort Smith Railroad Company in Pope, Conway, Faulkner and Pulaski counties. They settled on approximately 11,000 acres purchased from the railroad company, located 10 miles northwest of Little Rock at an old town site originally named Warren Station. Twenty-six Polish families settled here and by the end of the first year, over 200 Polish families had established residences in Arkansas. Most of them had come from Posen, Galicia and Silesia provinces in Poland.

Choinski and the Missouri-Pacific Railroad Company were responsible for this immigration. Both encouraged members of the Polish community living in Northern states to settle in Arkansas. They paid for the transportation costs of immigrating families and gave them assistance in building their new homes. When colonists arrived, many were disappointed. Land had to be cleared before it could be farmed and the amenities were rudimentary. For example, a defunct sawmill and a two-story, 14-room shack were used as a picnic and dance hall.

Disillusioned and feeling misled, a number of the families went back North while others got jobs working for the railroad company in Little Rock. Choinski, the primary investor in Marche, felt obligated to assume the burden of feeding and housing these people during the early days of the settlement. Choinski's daughter, Helen Schnable of Pine Bluff, remembered that many "arrived with only personal baggage, slept on straw and hay spread on floor with a blanket for cover." Schnable explains that "such beds are no hardship for peasants of European descent, used to such living conditions...cooked our meals in iron wash kettles, ate fish, game, and other wild fowls, corn pones and mush made of corn meal...In the evening we all sat around camp fires and sang patriotic and church songs...We exchanged visions of the future, which kept our soul glowing, gave us a good night's rest and zest for the next day's work...There was plenty of work, but no hunger or hardship, for there was plenty to eat if a man was not lazy."



The families that stayed purchased a home site (usually 80 acres) and built a home from scratch. The members of the colony assisted each other with building the cabins and established an agricultural community. It was a bilingual community where English and Polish were taught in the schools. In 1896, Warren Station changed its name to Marche (pronounced Mar-Shay), a French word meaning, "market." The name was appropriate since the community served as a trading and agriculture center for the surrounding

area. The dominant religion of the original settlers of Marche was Catholic.

Its founder, Count Choinski, died in 1890 and was buried on his farm. Descendants of the original founders still live around Marche, or within a radius of several miles. Present-day Marche lies off Highway 65 in Pulaski County.

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## EMAILS FROM WILLIAM F. (FRED) HOFFMAN CONCERNING FAMILY NAMES

These emails are the full text of the responses of William F. (Fred) Hoffman to this author's inquiries concerning various family surnames.

Mr. Hoffman is an expert on Polish surnames, and has written several books and articles on this subject. He is currently an officer of the Polish Genealogical Society of America.

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**Subject: Re: Sajwaj and Ordyk family names**  
**Date: Sat, 19 Jun 1999 11:12:46 EDT**  
**From: WFHoffman@aol.com**  
**To: tesajwaj@bellsouth.net**

To: Tom Sajwaj <tesajwaj@bellsouth.net>

Dear Mr. Sajwaj,

On 1 June you sent me the following note:

> My brother, sisters, and I are most appreciative of your comments on the  
> Sajwaj and Ordyk family names. You have provided the first concrete  
> information about our paternal grandparents in an awful lot of years.  
> Since you declined a fee for your services, I am mailing a small  
> donation to PGSA of \$20, in addition to a membership fee. Again, we  
> thank you for your kind and most helpful comments.

I'm very pleased I was able to help you, and appreciate the contribution to the PGSA. I hope you find our Society a valuable source of assistance.

> I would like to ask you for one more analysis, this time for my maternal  
> grandmother's maiden name. Spelling is an issue. My grandmother said  
> that the correct spelling was YESKINA. Her brother's tombstone,  
> however, reads JASKINIA, but his first wife's tombstone immediately next  
> to his reads JASKINA. My uncle also says that ESKINA has also been  
> used. Again, we do not know where in Poland they originated. We know  
> only that my maternal grandmother's father and family lived near Panna  
> Maria, Texas in 1880 and relocated to Pulaskifield, Missouri and later  
> to Kansas City, Kansas. Anything that you could suggest would be most  
> helpful.

It seems highly likely the original Polish form of the name was JASKINIA ("yahss-KEEN-yah"); this surely comes from the noun jaskinia, "cave, grotto," perhaps referring to where a family lived or some distinctive place near where they lived. The odd thing is that according to the 10-volume Directory of Surnames in Current Use in Poland, as of 1990 there was no Polish citizen named JASKINIA or JESKINIA. There was 1 Jaskinis who lived in Warsaw province, but unfortunately I have no access to further data such as a first name or address. There were also 9 named JAS~KIN (with an accent over the S, pronounced roughly "YASH-keen"), living in the provinces of Katowice (!) and Piotrkow Trybunalski (8), as well as 31 named JASZKIN (pronounced almost identically), scattered in various provinces in the central part of the country. But Jas~kin and Jaszkin probably come from Jasko, a short or affectionate form or nickname of Jan; Jas~kin or Jaszkin would mean basically "John's kin." Your name sounds as if it is more likely connected with the word for cave.

The lack of Jaskinia's surprised me -- I thought surely there must be a few folks by this name, since the noun jaskinia is not at all uncommon. It's possible there were some folks by this name, but they were overlooked by the compilers; the directory was lacking data for about 6% of Poland's population. But as far as existing data goes, the name seems to have died out in Poland.

As for the spelling, none of what you say is incomprehensible. The Polish J is pronounced like our Y, so once in America the family could well start spelling it with a Y. And in many parts of Poland there is a tendency to change A to E, so that Yeskina is a very plausible Americanized spelling of Jaskinia. For that matter, if the family came from eastern Poland where

Ukrainian and Belarussian and Russian (and the Cyrillic alphabet in which they're written) have some influence, even ESKINA makes sense, because the Cyrillic letter that looks like our E is pronounced "ye." So all these spellings are reasonably consistent with Jaskinia.

One last comment -- with the Panna Maria, Texas connection, it might be worth your while to get familiar with the Polish Genealogical Society of Texas (if you aren't already). They do pretty good work in helping people with Texas connections find leads. If you'd like to know a little more, they have a fine Website at <[www.pgst.org](http://www.pgst.org)>.

I hope this information is some help to you, and wish you the best of luck with your research.

William F. Hoffman  
Author, *Polish Surnames: Origins & Meanings*  
PGSA Publications Editor <[www.pgsa.org](http://www.pgsa.org)>

**Subject:** Re: family name with -owna suffix  
**From:** "William F. Hoffman" <WFHoffman@prodigy.net>  
**Date:** Tue, 20 Aug 2002 10:30:10 -500  
**To:** "Tom and Glenda Sajwaj", <tesajwaj@bellsouth.net>

To: Tom Sajwaj

Hi,

> I have a Catholic church record from Bobowo from 1671. It's in Latin but legibly > written. Bobowo is about 30 miles south of Gdansk and about 10 miles west of the > Wisla River. It became part of West Prussia when the Germans took over in 1772. > It documents the marriage of Matthiam Jaskinia and Annam Mellerownam. I > understand that the suffic -owna denotes an unmarried female. What then is the likely > Polish spelling of Anna's maiden name?

It would be MELLER, which is actually a Polonized form of a German name, probably MOELLER or MÖLLER, a variant of MÜLLER, "miller." This name exists in many forms in German, but in Polish would usually be MELLER or MELER (Poles tend to avoid double consonants, so they would tend to write it as MELER, but might retain the extra L as a kind of hold-over from the original spelling). It's common to find names of German origin all over Poland, but especially in the area you're talking about. There's no doubt in my mind that in this case the -owna simply drops off, leaving you with MELLER, which may also appear as MELER.

> I have been fortunate to find several church records, some in Latin, but others in that > gigantic-pain-to-posterity of hand written German fraktur. I can handle printed fraktur, > but hand written fraktur is the German curse on humanity. I have had much better success with handwritten Russian.

Yes, the script can be pretty hard to read. Even I have trouble with it, and I've been practicing off and on for the better part of 30 years!

> Can you recommend someone competent who can translate handwritten fraktur? I also need someone to translate contemporary (about 1950) hand written Polish. I > am willing to pay for these services.

I've always heard good things about Ann Sherwin:

<http://www.asherwin.com/>

Other folks I've referred to her let me know they were pleased with her work, so I figure chances are good you'll be happy with her.

Hope this helps, and continued good luck with your research!

Fred (officially "William F.") Hoffman  
Author, *Polish Surnames: Origins & Meanings*

**Subject:** Re: Blazek and Bluch  
**From:** "William F. Hoffman" <WFHoffman@prodigy.net>  
**Date:** Mon, 23 Sep 2002 14:42:11 -500  
**To:** "Tom and Glenda Sajwaj", <tesajwaj@bellsouth.net>

To: Tom Sajwaj <tesajwaj@bellsouth.net>

Hi,

> I appreciated your kind help with the Mellerowna name. Detaching the suffix -owna, > you said that it was probably actually a German name assimilated to Polish as Meler. > Sure enough, in reviewing more parish records, there was Meler. There was also > Melerowski. From your book, I understood that attaching the suffix -owski was a > fashionable way to appear more Polish and get a touch of nobility at the same time.

Yes, except that it didn't necessarily involve any attempt to fool anyone into mistaking you for noble. After all, most people grew up in rural areas where they'd known everyone, and been known by everyone, all their lives. How were they going to fool anyone into thinking they'd suddenly gone from shoveling horse manure to being noble? It's just that -owski names sounded a little classier, that's all. Just as a trashman might prefer being called a sanitation engineer, a family might kind of like that extra little touch of class -owski gave them.

> In my step-great-grandmother's church marriage record (1859), her maiden name is given as Blaszkowska, with a slash through the L.... With these data and my opinion, what is your best opinion as to her maiden name?

That is tough! And there's no real way to be sure, unless your research uncovers some really convincing piece of info.

But my best guess is that the name was probably Blazek, partly because that's the name that seems to pop up most often, and partly because the other forms could be explained as variations of that name. Blazek comes from the first name Blazej (dot over the Z), which is the Polish form of Latin Blasius, in French and English Blaise. Catholics my age and older remember when every year people would have their throats blessed as the priest put crossed candles to your throat and prayed that St. Blaise, Bishop and Martyr, would protect you, etc. Even though this name is not well known in America, it used to be pretty common among European Catholics. And as I say, in Polish it takes the form Blazej, with BLAZEK (slash through the L, dot over the Z) a common way of saying "little Blaise."

Polish surname expert mentions various surnames beginning Bl- came from this name. They include BLACH and BLOCH -- Poles would take the initial Bl- sound (with or without slash), drop the rest, and add endings to create a variety of names that would be kind of like nicknames in English, but with greater variety of form because Polish has a greater variety of suffixes and endings. So Blaszc-, Blazc-, Blach-, Bloch, etc. can all come from that basic name Blazej. So it's conceivable that a family most often called Blazek might be called by those other names you mention, simply because those other names were perceived as being nicknames or variations of that same basic name.

Now German BLOCH and BLACH can also come from a root meaning "foreigner" that later gave us the English terms "Welsh" and "Valachian," and in Polish yielded Wloch, "Italian." So that, too, could come into play. I could find no details on a German name BLUCH, except that Hans Bahlow's Deutsches Namenlexikon mentioned that BLUECHER or BLÜCHER is East German-Slavic, and therefore may well come from Blazej as well.

To get a better picture of the names involved, you might go to this Website:

<http://www.herby.com.pl/herby/indexslo.html>

Enter B?A\* as the name to be searched for, then click "Szukaj." You'll get a really long list, with a lot of names not relevant, beginning Bia- and Bra-. But scroll down to where the BLA- names begin, and look at the names beginning with plain L and the slash-L. I think it will give you a notion of the names you're dealing with and their comparative frequency.

I think you understand I couldn't possibly give you a definitive reliable answer. But I do think we're probably dealing with a name coming from Blazej. And since Blazek shows up in your list pretty often, that's the one I tend to favor. If you might have misread a German script A as a U, then all of a sudden BL~ACH becomes a good candidate. But from what you've told me, I'd lean toward BLAZEK, with all those other forms developing from that.

I just happened I haven't steered you in the wrong direction! Good luck!

William F. "Fred" Hoffman



**Subject:** Re: Polish translator needed  
**From:** "wfhoffman" <wfhoffman@prodigy.net>  
**Date:** Mon, 23 Sep 2002 16:29:04 -500  
**To:** "Tom and Glenda Sajwaj", <tesajwaj@bellsouth.net>

Hi,

> I already sent the material and he didn't respond. I can appreciate his work load, > and that he was most valuable translating Russian church records. I would like to save him for those records. Do you have a second choice?

I understand. He is snowed under, no question. Let's see, you might see if Kornel Kondy is interested. He advertises translation work in PGS-Minnesota's newsletter, and while I've never met him, I got a favorable impression from the e-mails we've exchanged and the translations of his I've seen. He teaches conversational Polish and leads trips to Poland, so his Polish should be pretty good. If you'd like to give him a try, his address is: Walter Kornel Kondy, Ph. D., 619 S. E. Seventh St., Minneapolis MN 55414-1327, e-mail <kornel@att.net>.

The only thing is, I believe he's in Poland right now. If memory serves, he was leading a trip there September 14-28. So if you write him, it might be a while before you hear back. Give it a week or so and try him. If he can't help, I'm out of suggestions. You could try the people on this list:

<http://pgsa.org/translators.htm>

I've heard some good things about Adele Miller, but I haven't heard anything about her for a while, and if she's still alive she's got to be getting up there in years. But she might be worth a try. The others I just don't know enough about to recommend them.

As for the mystery surname:

>If I understand your response, the name was derived from Polish sources. Does > that eliminate the possibility that it was a German name that was Polanized? This step-grandmother was referred to as "the German woman." The area was > just south of Gdansk.

Well, the problem is that some forms of the names you mentioned could be German or Polish. But if there's a fairly strong hint that she was German -- and the location certainly suggests that's a good possibility -- then maybe she was. What could have happened is that she was German and bore a name such as Blach or Bloch or Bluch, and as she settled in her Polish neighbors tended to Polonize that name. If, for instance, her name was originally BLACH, which probably came from that Germanic root meaning "foreigner," Poles could easily turn that into BLASZEK and then into BLAZEK. When you add -ek to a stem ending in -ch, the guttural -ch- usually becomes the "sh" sound Poles spell -sz-. So it would be quite natural to go from BLACH to BLASZEK. And that name could easily become BLAZEK, since the "sh" and "zh" sounds are closely related phonetically.

I wish I could Sherlock-Holmes this and give you a firm answer, but you

can't draw conclusions that are firmer than the info you draw them from. And names are very changeable. But given the hint that she was "the German woman," then BLACH or BLUCH becomes more plausible. And as I say, Poles would tend to modify that; there'd be an almost irresistible tendency to make the L into a slash-L, and to add suffixes, which would turn -ch- into -sz-, and so on.

So the most I can say is that it's plausible her name was originally German, most likely BLACK or BLOCH, possibly BLUCH (although that one seems less common among Germans). Then it was Polonized to the other forms you have, which show a logical progression: BLACH -> BLASZEK -> BLAZEK -> BLAZKOWSKI or BLASZKOWSKI. That's all pretty normal; it's just the original form, before Polonization, that is tough to figure.

I hope this helps!

Fred Hoffman

**Subject:** Re: family name with -ka and -owny  
**From:** "William F. Hoffman" <WFHoffman@prodigy.net>  
**Date:** Sat, 1 Mar 2003 10:52:43 -600  
**To:** "Tom and Glenda Sajwaj", <tesajwaj@bellsouth.net>

To: Tom Sajwaj <tesajwaj@bellsouth.net>

Hi,

> I am, again, asking your help. I have checked your book, and couldn't help > these suffixes. Your Surname book is immensely valuable (as is the First > Name book), but I couldn't find references to the suffixes -ka and -owny.

Look in the index under "suffixes," page 592, and you'll see that -owna is discussed on pages 20 and 127. That -owny is a variation of that suffix. I did forget to include -ka in the index; it's discussed on page 33. But there's a little more to say, especially about -ka, because I don't really talk about the usage you've run into.

> Are all of these variants of Jaskinia?  
> Why are they used interchangeably?  
> What is the significance of Jaskinka?  
> What is the significance of Jaskinowny?  
> How can Anna in 1838 be recorded with the suffix -iowna after she's had four kids, at least?

These are all variants of Jaskinia. In standard mainstream Polish, X-owna was the way you said "Miss X." So Jaskinowna = "Miss Jaskinia," or you could interpret it "daughter of Jaskinia." This term could be used long after Jaskinia married, because it specifies the name she went by before she was married -- it doesn't imply anything, one way or the other, as to whether she ever did get married. So Anna could be called Jaskinowna regardless of how many times she was married or how many kids she had; it just means "back before she got married, this was her maiden name." (Incidentally, in modern Polish they've pretty much dropped this -owna business; it's now considered old-fashioned.)

The form -owny is a little odd, but I'm fairly sure it's just a variation of -owna. Polish changes the endings on words depending on how they're used in the sentence, and I think the change of -a to -y in this instance is purely a matter of grammar. It doesn't appear to have any significance beyond that.

Now -ka is a bit more complicated. Its basic usage is as a feminine diminutive; so as a rule X-ka would mean "little female X." Sometimes it does literally mean that, but sometimes it's an integral part of a word; thus *matka* comes from the root *mat-*, "mother," but is the standard Polish word for "mother." In the same way *córka* comes from the root *cor-*, but is the standard word for "daughter." In both cases Polish doesn't happen to use the root forms *mat-* and *cor-*; the way the words developed in Polish, *matka* and *córka* are the standard words. But when it comes to surnames, -ka can be used to create a female form of a name. Thus Jaskinka can mean nothing more than "female Jaskinia." In my experience it usually means "Mrs., wife of," but in the instances you cite I don't think that applies -- it appears to me to be yet

another way of saying "maiden name Jaskinia." It's not used that way in standard Polish, but in regional usage you run into it.

What's the difference between them? Very, very hard to pin down. As I say, usually I see X-ka as a non-standard way of saying "Mrs. X," while X-owna is a standard way of saying "Miss X." But -ka can be used to create a feminine of almost anything, so I don't think you can conclude too much from it, other than that it means "female X."

To complicate things more, we often see -anka and -onka used as endings for MAIDEN names. Thus Zarembianka is another way of saying "maiden name Zaremba" or "Miss Zaremba," and Kowalszczanka is a way of saying "maiden name Kowalska" or "Miss Kowalska." When you see -anka, it usually does specify the name by which a woman was/is known before marriage.

But plain -ka is different. Obviously "Barbara Jaskinka, wife of Jacob Bieder" and "Anna Jaskinka, wife of Johann Kleyna" are NOT instances of married names -- they must be maiden names. (Now BIEDERKA or KLEYNKA would be a different matter).

So even though I've never run into this before, I think you have to conclude that in this case Jaskinka is "Miss Jaskinia" or "maiden name Jaskinia." That's not the way you'd see it done in most parts of the country, but still the meaning comes through pretty clearly.

I hope I've clarified things a bit. Good luck with your research!

William F. "Fred" Hoffman  
Author, Polish Surnames: Origins & Meanings

**Subject:** Re: At a dead end  
**From:** "wfhoffman" <wfhoffman@prodigy.net>  
**Date:** Mon, 20 Jan 2003 09:40:49 -600  
**To:** "Tom and Glenda Sajwaj", <tesajwaj@bellsouth.net>

To: Tom Sajwaj <tesajwaj@bellsouth.net>

Hi,

> I want to find the Polish origins for my great-great grandmother, Anna Novatzki, and her daughter, Petronela. Petronela is also my great-grandmother. I am hoping that the odd spelling of Novatzki may give some clues.

> ...

> The specific spelling of Novatzki has come down through the oral family history. In early written documents, however, there are several variations. They are (with dates of the record): Nowacka (1876), Nokowski (1888), Nowacka (1894), Novatzka (1897), Nowacka (1911), Now?ski (1912), Nowaski (1913), Mowacka (1918), Novicki (1936 and 1944), Nowacka (1928 and 1937), Nowacki (1961), and Novatzki 1983.

> ...

> Nowacki/Nowacka seems to be the version that Petronela and her mother used. How does that reconcile with Novatzki? What was the likely version of the family name used in Poland? Was Anna's first husband of German descent? ? What area of Poland did Petronela and her mother come from?

>

> I appreciate whatever facts or guesswork, no matter how slim, you can offer.

I wish I could help you, but I'm afraid there's not a lot I can do. This name doesn't give us much to work with: it's too common, and the spelling variation you've encountered is par for the course. It's a rare researcher who doesn't run into this sort of thing.

NOWACKI (pronounced roughly "no-VATT-skee"), feminine form NOWACKA, is the standard Polish spelling. NOVATZKI is a typical German spelling -- on which more in a moment. Technically NOWICKI is a different name entirely, although one similar enough that confusion is quite possible. Note that Polish does not use the letter V at all, so any time you see a V in a Polish name it signifies a foreign influence on the spelling, usually German; the Polish spelling would normally have a W, not a V. NOWASKI is a misspelling, but an understandable one in view of how the name is pronounced. As for Mowacki, it's not too unusual to see N and M mistaken for each other in records. Nokowski is a completely different name -- surely a case of human error.

The name NOWACKI means "of the nowak," and nowak means "new guy." That term was used by Poles as a surname much the same way Germans used Neumann and English-speakers used Newman, to refer to someone who was a "new man" in some way -- often a person who had recently moved into a particular area, or in some cases one who had recently converted to Christianity and was therefore a "new man" in Christ. NOWAK is the most common surname in Polish, borne by over 200,000 Polish citizens as of

1990. NOWACKI is not quite that common, but it was still borne by 24,910 Polish citizens as of 1990.

(If you'd like to see the data for yourself, it's available at <http://www.herby.com.pl/herby/indexslo.html>. Key in the name you're looking for in the big box, click on "Szukaj" (Search), and you'll get the data. If you need help reading and understand it, you can read my article "The "Słownik nazwisk" Is Online!" in the August issue of the free e-zine *\_Gen Dobry!* at this site: [http://www.polishroots.com/gendobry/GenDobry\\_vol3\\_no8.htm](http://www.polishroots.com/gendobry/GenDobry_vol3_no8.htm)

NOWACKI is found all over Poland, with no particular concentration in any one area. So the name itself tells us nothing. It just means "kin of the new guy," and could come from anywhere in Poland.

As for NOVATZKI, that doesn't really help us because it's just the way Germans would tend to spell this name. Much of what is now northern and western and southwestern Poland was ruled by Germany, and as the 19th century progressed there was more and more demand that German be used rather than Polish. People were actually punished for being caught speaking Polish in public. Some Poles got sick of being messed with, so they spoke German and dropped their Polish names, going instead by German translations: a Krawiec (tailor) might go by Schneider, a Dworzynski (< *\_dwor\_*, court) might go by Hoffmann (Hof is the German word for "court"). It was easier than putting up with constant crud from the Germans.

But only some Poles did that. Others held onto their names, but had to acquiesce in using German spellings. Most Poles couldn't read or write, so German-speaking officials were often the ones who filled out their documents. If a Pole showed up at an office and said "My name is Nowacki," a German would most likely write it down the way it sounded to him, "Novatzki." The Pole wouldn't say "You spelled it wrong" because 1) he probably couldn't read and thus had no clue how it was spelled, or 2) if he talked back to a German he was asking for a world of trouble. So in areas formerly ruled by Germany we often see Polish names spelled German-style. Once those areas came back under Polish rule, the German spellings disappeared. That's why if you search on that database I mentioned above for "Novatzki," you'll get a message saying "There ain't any." No one in Poland would go on using the German spelling; it would be unpatriotic. And eventually they all learned to read and write, so they knew how to spell their name the Polish way.

The essential point I'm trying to get across is that all these spellings you've found are normal variations. There's nothing here that gives us any clues as to where you should look. A Nowacki whose name was spelled Novatzki sometimes could be from practically anywhere in Poland, but especially in the areas formerly ruled by Germany.

I'm afraid from surname analysis alone there's nothing I can tell you that you don't already know. Sorry I couldn't help more, and I hope you manage to find a way past this dead end!

William F. Hoffman  
Author, *\_Polish Surnames: Origins & Meanings\_*

**Subject:** Re: Family names  
**From:** "wfhoffman" [wfhoffman@prodigy.net](mailto:wfhoffman@prodigy.net)  
**Date:** Fri, 26 Mar 2004 14:00:30 -0600  
**To:** "Tom Sajwaj" <[tegen@bellsouth.net](mailto:tegen@bellsouth.net)>

Hi, Tom,

> I am again asking you help with 2 family names.  
>  
> I have been my analyses using your Surnames book, but I have  
> little confidence in my work. If you would please critique my  
> analyses and correct them, I would be most appreciative.

There are just so many little ins and outs to names that can trip you up -- only a fool has confidence in his work! I know people who've spent their whole lives studying this subject who still sometimes have to admit (to their great regret) that they don't know the answers!

> 1. The first name is my great-great-great grandmother's maiden  
> name, and is given in the Polish marriage records as Laprzeczonka.  
> The priest's handwriting was quite neat in both places where the  
> names appear, meaning that I probably didn't misread it. The  
> marriage record was found in the Catholic church in Gniew  
> (a little southeast of Gdansk) with a date of 1792.  
>  
> The -czonka appeared to be a suffix, denoted what? (A female?).  
> With it removed, the root name becomes Lapasz or Lapczyska.  
> What is the actual maiden name? Is it possibly derived from a  
> German source?

The endings -anka or -onka are used to designate maiden names or names of unmarried females ([http://www.polishroots.org/surnames/surnames\\_endings.htm](http://www.polishroots.org/surnames/surnames_endings.htm)). When they're added to names they change the final consonant of the root. Laprzeczonka looks as if it might have been Laprzeka or Laprzka once you remove the -onka and turn the -cz- back into -ka. I can't find any name beginning Laprz-, so I wonder if it might have been Lapsz-? There are names beginning Lapsz-, and -rz- and -sz- are often mixed up. While I can't find Lapszka either, that's easier to believe than Laprzka.

Prof. Rymut says names beginning Laps- come from a term meaning "forfeiture of property, loss of something." Lapszka could conceivably be a nickname meaning "the little one whose property was confiscated." That's stretching things a bit, but it's the best I can suggest without more details.

Any way you're looking at it, we're talking about a rare name and one I can't find listed in any of my sources.

> 2. The 2nd is my great-great grandmother's maiden name of  
> Lorkowska. It was found in Catholic church records dated  
> 1828 in Gniew. The root Lor- is from the German name Lorenz,  
> suggesting a German influence in her family. If the root is  
> actually Lar-, then it is derived from the Polish name Hilary,  
> suggesting a more Polish influence. The Lorkowska version  
> was found more frequently than the Larkowska form. Which  
> is more likely?

Just in terms of name frequency, LORKOWSKI is more common than LARKOWSKI by almost 3 to 1 (as of 1990 there were 125 Larkowskis, 707 Lorkowskis). Lorkowski could mean "of the kin of Lorek," which presumably came from German Lorenz. It could also mean "one from Lorkowo" or some similar place name beginning Lork-, and I notice there is a Lorki near Torun, a few km. east of Nowe Miasto Lubawskie. It is entirely possible the surname indicates that at some point centuries ago the family came from Lorki. But if that doesn't work out, "of the kin of Lorenz" is plausible.

Hope this helps, and I wish you the best of luck with your research!

Fred Hoffman



**Subject:** Re: another name  
**From:** "wfhoffman" <wfhoffman@prodigy.net>  
**Date:** Tue, 1 Jun 2004 16:00:28 -0500  
**To:** "Tom Sajwaj" <tegen@bellsouth.net>

Hi, Tom,

Is the best guess that her maiden name was Orylska? What do you make of Torelski? The T is definitely there; it's not a misreading.

What area of Poland would you guess she's from?

Well, ORILSKI is easy to accept as a normal spelling variation of ORYLSKI. It isn't really "correct" to use the combination -RI- in Polish, it should be -RY-. But this is a spelling error, or variation, that could easily happen; we see it often. I would say ORYLSKI is the standard form, and of course as a female she would have gone by ORYLSKA (though these days that's not necessarily true). ORILSKI and ORELSKI are both perfectly normal variations.

The TORELSKI baffles me. I'm not familiar with any name that has a T- suddenly pop up at the beginning. It isn't odd for names beginning O- to have variants with A-, and same with Ch- and H-, O- and Wo-, and so on. But To- vs. O-? That's unusual. And as you probably saw, there is no listing of a name beginning Toril- or Torel- or Toryl- on Rymut's site. He doesn't mention any such name in his book, either.

I can't really account for it; my best guess is that it was just an error. I may have told you before, an American once misread my name (handwritten) as HATARANNY -- so I've learned the hard way, when it comes to misspellings all bets are off. If all the other sources consistently show the name as beginning Or-, and that's the only instance of Tor- you find, I'd treat it as a weird anomaly. Somebody misunderstood or misread something.

The Rymut data on ORYLSKI shows that the name is most common in the areas of Bydgoszcz, Koszalin, Torun, and Wloclawek -- so roughly in northcentral to northwestern Poland. I thought most folks who settled in Texas came from either Silesia or Galicia, but if ORYLSKI is right, that name doesn't show up very often in Silesia. The areas where this name shows up most often were definitely in the area ruled by Germany, for what that's worth.

That's all I can think of to tell you. I hope it helps a little!

Fred Hoffman

**From:** "William F. Hoffman" <WFHoffman@prodigy.net>  
**Date:** Fri, 9 Jul 2004 22:15:24 -500  
**To:** "Tom and Glenda Sajwaj", <tesajwaj@bellsouth.net>

To: Tom Sajwaj <tegen@bellsouth.net>

Hi, Tom,

> Is the family name Szczpanski the same family as Szczpanik? There are 4 > such individuals serving as godparents for the same Jaskinia family. > There is circumstantial evidence that all four of these Szczpanski/ik > are from the same Polish village originally (Grabowo, just south of Gdansk).

>

> The actual spellings are:

> Szczpinski, Grabowo, Poland, 1877; (Note the vowel change.)

> Szczpanik, Panna Maria, Texas, 1877;

> Szczpanik, Czestochowa, Texas, 1880; and

> Szczpanski, Pulaskifield, Missouri, late 1890s.

No, these are not the same name. If human beings always spoke correctly and always spelled correctly and all spoke exactly the same way and all had perfect hearing and never made mistakes, these separate names could never be confused.

But on planet Earth names this similar can and do get confused all the time. I'm assuming these names are all from the given name Szczepan, "Stephen" -- so SZCZ[E]PANSKI would be "of Stephen," and SZCZ[E]PANIK would be "son/kin of Stephen." Szczepanski is comparable to the English surname "Stevens," while Szczepanik is more like "Stevenson." All things being equal, they are different names; but it wouldn't take much of a mistake for someone to call a Stevens "Stevenson" or vice versa.

To sum up, you can't ASSUME these are just variations of the same name, any more than Stevenson and Stevens are the same surnames in English. But like those names, these are enough alike they could easily be confused. If the evidence suggests the same guy is called Szczpanski in one record and Szczpanik in another, don't let the minor difference in names throw you -- they could easily be referring to the same person or family.

Fred Hoffman

**PAGES FROM THE TAX RECORDS  
OF KARNES COUNTY, TEXAS,  
CONCERNING OUR JAN JASKINIA**

These pages were copied from the Karnes County Library in Kenedy, Texas. There are two pages for each year. Unfortunately, the originals were of poor quality.

There were no tax entries for our Jan in 1879 or 1880.

The years and their page numbers are:

*1877 265;*  
*1878 267; and*  
*1881 269.*

Note that our Jan's name appeared in these records as *John Yaskina*.





*County*

*Assessor's Roll of Property in Karnes County*

OWNER	SECTION	RANGE	TOWNSHIP	CITY OR TOWN	VALUATION	TAXES	DEBT	DEBT OR TOWN	RELEASED		THERETOF		LAND & IMPROVEMENTS		FRANCHISES		COUNTY		
									AMOUNT	DATE	AMOUNT	DATE	AMOUNT	DATE	AMOUNT	DATE	AMOUNT	DATE	AMOUNT
John Yaskina 28 Block George St. John, S.C.	10	25	25	25	1500	20	25												
<i>Reconciliation</i>																			
<i>Page 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100</i>																			
										Total									
										520 700									

First page of 1878 tax record for Karnes County, Texas,  
With entry for John Yaskina on the first line



UNVSD

County	Owner	Acres	Value	Assessment	Notes
5	George C. ...	230			
6	George C. ...	141			
7	George C. ...	141			
8	George C. ...	263			
9	George C. ...	536			
10	George C. ...	112			
11	George C. ...	55			
12	George C. ...	144			
13	George C. ...	200			
14	George C. ...	200			
15	George C. ...	200			
16	George C. ...	200			
17	George C. ...	200			
18	George C. ...	200			
19	George C. ...	200			
20	George C. ...	200			
21	George C. ...	200			
22	George C. ...	200			
23	George C. ...	200			
24	George C. ...	200			
25	George C. ...	200			
26	George C. ...	200			
27	George C. ...	200			
28	George C. ...	200			
29	George C. ...	200			
30	George C. ...	200			
31	George C. ...	200			
32	George C. ...	200			
33	George C. ...	200			
34	George C. ...	200			
35	George C. ...	200			
36	George C. ...	200			
37	George C. ...	200			
38	George C. ...	200			
39	George C. ...	200			
40	George C. ...	200			
41	George C. ...	200			
42	George C. ...	200			
43	George C. ...	200			
44	George C. ...	200			
45	George C. ...	200			
46	George C. ...	200			
47	George C. ...	200			
48	George C. ...	200			
49	George C. ...	200			
50	George C. ...	200			
51	George C. ...	200			
52	George C. ...	200			
53	George C. ...	200			
54	George C. ...	200			
55	George C. ...	200			
56	George C. ...	200			
57	George C. ...	200			
58	George C. ...	200			
59	George C. ...	200			
60	George C. ...	200			

First page of 1881 tax record for Karnes County, Texas, with entry for John Jaskinia in the 14th line from the bottom



Acres

Value

Taxes

Total

John Jaskinia

14th line from the bottom

Second page of 1881 tax record for Karnes County, Texas, with entry for *John Jaskinia* in 14<sup>th</sup> line from the bottom

**PAGES FROM THE COUNTY COURT RECORDS  
OF KARNES COUNTY, TEXAS,  
CONCERNING OUR JAN JASKINIA**

These pages were copied from the LDS microfilm #1013386, containing the *Minutes of the County Court*, Karnes County, Texas. They contain the records of the court proceedings for two cases involving our Jan Jaskinia.

The cases, years, and the page numbers are:

*The State of Texas versus John Jaskina, 1877 272*  
*Johanna Jaskina versus the State of Texas, 1878 274*

The handwritten records are hard to read, as they were written poorly. Above the court clerk's writing are printed words that were this author's best guess as to what the clerk wrote.

Note the use of *Johanna*. It is the German form of Jan's given name, but it was misspelled. The proper spelling was either *Johann* or *Johannes* (Hoffman and Helon, 1998). Apparently, the court clerk was a Texan, not a German immigrant. Also, Jan did not seem to care much how his either his surname or given name was spelled.



OF SAID PRISONER THE SAID JOHN JASKINIA OF  
 of area from the said John Jaskinia and  
 FRANK VETRICK AND E. DEEPT SWATICS ON HIS  
 Grand Neatness and R 33 ha written on his  
 APPARE THE SUM OF TWENTY FIVE DOLLARS AND  
 of the area of the sum of twenty five dollars and  
 ALL COSTS IN THIS BEHALF EXPENDED FOR WHICH EXECUTION  
 all costs in this behalf expended for which execution  
 MAY ENJOY

NOW COMES ON BE ~~THE~~ <sup>THE</sup> MOTION ~~FOR~~ <sup>BY</sup>  
 THIS DEFENDENT FOR A NEW TRIAL. AFTER DUE CONSIDERATION  
 of the area for a new trial. AFTER DUE CONSIDERATION  
 BY THE COURT IS ORDERED THAT THE SAME BE OVERRULED  
 of the Court. THE APPLICATION OF THE DEFENDENT FOR AN APPARE  
 was also overruled BY THIS COURT

Page 2 of The State of Texas vs. John Jaskinia, 1877



IT IS ORDERED THAT THE PROBATE DCKET BE UP ON

It is ordered that Probate Docket be taken up on

TUESDAY MORNING 22<sup>ND</sup> JULY THE DISPOSITION OF MATTERS

PENDING IN PROBATE BE FOR THE DISPOSITION OF MATTERS

PENDING IN PROBATE BE FOR THE DISPOSITION OF MATTERS

---

COURT ADJOURNED UNTIL TOMORROW MORNING AT

TEN O'CLOCK A.M. IN PROBATE

10 O'CLOCK A.M. 1878.

TUESDAY MORNING 20 O'CLOCK TEN O'CLOCK IN PROBATE

ADJOURNED SESSIONS 22 JULY

ADJOURNED 22 JULY A.P. 1878

---

COURT ADJOURNED UNTIL WEDNESDAY MORNING AT

TEN O'CLOCK A.M. 23<sup>RD</sup> JULY 1878

TUESDAY MORNING 10 O'CLOCK A.M. COURT SEEN IN PROBATE

SEEN IN PROBATE 23 JULY 1878.

Page 2 of Johanna Jaskina vs. The State of Texas, 1878

**COPY OF MORTGAGE  
TAKEN BY JAN AND PETRONELA JASKINIA  
ON NOVEMBER 19, 1895**

This copy of the land purchase by our Jan and Petronela in 1895 was graciously provided by Janet Wise-Eiskina.

Note Jan's use of the name of *John Eiskina*.

I, the undersigned, Recorder of Deeds of Lawrence County, do hereby certify that all of the notes secured by this writible deed as shown on mortgage with this day pronounced before me by John Ciskina and Patronia Ciskina his wife and Fred Ciskina are legal and binding and the same were by me duly recorded, this 19 day of November, 1907.

The debts mentioned in this writible Deed of Trust having been fully paid off and discharged, I hereby acknowledge and record in full and release the property herein conveyed from the lien and incumbrance thereof this 19 day of November, 1907.

Witness my hand and seal of office at Lawrence, Missouri, this 19 day of November, 1907.

Attest: W. B. Brown, Recorder of Deeds

This deed of trust, made and entered into this 19 day of November eighteen hundred and ninety five (1895), between John Ciskina and Patronia Ciskina his wife (being of law full age), of the County of Lawrence, State of Missouri, parties of the first part, and Fred Ciskina trustee, party of the second part, and The Massachusetts Mutual Life Insurance Co. of Springfield, Massachusetts party of the third part, witnesseth, that the said parties, in consideration of the debt and trust hereinafter mentioned and created, and the sum of One Dollar to them paid by the said second party, the receipt of which is hereby acknowledged, do by these presents, grant, bargain and sell, convey and confirm unto the said second party, or his successors in trust forever the following described real estate, situated in Lawrence County, State of Missouri, to-wit:— All of the south east (1/4) quarter of the north east (1/2) quarter Section (21) twenty one and north west (1/4) quarter of the north west (1/4) quarter north (1/2) half of north east (1/4) quarter Section (22) twenty two Township (6), twenty six of Range (27) twenty seven, Lawrence County, containing 160 acres. To have and to hold the same, with the rights, privilege and apperturances thereto belonging, to the said second party, or his successors in trust forever. The said first parties hereby covenanting with the said second party that they are seized in fee of said premises and have good right to convey the same, and will warrant and defend the same against the claims of all persons whatsoever.



In trust, however, for the following purposes:—Whereas the said first parties did, on the 19<sup>th</sup> day of November, 1895, borrow of said third party fourteen hundred dollars, for which they executed and delivered to said third party one coupon promissory note, dated Nov. 19<sup>th</sup> 1895, as follows;—

Note No (1) for fourteen hundred dollars, due November 1<sup>st</sup> 1900— and made payable to the order of the said third party at their office in the City of Springfield Mass. with interest at the rate of 6 per cent. per annum from date until maturity, and 8 per cent. from maturity until paid, payable semi annually on the 1<sup>st</sup> day of November and May in each year, according to certain coupons attached to said note; said coupons shall bear interest after maturity at the rate of 8 per cent. per annum until paid. And whereas the said first parties for the purpose of further securing this loan, have agreed with the said third party to insure the buildings upon said property during the continuance of this lien, in some responsible insurance company, in amount not less than \$500. for the benefit of said third party, and to cause the taxes to be paid whenever imposed upon said premises, within the time required by law, and to pay off and discharge all prior incumbrances (if any there be) on said property; and in case there are any taxes now in arrears, or any default in prompt payment, of same at any time hereafter, or in case any prior incumbrance on said premises shall remain unpaid after the same is due said third party, or their assigns, at their option, may pay off and satisfy the same; and if said first parties do not insure said property as aforesaid, said third party or assigns may insure said property to the amount aforesaid; and all amounts so expended shall become a debt due additional to the indebtedness aforesaid, and be secured in like manner by this deed of trust, — and shall bear interest at the rate of 8 per cent. per annum until paid. Now, if said first parties, their heirs, executors or administrators, shall pay the sum of money specified in said note, with all the interest that may be due thereon when said note and interest shall become due and payable according to the terms thereof, and, if the covenants aforesaid shall be well

third party or assign by said first parties or their legal representatives, then this deed shall be void, and the property hereinbefore conveyed shall be released at the expense of said first parties. But if default be made in the payment of said note or any part thereof, or any coupon, or the interest thereon, as they respectively become due and payable, or if default be made in the payment of any taxes as they become due, or in the insurance agreement as herein provided, or if the building are not kept in good repair, or if waste is committed on said premises, then said coupon note, or notes, and each of them, shall, at the option of the holder hereof, be due and payable immediately, and this deed shall remain in full force, and the said second party, at the request of the legal holder of said note, may immediately enter into possession of said property, and sell the same or any part thereof at public vendue to the highest bidder, at the Court House door in said County of Lawrence, for cash, first giving thirty days' public notice of the time, terms and place of said sale, and of the property to be sold, by advertisement in some newspaper printed and published in the same County, in which said property is situated, and upon such sale shall execute and deliver a deed in fee simple of the property sold, to the purchaser thereof, and receive the proceeds of said sale, (and it is agreed that the recitals in said deed shall be taken and accepted as prima facie evidence of the facts therein stated), and such trustee shall out of the proceeds of said sale, pay - First, the cost and expenses of executing this trust, including lawful attorney's fees and compensation to the trustee for his services; Second, all sums of money paid by said second party, or the holder of said note, for insurance, taxes, assessments, or charges, to protect the title or possession of said premises, together with interest from the time of paying the same, at the rate of eight percent per annum; Third, to the payment of interest and principal due on said note, and rendering the surplus if any, to the said first parties or their legal representatives. And it is stipulated and agreed by the said first party that in case the said second party, by reason of absence, death, refusal to act, or disability in any wise, should fail to perform this trust as herein provided, then

them acting Sheriff of Lawrence County, Missouri, may act in his stead; and the said Sheriff shall have the same powers as the trustee hereinbefore named, and his acts shall be as effectual and binding upon all parties as if performed by the said second party. And it is further agreed by the said first parties, that should it become necessary to collect the said note or any of said coupons by suit, or should the legal holder of the said note elect to so collect, then and in that case a reasonable attorney fee for collecting same shall be allowed, to be taxed as other costs in the suit, and the said second party covenants faithfully to perform and fulfill the trust herein created, not being liable or responsible for any mischance occasioned by others. In witness whereof the said parties have hereunto set their hands and seals, the day and year first above written,

John Eiskina *Seal*  
Petronila Eiskina *Seal*

State of Missouri, County of Lawrence, S.S.

On this 28<sup>th</sup> day of November, 1895, before me personally appeared John Eiskina and Petronila Eiskina, his wife, to me known to be the persons described in and who executed the foregoing instrument, and acknowledged that they executed the same as their free act and deed. In testimony whereof, I have hereunto set my hand and affixed my official seal, at my office in Peice City, Mo., the day and year first above written. (my term expires July 18<sup>th</sup> - 1897.)



J. K. Saunders  
Notary Public

Filed for Record December, 14<sup>th</sup>, 1895, at 11 O'clock A.M.

B. A. Dillard  
Recorder

By J. W. Gigg D.R.

**ENTRIES FOR POLISH VILLAGES AND CITIES FROM *SŁOWNIK GEOGRAFICZNY: KRÓLESTWA POLSKIEGO I INNCH KRAJÓW SŁOWIAŃSKICH*, FILIP SULIMIERSKI (EDITOR), 1880 TO 1904**

The following are copies, in Polish, of the entries, referenced in this family history, from Filip Sulimierski (Editor), *Słownik Geograficzny: Królestwa Polskiego i innch krajów słowiańskich*, 1880 to 1904. A CD with of the complete *Słownik Geograficzny* is available on CD from the Polish Genealogical Society of America.

Bobowo 282  
Borkowo 283  
Brody 283  
Bukowiec 283  
Ciepłe 284  
Cierpice 285  
Dzierżążno 286  
Gniew 287  
Gogolewo 293  
Grabowo 294  
Gronowo/Grunowo 294  
Lignowy 295  
Morzeszczyn 298  
Nowa Cerkiew 300  
Rombark/Rombarg 303  
Szprudowo 304  
Wysoka 305  
Zelgoszcz 306

## BOBOWO

**Bobowo**, niem. *Bobau*, wieś okazała włościańska, nad szosą wiodącą ze Skurcza do Starogardu, w pow. starogardzkim; obszaru ziemi obejmuje 5774 morgów, mieszkańców ogółem 1271 i to: katolików 1192, protestantów 71, żydów 8. W miejscu jest szkoła kilkoklasowa, kościół katol. parafialny, poczta i stacya telegraf. Życie polskie jest znacznie ożywione w Bobowie: od wielu lat istnieje polskie tow. rolnicze, bank pol. włościański; często urządzają się pol. przedstawienia amatorskie. Kiedy około r. 1554 umarł tu ostatni proboszcz

katol. Paweł, wtedy bez wiedzy biskupa, przysłał tu starosta gniewski Achacy Czema luterskiego swojego kaznodzieję. Przez całe 42 lat chodzili parafianie na jego nabożeństwo, wcale nie wiedząc, że trwali w odstępstwie. Dopiero za biskupa Rozrażewskiego został kościół przywrócony katolikom r. 1596. Okolica żyzna, prowadzi znaczny handel zbożem. Polski bank ludowy, założony 1866 r., w 1879 r. liczył 214 członków. brał 8—9%, deponentom dawał 6%, miał obrotu 92744 marek. W okolicy B. starożytnicy odnajdują urny grobowe (odosobnione). *Ks. F.*

## BORKOWO

**Borkowo**, 1.) niem. *Borkau*, dobra i leśnictwo, pow. starogrodzki, własność dawniejszego opactwa pelplińskiego, bogaty folwark, przez rząd pruski wydany w wieczystą dzierżawę, leży w glebie żyznej; ziemi ma 2265 m., mieszkańców 231, z których 192 katolików, ma szkołę ewang.; we wsi jest gorzelnia. B. jest już wspomniane za księcia pomorskiego Grzymisława przed rokiem 1200; miało od dawna obronny gród na wzgórzu, który się nazywał Skosowo. Książę Mestwin II podarował B. cystersom w r. 1274, kiedy się przesiedlali z Pogutek do Pelplina. OO. cystersi chętnie przebywali w B. dla rozrywki, mieli także dość znaczną kaplicę we wsi pod wezwaniem św. Jakóba. W r. 1802, kiedy już cystersów nie było, zasłynęło B. naokół z objawienia N. M. Panny, o której lud wierzył i wierzy, iż się ukazała we wsi nad Bożąmęką; figura Matki B., znajdująca się w tej Bożejmęce, została przeniesiona w uroczystej procesji do kościoła w pobliskiej Nowej Cerkwi (Neukirch), za wyraźnym rozkazem władzy duchownej.

## BRODY

**Brody**, 1.) niem. *Brodien*, młyny i leśnictwo nad Wierzycą, niedaleko Gniewa, w pow. starogardzkim. W okolicy odkryto 1875 r. przedhistoryczne cmentarzysko.

**Brody**, wś, pow. starogardzki. Wspom. w dok. z 1283 r. (K. W. nr. 523).

## BUKOWIEC

**Bukowiec**,

**B.**, niem. *Bukowitz* (Biały lub Piesieński), inaczej B. pod. Piesienica, dobra szlacheckie, pow. starogrodzki, st. p. Zblewo, par. Pińczyn. 92 ha. rozl.

## CIEPLE

**Cieple**, r. 1860 przezwané po niem. *Warmhof*, wieś włościańska w pow. kwidzyńskim, par. Gniew, leży na wzgórzu obok Wisły, ćwierć mili na północ od Gniewu, osada bardzo ski, dziedzic C., założył tu za przywilejem Zygmunta Augusta miasto (w 1584 r.), które od swego herbu nazwał Grzymałowem, lecz nazwa ta nie utrzymała się. Zygmunt III dał przywilej na zaprowadzenie cechów rzemieślniczych. W początkach XVIII w. C. należał do Denhofów, później do Karczewskich. Par. C. dek. iłżeckiego 3491 dusz liczy. Gm. C. ludn. 3186, rozległości 13538, w tem ziemi dwor. 5130 morg., s. gm. okr. III os. Kazanów o 8 w., st. p. Zwoleń. Browar 1, gorzelnie 3, tartak 1 i młynów 5. W skład gm. wchodzi Barycz, Ciepeliów os., C. wś, Chotyryze, Dąbrowa, Gardzienice, Goździowa-miedza, Jasieniec-solecki, Kałków, Kawenczyn, Pęcín, Pęcínolas, Ranachów, Rekówka i Świsielice. Dobra C., składające się z folw. C., Dąbrowa i awulsu Rekówka, tudzież wsi C. Stary, Pęcín, Chotyryze i Rekówka, od Radomia w. 35, od Iłży w. 21, od rz. Wisły w. 12, nabyte w r. 1863 za rs. 147,000. Rozległość wynosi m. 2819 a mianowicie: folw. C. gr. orn. i ogrody m. 407, łąk m. 124, pastwisk m. 69, wody m. 122, lasu m. 848, nieużytki i place m. 62, w osadach młynarskich m. 10. Fol. Dąbrowa grunta orne i ogrody m. 331, łąk m. 6, past. morg. 2, lasu morg. 820, nieużytki i place 19: razem morg. 1178. Budyn. murow. 15, drewn. 19, pokłady torfu, trzy młyny wodne i tartak. W r. 1873 właściciel sprzedał przestrzeń leśną m. 512, przeto ogólna rozległość jest mniejszą o tę przestrzeń. Wś C. Stary osad 24, gruntu m. 470; wś Pęcín os. 32, gruntu m. 727; wś Chotyryze osad 20, gruntu m. 400; wś Rekówka osad 15, gruntu m. 464.

2.) C. lub *Cieplew*, wś i folw., pow. turecki, gm. Goszczanów, par. Chlewo, o kilka wiorst od miasteczka Koźminka, grunta lekkie, uprawa zaniedbana, okolica pozbawiona komunikacyi. W 1827 r. było tu 14 dm., 120 mk. Folw. C. lit. A. rozległość wynosi m. 143 a mianowicie: grunta orne i ogrody m. 123, łąk m. 14, nieużytki i drogi 6. Fol. C. lit. B. rozległość wynosi m. 151 a mianowicie grunta orne i ogrody, m. 130, łąk m. 15, nieużytki i place m. 6.

*Br. Ch. i A. Pal.*

### CIERZPICE

**Cierzpice**, niem. *Czierspitz*, dobra rycerskie w pow. kwidzyńskim, przy trakcie bitym bydgosko-gdańskim, o pół mili od Gniewu, obejmują 689 morg., domów mieszk. 7, kat. 118, ew. 5, st. p. i par. Gniew. *Kt. F.*



## DZIERŻĄŻNO

**D.**, niem. *Dzierżądźno*, wś włosc. kościelna nad rz. Jonką położona, pow. kwidzyński, milę od Gniewu. Kościół par. i szkoła w miejscu, poczta Gniew. Obszaru ziemi 3077 morg., budynków 89, domów mieszk. 52, katol. 477, ewan. 42. Kościół tutejszy tytułu św. Jakóba apostoła, patronatu rządowego, przedtem biskupa kujawskiego, należy do dekanatu gniewskiego; w parafii znajdują się 2 szkoły katolickie w Dzierżądzie i w Gogolewie. Wsie parafialne Dzierżądno, Gogolewo, Młyny i Pol. Brody. Dusz w par. 1156. Od najdawniejszych czasów Dz. należało do biskupów kujawsko-pomorskich, którzy je potem ustąpili swojej kapitulie kujawskiej. W dokumentach z XIII wieku wieś ta nie zachodzi; pomimo to zdaje się być bardzo stara. O kościele tutejszym powiadają ludzie, że zapadł w ziemię (stoi na wyniosłym miejscu), ale go wół pasący się tu na polu z bydlęm nogami natrafił. Jako jest dzierżądzi kościół bardzo wysokiego wieku, wspominają kościelne akta. Wizyta Klińskiego z r. 1746 zowie go monumentum antiquitatis; Trochowski r. 1766 pisze, że jest budowany r. 1096. Jeszcze wyżej posuwa wiek tego kościoła wizytacya Rybińskiego: „Ex traditione accepimus“, a na innem zaraz miejscu mówi: „ex adinventis litteris patet, haec ecclesia aedificata esse ex solido muro anno 1001“. R. 1768 kosztem kapituły wzniesiono nowe presbyteryum i wierzchnią część wieży, tak że dolna część wieży i główna nawa miałyby pochodzić z owych czasów odległych. Podczas reformacyi nawet w tej duchownej wiosce kościół bardzo podupadł. Zdaje się, że był temu przyczyną jakiś Żaliński tenuta kapitulny, który tu predykanta luterskiego utrzymywał. R. 1580 w kościele ołtarze nagie, bez ozdób, żadnego okrycia obrazu i cymboryum nie było. Od zmiany, którą tu zaprowadził biskup Rozrażewski około r. 1590, trwa kościół w dobrym stanie aż dotąd.

## GNIEW

Gniew, niem. *Mewe*, dawniej w dokumentach Giniew, Gymew, Gmewa, z czego utworzone niem. *Mewa*, *Mewe*, miasto w pow. kwidzyńskim, na wyniosłym lewym brzegu Wisły, przy ujściu do niej rz. Wierzycy (Farse fl.), na bitym trakcie bydgosko-gdańskim, 2 mile od stacji kolei żel. w Czerwińsku i Peplinie. Obecnie starają się o nowy trakt przez Morzeszczyn, gdzieby był bliższy dworzec tylko, o 1 mile odległy. Do Kwidzyna są 2 mile, do Gdańska 6 mil przeszło. Przez Wisłę urządzone szybki przewóz (Fliegende Fähre). G. jest w ogóle starannie i dość pięknie zabudowany, budynki li tylko w cegłę stawiane. Naokoło, choć już poprzerywane, ciągną się mury prastare; dawniej i fosy głębokie wodą zapełniane broniły miasta. Ludności r. 1868 liczone 3443 (obecnie około 5000), katol. 1724, ew. 2204; budynk. 555, dm. mieszk. 235; obzaru nr. 3714. G. ma 2 kościoły parafialne: katolicki i protestancki, synagoge, wielki zakład karny (Zuchthaus), nieco poza miastem nad samym brzegiem Wisły stojący, urządzone z dawniejszego zamku krzyżackiego i starościńskiego; był ten znakomity zamek używany aż do okupacji, następnie zanicdcau i dopiero za Fryderyka Wilhelma IV odrestaurowany kosztem przeszło 140,000 tal. Obok niego stoi pomniejszy zamek albo raczej dom 3-piętrowy, zbudowany przez Jana Sobieskiego, który w nim często przemieszkiwał, i do tego zowie się u ludu „dom Sobieskiego.” Do zakładu tego utrzymywanego kosztem prowincyi pruskiej biorą przewaźnie tylko zbrodniarzy męskich luterskiego wyznania z obwodu sądowego apelacyjnego kwidzyńskiego, bywa ich zwykle 650. Ztąd wiedzie, jak na pewno nawet uczeni utrzymują, dobrze sklepiony wymurowany ganek podziemny pod całym miastem aż na gdańskie przedmieście, gdzie stał przedtem kościół św. Jerzego i mówią, że tedy krzyżacy odprawiali niekiedy swoje procesye a i w czasie wojen go używali. Lud jeszcze dodaje, że aż do pobliskiej Tymawy i Gogolewa ciągnie się ów ganek. Jest tu szkoła miejską mieszana 6-klas., zakład pryw. dla preparandów, przyspasabiający uczniów do seminarjum nauczycielskiego; bank polski pożyczkowy, poczta, urząd telegraf., sąd ziemiański okręgowy, urząd celny, apteki 2, lekarzy 2, drukarnia, wydawn. gazety niem. gniewskiej; oddział wojska składający się z 1 oficera i 60 piechoty, stoi na straży więźniów, żandarmów 2. Mieszkańcy prócz rolnictwa i zwyczajnych rzemioł trudnią się handlem, który był przedtem znacniejszy, osobliwie zboża naokół wiele przywożono z żyznej okolicy, które ztąd Wisłą odstawiano. Także handel drzewem, które z

borów tuchońskich i Wisła, z Polski dochodziło, był niemały. Obecnie znacznie się umniejszył: najprzód w skutek kolei żelaznych, któremi wprost do Gdańska zboże odwożą, a potem też dla zmienionego biegu Wisły przy Gniewie, który ku przeciwnej stronie odwrócono, ażeby woda brzegu pod zamkiem nie zarywała. Przez to statkom trudno dopływać pod brzeg gniewski. Pomimo to 2 parowce stawają tu regularnie 2 razy w tydzień. Starają się także o urządzenie portu rzeczno-gdańskiego dla miasta. Jarmarki odbywają 8 razy w roku, 4 na bydło i konie a 4 kramne. Pod względem przemysłu G. się nieco podniósł. Istnieją tu obszerna gisernia z fabryką machin żelaznych, pomniejsza fabryka powozów, octu, farbiernia, młyn i tartak parowy, wielki młyn wodny nad Wierzycą w sposób amerykański urządzone o 5 gankach, w dodatku na piłę i piekarnię o 4 piecach, mąka i chleb daleko się stąd rozchodzi, niekiedy wypiekają tu 16 chlebaków 120 szefli mąki codzień. Browary w mieście 2, kilka śpichlerzy, 5 do 6 hoteli. Obecnie zakładają na wielkie rozmiary cukrownię. Kupców większych i mniejszych o prawach kupieckich około 40 piekarzów 11, rzeźn. 4, szewców 51, rękawiczników 1, czapników 6, siodlarzy i rymarzy 5, powoźników 4, tkaczy 2, krawców 19, stolarzów 5, kołodz. 3, bednarzów 3, zdunów 3, szkl. 3, kowalów 3, gwóźdźiarzów 3, ślusarzy 5, blachmierzów 5, malarzów 5, cieśli 3, malarzów 2, balwierzy 3, zegarmistrz 1, introligatornie 2, księgarnia 1. *Gniewskie kościoły i kaplice:* 1) św. Mikołaja, parafialny, budowy prastarej w cegłę murowany, o potężnej gotyckiej wieży, przez księcia pomor. Sambora I r. 1204 fundowany jak powszechnie sądzą, z wielkim kosztem obecnie odnowiony i sklepiony, ma pomnik jakiegoś rycarza z podpisem niemieckim. Jeżeli dokument erekcyjny z r. 1204 prawdziwy (czemu najnowsi pisarze Interacy zaprzeczają), był ten kościół kiedyś bogato wyposażony (co zresztą książęta pomorscy zazwyczaj czynili) posiadał między innymi całą wieś Gronowo i całą Kuchnię nad Wisłą, przy mieście włók roli 9; gniewskie młyny miały dostarczać co miesiąc do pieczenia hostyi po korcu najprzedniejszej pszenicy, na utrzymanie słońg kościelnych rocznie korey żyta 20, stodu k. 26. Wikaryusze posiadali wieś swoją Kesselhof na nizinach; nad Wierzycą było łąk kościelnych 3 włóki, zwane Karweza. Podczas reformacji znajdował się ten kościół dłużej niż 40 lat w ręku inowierców, przez co największą część dochodów utracił; napowrót odebrany r. 1596 d. 1 lipca przez bisk. Rozrażewskiego. R. 1648 książę Wojciech Radziwiłł, star. gniewski, zapisał na bractwo różańcowe 2 posiadłości: Borek i Piaski. R. 1668 Jan Sobieski, star. gniewski, nadał przywilej kapeli farskiej,

podług którego ona sama grywała po jarmarkach, wesółych chrzcinach, zaręczynach w całym starostwie. Proboszczowie byli tu za polskich czasów, o ile dotąd wiedzieć: Jan Radziwiłł r. 1590, Hega 1596, Hromadzik 1654, Jan Martini 1684, Jan Kaź. Jugowski 1698, Karol Janowski 1720, Michał Dąbrowski, kan. pozn. 1736, Stanisław Œwikliński 1747, Adam Niesiołowski 1763. 2) Prepozytura św. Jerzego stała za bramą gdańską, połączona z szpitalem i cmentarzem miejskim, miała własnego proboszcza (praepositus, zkad nazwa praepositura); stąd szedł i idzie podobno ów ganek podziemny pod całym miastem do zamku. W czasie reformacji podupadł kościół, dochody zaginęły; r. 1596 stał jeszcze ale już niezdołen reperacyi. Zapewne stara prepozytura przypomina mała kapliczka, którą niedawno na cmentarzu wystawiono. 3) Kaplica na zamku urządzona była od samego początku; krzyżacy codzień w niej odprawiali nabożeństwo; w przeszłym stuleciu była jeszcze używana dla starostów; potem na koszary i magazyn wraz z całym zamkiem zamieniona. Teraz znowu na nabożeństwo dla więźniów przywrócona; jest wysoka, sklepiena i dosyć obszerna. 4) Kaplica na wodnej bramie także zerwana przez reformatorów. 5) Kaplica na cmentarzu przy farze w schodnim rogu istniała jeszcze r. 1686, o niej powiadano, że była wcześniej stawiana, niżej fara, i że nabożeństwo w niej początkowo odprawiano. 6) Kościół poza miastem, ku młynom gniewskim, nad Wierzycą, istniał przed reformacją. Proboszcz posiadał tu znaczny kawał roli i swoje budynki. Podczas reformacji, kościół obalono, a rolę wydał magistrat kilku mieszczanom, którzy tu budynki i stodoły sobie wystawili. Pomimo to r. 1596 widać jeszcze było ślady po kościele. Luteranie mają swój kościół na rynku przy ratuszu nowo w r. 1823 zbudowany, przedtem odprawiali nabożeństwo na ratuszu. Synagoga pochodzi z r. 1821. *Historja miasta.* W dokumentach spotykamy G., dopiero z początkiem XIII w. Nie podlega jednak wątpliwości, że w dogodnym tem miejscu oddawna istniał, potwierdzają to stare zabytki niepamiętnych czasów. I tak cmentarzyska poganiańskie, z wielu nieraz urnami, na kilku miejscach odkrywano przy Gn. W przedsiönku dawniejszego podzameca zburzonego (Vorbürg), znajdowało się żebro, jakoby ludzkie, kolosalnej wielkości, było nakrzywione, bez mała do belki podobne, łańcuchem do muru umocowane: o niem powiadają, że gdy zamek stawiano, z ziemi zostało wydobyte, było tak długie jak izba (1 Stube lang), 1 1/2, stopy grube, 1 do 2 stóp szerokie. Lud tutejszy opowiada, że to są resztki niebezpiecznego olbrzyma czy też czarownika, który kiedyś te okolice niepokoił. Miał podobno swoje mieszkanie na obronnym

zamku w Bynkowie za Czerwińskiem. Uczeni zaś zeznali, że mogło to żebro czy też kość jakaś należeć do zwierzęcia olbrzymiego przedpotopowego, które zogólna „Megatherion” zowią. Jeszcze i innych nieznanych tu oddawna, zwierząt, szczątki znaleziono przy Gniewie. R. 1756 wydobyto w górze nad Wisłą opodal miasta kości jakiegogo zwierzęcia bardzo wielkiego, o których znawcy podali, że należały do grzbiotu oddawna niegospzącego u nas nosorożca (Rhinoceros). Niedługo potem r. 1760 kopiąc fundamenta pod tartak wodny przy Wierzycy i młynach, natrafiono w ziemi szczęki ogromne bez zębów wraz z górną częścią głowy, długość wynosiła 1 1/2 łokcia, a wszystko ważyło 38 1/2 funtów: uczeni zeznali, że to był łeb ogromnego konia rzecznoego (Nilpferd, hippopotamos). Pierwsze pewne wiadomości, podają nam Gniew jako naczelne miejsce całej pobliskiej okolicy, Wąska zwanej, w dokumentach: terra Wanzeke. Miast jeszcze stare te czasy nie znały. Zamek jednak, zdaje się, że tu był, choćby tylko dla urzędników. R. 1204 książę Sambor I miał w G. kościół ufundować, co jednak nie jest zupełnie pewnem; zamek książęcy wyraźnie wtędy dokument wspomina. Po Samborze i Mestwinie posiadał G. książę Wracisław, który tu zwykle przemieszkiwał, † 1229. Testamentem zapisał G. wraz z całą „ziemią wąską“ oo. cystersom w Oliwie, którzy tę żyzną okolicę zajęli r. 1233 i niejaki czas rzeczywiście posiadali. Potem brat Wracisława, Sambor II uwikłany w przyjaźń i sieci krzyżackie, cofnął tę donacę i naprzekór skargom i kłatwom papieskim nie zwrócił cystersom, tylko zapisał raczej krzyżakom r. 1276, którzy też niebawem Gniew i całą okolicę zajęli. Były jeszcze skargi i procesy, nawet krwawe boje toczyły się o tę ziemię, aż narazcie r. 1282 za pośrednictwem legata papieskiego ugodą zawartą w Miliczu na Śląsku okolicę tę ważną krzyżakom rzeczywiście ustąpiono. Tak tedy Gniew stał się pierwszą posiadłością krzyżacką po lewej stronie Wisły. R. 1282 budowali tu krzyżacy gród warowny, do którego materiał przewieźli Wisłą ze zburzonego zamku Poterberg zwanego, między Starogrodem a Chełmem kiedyś leżącego. Na nowym zamku osadzili komtura ze zbrojnym konwentem. Komtura gniewska obejmowała miasta i zamki 2, Gniew i Starogród, folwarki: w Gniewie przy zamku, w Karwinie (?) 5 pługów, w Starogrodzie pl. 2, w Zielonej górze 2, w Brodach 2, w Kalthof, w Szadenwinkel na drugiej stronie Wisły 2 pługi. Dóbr biskupich i cysterskich było 5; szlacheckich dóbr (Lehngüter) 21; z tych na prawie pruskiem obsadzonych 16, półniły 31 służb (preuss. Dienste) w wojnie z koniem, 4 dobra miały prawo chełmińskie, 1 polskie. Włościańskich czyli czynszowych wiosek (Zinsdörfer) 25; młyny w Brodach dawały skot. 240, w Falkenberg (Walichnowy?) 288, w Lignowach 108, w Mühlwald 144, w Gniewie korcy siodu 900, żyta 420, w Starogrodzie siodu k. 1000, żyta 960. Ogółem dochodu miał zakon r. 1404 w zbożu pszenicy korcy 1296, tyleż żyta, jęczmienia i owsa; w gotówce marek 1236 (w czem policzony przewóz gniewski z 40 markami, walichnowski z 12 m.); włók obsadzonych r. 1415 było 1234. Gniewscy komturowie znani są: Dytryk von Spira 1283, Fryderyk von Esbeck 1297, Henryk v. Isenberg 1302, Zygfryd 1309, Henryk v. Buchholz 1313, Günther v. Schwarzburg 1325, Albrecht książę brunszwicki 1332, Rutherus v. Mewa 1335, Henryk v. Plauen 1336, Henryk v. Kudorf 1338, Jan v. Falkenstein 1347, Gotfryd v. Hoslitz 1352, Jan v. Falkenstein 1355, Kirsten v. Bernsvelde 1363, Ludwik v. Benfeld 1375, Konrad v. Eltz 1386, Konrad v. Lichtenstein 1396, Arnold v. Burgeln 1399, Henryk v. Schwelborn 1402, Jan hr. v. Sayn 1404, Fryderyk v. Wallenrod 1404, Zygmunt v. Ramungen 1407, Piotr v. Lorch 1411, Paweł v. Russdorf 1416, Jan v. Seelbach 1416, Michał Kuchmeister v. Sternberg 1422, Jan v. Seelbach 1422, Ludwik v. Landsee 1431, Michał v. Nesse 1434, Jan v. Pommersheim 1434, Gerlach Mertz 1438, Bruno v. Hirzberg 1440, Gerlach Mertz 1441, Mikołaj v. Gyldisdorf 1444, Ludwik v. Erlichshausen 1447, Jan v. Remchingen 1450. R. 1297 pruski landmistrz krzyż. Meinhard von Querfurt nadał pierwszy przywilej miastu: prawo było chełmińskie. Sołectwo objął prawem dziedzicznym Konrad z Radzyna, krzyżak, wykonywał sądy za 1/2 dochodów; sądy nad prusakami i tymi, co językiem słowiańskim mówią, zatrzymał sobie zakon. Dla kościoła przeznacza 4 włóki, sołtys miał 10 włók. Z rzeźnickich i sukienniczych (Tuelmacher) jatek brał sołtys 1/2 dochodu, 1/3 dostawało miasto; łazienki czyli t. zw. Badstube odkupił zakon od sołtysa. „Po 3 latach wolnych dawać mi będą od włóki po 4 korce żyta, pszenicy, jęczmienia i owsa, pieniędzy zaś po 1 fl. denarów. Z Dąbrowy (aus der Damerau), gdzie jest las i ziemia pusto leży, dajemy im użytek na 12 lat, poczem płacić nam będą, jak i od innych włók. W Wiśle mogą łowić małymi narzędziami w swoich granicach. Jeżeli się okaże potrzeba, miasto murem opaszemy“. R. 1334 znajduje się w Gniewie w miesiącu styczniu mistrz w. krzyżacki Luther von Braunschweig, bisk. pomazański Berthold i opaci pepliński i oliwski. R. 1410 poległ pod Tanenbergiem komtur tutejszy Zygmunt von Ramungen, a król Władysław miasto i zamek zajął. R. 1414 Gn. napowrót wzięty przez krzyżaków. R. 1454 przyłączył się do związku przeciwko krzyżakom i oddał

Polsce. Pan Jan z Joni, nowy starosta gniewski, przybył z swoją załogą na odsiecz Kazimierzowi pod Chojuńce, ale dostał się tam w niewolę. Potem Gn. znowu odbili krzyżacy. R. 1456 polacy bez skutku zdobywali Gn. ze strony winnicy. R. 1457 od 28 lipca do 20 września polskie i gdańskie wojsko Gn. oblegało, ale nie zdobyło. R. 1463 znowu było obleżenie przez te same wojska ze wszystkich stron, mianowicie też od Wisły, tak że dowóz żaden do miasta nie dochodził; wtedy dopiero mieszkający głodem wycieńczeni poddali się Polsce. Mistrz w. krzyżacki Konrad von Erlichshausen, który tu ostatniego szukał ratunku, zaledwie schronił się ucieczką. R. 1465 król Kazimierz potwierdził stare przywileje miejskie, odjął jednak znaczne posiadłości, np. Cierpice, rozgart między zamkiem a miastem, łąki nad Wiersycą, rybołówstwo w Wiśle, za to, że gniewianie zbyt trzymali z zakonem. R. 1506 proboszcz Piotr Willmann od św. Jana i św. Jerzego w Toruniu zbierał tu pieniądze dla biednych braci waldensów, z czego wynika, że i tu sprzyjano wtedy owej sekcji. R. 1570 król Zygmunt August nadał wolność augsburskiego wyznania tutejszym luteranom, którzy kość. farnego od dłuższego już czasu używali. R. 1589 król Zygmunt potwierdził starodawny wilkierz gniewski, zmieniony teraz nieco i poprawiony: wyjmują się z niego niektóre ważniejsze postanowienia. Obcy, którzyby się chciał osiedlić w mieście, powinien dostawić świadectwo od swojego miasta, gdzie bywał, pod przysięgą zezna, ile ma majątku i od każdej marki da nam 4 fenigi. A jeżeliby majątku zgola nie miał, zapłaci co najmniej 50 marek i 3 nadto marki za prawo żywienia „zur Gewinnung der Bürger Nahrung.“ Któryby się obcy z mieszczanką naszą ożenił, zapłaci 1 zł. pol. i z całego majątku podatek nam odda (verschossen). Nikt nie weźmie do siebie mieszkańca na dzierżawę, chyba z wiedzą naszej rady. Nikomu obcemu nie wolno u nas kupiectwa prowadzić, a jeżeliby kto takiego u siebie ohował, zapłaci kary 10 m. Kto zbożem handluje, powinien każdego czasu jakiemubądź mieszczaninowi, kiedyby chciał, zboża ustąpić po cenie, jak kupił. Skupować zboże poza miasto nikt nie wyjdzie pod karą zł. 20. Odrzynać łokciem sukno i sprzedawać, nikomu nie wolno, tylko pod jarmark, chyba że ma kto w mieście posiadłość, żeby nie szkodził tutejszym sukiennikom. Osobne zaś nieszyte chusty (ganze Tücher) może każdy, kiedy chce sprzedawać. Obcych wyrobów sukiennych (Fremd Gewand) nikomu nie wolno wnosić do miasta i łokciem sprzedawać, chyba lepsze były, aniżeli nasze, co zresztą przysiężni sukiennicy (Wollweber) osądzą. Piwo warzyć wolno jedynie temu, kto ma prawo, i to co 3 tygodnie kto ma całą posiadłość (ganzer Hof), kto ma połowę co 6 tygodni może warzyć. Natomiast stare piwo (alt Bier) może każdy kto chce warzyć. A gdyby piwa nie zachował na skwaszenie (lägert es nicht), tyłkoby zaraz wylewał (spündet es stracks aus), zapłaci kary zł. 10. Każdy powinien sprzedawać piwo po cenie, jak rada naznaczy, pod karą. Po 10-ej godzinie wieczorem nikt nie wyda piwa gościom pod karą 3 marek. Każdy pan domu powinien mieć pancierz (Harnisch) i broń ręczną (Handweh). Latem przed każdym domem stać będzie beczka pełna wody, a gdzieby nie było pełno, zapłaci gr. 1. Siana tylko 1 furę mieć wolno w mieście, słomy na 2 dni. Kiedy gmina ma się zebrać na ratusz, kto w domu, a nie przyjdzie, zapłaci 5 gr. Koni i bydła swojego nie wolno paść osobno, tylko pod wspólnym pasterzem. Kóz żeby nikt nie uwiezywał przy mieście, nikomu nie wolno przy sobie nosić broni (Dolche und mörderische Wehren) pod karą więzienia. Ktoby grał w karty we dnie czy w nocy wyżej nad 1 grosz (da sie über 1 groschen auf die Schanze setzen), zapłaci 10 m. Aby powyższe rozporządzenie wiernie były wykonane, postanawiamy trzech dozorców: 1-go z rady, 2-go z ławników, 3-go z gminy, którzy co tydzień będą się schodzić i czuwać, czy wszystko należycie spełniane. Z kar, jakieby wydobyli od przestępców,  $\frac{1}{3}$  dla siebie zatrzymają,  $\frac{2}{3}$  oddadzą do rady. Roku 1590 przysłany tu był od władzy 1-szy prob. katolicki Jan Radzmiński, który miał kościół farny odebrać po 40 przeszło latach, ale się sprawa jeszcze przewlekła, aż dopiero r. 1596 d. 1 lipca został oddany katolikom. R. 1593 Gn. otrzymał od króla t. zw. małomiejski przywilej, podług którego starosta ani bogatsi mieszczanie nie mogli wzbronić uboższym warzenia piwa. R. 1629 w miesiącu lipcu król Gustaw Adolf zajął miasto. Polacy starali się szkodę powetować, oblegając miasto przez 14 dni, ale pobici pod Walichnowami i Grunowem musieli się cofnąć. Dopiero z końcem roku 1627 albo z początkiem 1628 odbili je polacy. Podczas 2-ej wojny szwedzi także tylko na krótki czas zajęli miasto od r. 1655 do 1656. Rok przedtem (1654) proboszcz tutejszy Hromadzik przyjął do kościoła katolickiego na łóżu śmiertelnym jakiegoś Jana Tiedemana, w czem mu potem luteranie przeszkodzili i urząd kapłański znieważyli: za to został pastor luterski urzędu swego pozbawiony, a dwaj naczelnicy z miasta na zawsze wydaleny. R. 1657 hetman koronny Lubomierski trzymał Gn. w swej mocy. Na zamku znajdowało się kilkaset jeńców szwedzkich. Więzieni w lochach zamkowych pozwolili sobie oni szwedzi dość zuchwałej sprawki: przebili 2 ściany podziemne, dostali się do piwnicy hetmańskiej i dobrali

się tak zęcznie do jej zapasów, że w przeciagu kilku dni wypróżnili mu 3 wielkie beczki najwyborniejszego wina. O czem dowiedziawszy się hetman, początkowo się gorszył i chciał karać zuchwałców. Ale że był wielce szlachetny i wspaniałomyślny, kazał się Paprockiemu, wielkorządcy swojemu, zapytać ich, czemuby tak haniebnym postępek swój uniewinili. Któremu odpowiedzieli: „Piliśmy zawsze na zdrowie J. W Hetmana!” Lubomirski parsknął śmiechem i rzekł udobruchany: „Podziękujcie im Waszmość, ale zarazem powiedz, żeby na przyszłość pohamowali zapał, bo łatwo mogłoby być, żebym nie miał czasu spełnić zdrowia ich monarchy, gdy mu się spodoba zawrzeć pokój z nami.“ Takim postępowaniem serca ich bardzo ku sobie ujął. To też kiedy w kilka dni potem przybył tu znany szwedzki przedtem a teraz w polskiej służbie stojący generał Gordon, zaraz wszyscy do niego przystali i przyłączyli się do armii polskiej. Roku 1676 przez dłuższy czas bawiła tu królowa Marya Kazimira, w której otoczeniu znajdował się sławny francuski dyplomata bisk. Marsylii de Forbin Janson. Dnia 15 sierpnia uczyniła pielgrzymkę do cndownego obrazu M. Boskiej w Piasecznie, aby uprosić łaski nieba dla małżonka swego, który właśnie miał wyruszać z Warszawy do obozu pod Żurawnem. Uczestniczyła w procesyi razem z ludem i posiliwszy się z biskpem w plebanii, wróciła do Gn. Niedługo potem wodą udała się do Gdańska, gdzie świetnie była podejmowana. R. 1677 około początku miesiąca czerwca przybył tu król Sobieski z małżonką swoją i posłem francuskim biskupem de Forbin Janson Wisła. D. 16 czerwca w wigilię Bożego Ciała popłynął król z małżonką i synem Jakóbem na czółnie Wierzyca do Peplina, gdzie zabawił aż do piątku i znowu czółnem wrócili Wierzyca do Gn. Goście udali się furgonami do miasta. D. 24 czerwca odprawił król na zamku gniewskim swoje imieniny, poczem w miesiącu lipcu przez Malbork udał się do Gdańska. R. 1678 panowało w Gn. morowe powietrze, na które więcej niż 600 osób zmarło. R. 1772 Gn. do Prus wielony utracił znaczne dochody i przywileje, jak np. dochód od wywaru piwa, od gorzałki szynkowania, pogłównne od mieszczan, cło za przywożone i wywożone zboże itd. Za to sprowadzał tu król Fryderyk rzemieślników niemców i dawał im zapomogi do rozpoczęcia rzemiosła. Na budynki, które nowo teraz wznoszono, sam dopłacał  $\frac{1}{2}$  kosztów. Od r. 1776 do 1777 zabudowano takim sposobem 3 strony rynku. R. 1806 w grudniu stały tu forpoczty pruskie, a pod Nowem wojska polskie z francuzami. Oddział prusaków pod lejtnantem Eichstädt napadł zniemacka generała Komorowskiego pod wsią Pieniążkowem i poraził go. Później założono na tem miejscu nową osadę, która dodziśdnia pod nazwą Eichstädt istnieje. R. 1807 dnia 26 stycznia weszło pierwsze wojsko polskie pod porucznikiem Omnińskim do Gniewu; liczyło 4000 piechoty i 500 jazdy. Dnia 28 przybył główny dowódca generał Dąbrowski, który tu miał swój obóz aż do końca marca, poczem dalej pod Gdańsk wyruszył. Mimo zawartego r. 1807 d. 9 lipca w Tylży pokoju francuzi pozostali tu aż do wypłaty przynależnej im kontrybucyi. Na polu pod miastem obozowało przez cały prawie r. 1808 12,000 francuzów, którzy odeszli dopiero w październiku. W mieście utrzymywano podczas wojny szpital dla 600 chorych. R. 1813 odeszło stąd ochotnikiem na wojnę 13 strzelców konnych, 2 oficerów, 13 piechoty, którzy sami się utrzymywali i uzbroili; miasto wyprawiło konnych strzelców 3, 1 pieszego, konnicy 4, piechoty 4. R. 1815 poszło znowu ochotników na wojnę 8 strzelców i 2 artylerzystów własnym kosztem; miasto wysłało 4 pieszych strzelców i 1 artylerzystę. Począwszy od r. 1822 regulowano brzeg Wisły pod Gutewem, żeby woda brzegu nie zarywała. Zwrócono wtedy wodę ku przeciwnej stronie i wiele szkody miastu zadano, gdyż teraz statki ani nie mogą przypłynąć do brzegu, ani stąd łatwo je ładować na wodę. R. 1823 nowy kościół luterski dokończony. Od r. 1824 do 1830 budowano tu trakt bity bydgosko-gdański, który znaczne korzyści miastu przynosił, dopóki kolei żel. nie było. Teraz bardzo wiele zboża na dworce do Peplina i Czerwińska zawożą. R. 1850 kiedy wiele ludu z procesją do Łąk przechodziło, prom na Wiśle zbyt nie przepelniony zatonał, przyczem 150 pątników zaginęło. R. 1852 srożyła się cholera, na którą wielu poumierało. *Gniewskie starostwo.* Miejsce starych komturów zajęli starostowie niegrodowi. Jako 1-szy wspomniany jest powyżej r. 1454 Jan z Jani. R. 1505 Michał Żeliszawski starosta gniewski. R. 1535 Jerzy Bazeński, wojew. malborski, którego rodzina 9 starostw, także i gniewskie, trzymała przez 150 lat aż do Zygmunta Augusta. R. 1559 Achacy Czema, wojew. pomorski, star. gniewski. Sumaryusz czyli Instrukcja z r. 1565 pisze: „Gniew, starostwo dzierżawcy Achacego Czemy wojew. pomorskiego. Zamek na wysokiej górze starodawny, który acz potrzebuje wielkiej poprawy, ale gopan wojewoda już niemało kosztem swym poprawił. Należą: miasto Gniew, wsi osiadłych 14, włók 810, osiadłych 628, pustych 15, lemańskich 18, kościelnych 32, karczem 19. Ogrodniki, którzy pomoc jeno w lecie czynią, a kiedy kaza, za pieniądze. Poddani w czeladzi także nie szarwarkują około roli na folwarkach, jeno pewne kłocze (?) zaorywają i ozasu lata sprza-

tają. Musi tam starosta wiele chować czeladzi, koni i wołów do roboty. Folwarków na bardzo dobrym gruncie 3, młynów 3 o 6 kołach, mączny, 2-gi tarciczny, 3-ci świecki. Jezior niewiele pożytecznych 12, pastwisk nad Wisłą bardzo wiele. Suma prowentów fl. 8610 gr. 18.“ R. 1610 Mikołaj Kołaczkowski, kasztelan krzywiński, star. gniewski. Około r. 1618 † Michał Działyński, wojew. brzeskokujawski, star. gniewski. R. 1656 † w Gdańsku książę Wojciech Stanisław, kanclerz litewski, star. gniewski. R. 1673 zapisały stany star. gniewskie Sobieskiemu na 4 pokolenia z wdzięczności za przysługi, jakie poniósł około ojczyzny. Zostawszy królem r. 1674 był gotów starostwo to ustąpić, ale r. 1676 napowrót je otrzymał w dożywociu. Król Jan bardzo Gniew polubił, często tu przebywał i przez dłuższe nieraz czasy z ukochaną królową przemieszkiwał; zamek z gruntu odnowił i naprawił, że co do piękności budowy zaraz po malborskim wtedy następował; obok pomniejszą rezydencją 3-piętrową na mieszkanie sobie wystawił; ludek polski teraz jeszcze sobie opowiada, jak był ten król pobożny, że na odpusty M. Boskiej do Piaseczna uczęszczał, a gdy procesya, jak zwykle, tam się udawała, sam też pieszo za nią postępował. Od niego pochodzi wilkierz nadany starostwu gniewskiemu r. 1676, przy którym także gajenie sądu kryminalnego jest dołączone. R. 1701 Michał Zamojski star. gniewski. R. 1706 Stanisław Leszczyński, król polski, star. gniewski. R. 1731 Krzysztof na Nieborowie Towiański, podkomorzy koronny, star. gniewski. *Parafia i dekanat gniewski.* W szematyzmie diecezjalnym z r. 1867 czytamy: Parafia Gniew, dusz liczy 5978, kościół pod tyt. św. Mikołaja, patronatu rządowego, fundowany r. 1204; szpital przy nim dla 8 ubogich; bractw 5: M. B. Łąkowskiej, św. Anny, Przemienienia Pańskiego, różańcowe i wstrzemięźliwości. Filia w Tymawie; kaplica publ. św. Krzyża na cmentarzu przed gdańską bramą. Wsie paraf.: Gniew, Podzamcze, Brody Niem., Grunowo, Ciepłe, Cierzpica, Podgórze, Nioptonin, Młyny Bosch, Gniewskie pole, Aussenteich, Janowo, W. Pastwa, Schulwiese, Schadewinkel, M. Pole, Nowe Lignowy, Kramershof, Gucz, Kuligany, Tymawa, Jaźwiska i Rakowiec. Szkoły parafialne: w Gniewie 4-klas., dzieci katol. 231, na Podzamczu 80, w Tymawie 64, w Jaźwiskach 61, w Rakówcu 82, w Niem. Brodach 19, w Janowie 65; szkoły luterskie odwiedza dzieci katol. w Ciepłym 27, w Grunowie 40, w Schadewinkel 45, w W. Pastwie 38, w Gniewskim polu 15. W ostatnim czasie umniejszyła się nieco parafia przez to, że zbudowano nowy kościół w Janowie i utworzono osobną przy nim parafia. do której przylączone są do prawej

stronie Wisły leżące wioski, na nizinach. Dekanat gniewski obejmuje dusz przeszło 24,000, paraf. kościołów 12: w Gniewie, Dzierżążnie, Walichnowach, Janowie, Garcu, Lignowach, Nowej cerkwi, Piasecznie, Peplinie, Pączewie, Czarnym lesie i Rajkowach; filialne kościoły 3: w Tymawie, Opaleniu i Królowlesie; kaplice publ. 2: w Gniewie i Piasecznie. Szkółek elementarnych katol. 33, nadto luter. szkoły zwiedza jeszcze dzieci katol. 384. Dawniej istniały kościoły, które z czasem podupadły, w Gn., w Młynach, Szprudowie, Janiszewie; w Peplinie znajdował się bogaty klasztor oo. cystersów (obecnie katedra biskupstwa chełmińskiego) i na początku XIII wieku rycerski zakon Kalatrawy w Tymawie; kaplice 3 zaginęły: w Borkowie, Kursztynie i Rąbargu. *Ks. F.*

## GOGOLEWO

Gogolewo 1.), włośc. wś, pow. kwidzyński, w położeniu dosyć górzystem, glebę ma gliniastą, przeważnie pszenna, blisko rz. Wierzycy, pół mili od Gniewu, dokąd tu trakt bity mają budować do Morzeszyna, gdzie stacja kolei żel. urządzona będzie. Obszaru ziemi liczy morg 3603, budyn. 118, dom. mieszk. 78, katol. 683, ewang. 50. Parafia Dzierżąno, szkoła w miejscu, poczta Gniew. G. jest osadą prastarą. R. 1879 znaleziono tu na pogańskim cmentarzysku urnę t. zw. twarzową, która należy do nader rzadkich, jakie dotąd posiadają; oddana jest na własność do muzeum towarz. naukowego w Toruniu. G. było początkowo własnością prywatną. R. 1272 posiadał je niejaki Michał; ale że stanął w wojnie po stronie zdradzieckich brandeburskich margrabiów, został własności swojej pozbawiony. W skutek tego przeszło G. na własność rządu. R. 1283 książę Mestwin II oddał tę wieś wraz z kilku innymi biskupom kujawskim, jako wynagrodzenie za 3 wioski i za dziesięciny biskupie ustąpione krzyżakom w ziemi gniewskiej. Następnie biskupi darowali tę wieś swojej kapitule włocławskiej, nie wiadomo tylko na pewno w którym czasie; w XVI wieku kapituła zdawna ją posiada. Z krzyżackich czasów są jeszcze niektóre wiadomości o granicach. R. 1342 utwierdzono granice pomiędzy Gogolewem a starostwem czyli komturą gniewską i Osiekiem. R. 1772 rząd pruski zabrał dotychczasowe dobra kapitulne i wydał potem na własność dawniejszym tu osiadłym włościanom.



## GRABOWO

**Grabowo**, niem. *Grabau*, włosc. wieś kościelna, pow. starogrodzki, ma dość wysokie położenie przy wyniosłym wzgórzu, nad niewielkim ale głębokim po części zarostem jeziorem, pół mili od bitego traktu ze Skurcza do Starogrodu, gleba w większej daleko części urodzajna, pszenna, nieco górzysta; lasu w granicach wsi teraz niema. Z folw. Maxhausen obejmuje włosc. posiadł. 11, zagrodn. 16, obszaru ziemi nr. 4151, katol. 509, ewan. 37, dom. mieszk. 49. Kościół filialny i szkoła w miejscu, parafia Skurcz, poczta Bobowo. Odległość od Starogrodu 2 mile. Gr. należy do najstarszych osad Pomorza. Nie podlega prawie wątpieniu, że tu kiedyś zamek obronny istniał. Przy wsi na wzgórzu ponad jeziorem dziś jeszcze świadczą o nim zachowane t. zw. pierwotne okopy. Pierwotne imię nosił ów zamek Skosowo, jak wynikać się zdaje z dokumentów. R. 1274 książę Mestwin II opisując granice pomiędzy kluczem peplińskim oc. cystersów a Grabowem wspomina ten zamek Skosowo i tak mówi: „A loco castris qui vocatur scossow ad paludem que dicitur chonotope, a qua paluda deourrit rivulus utroque cum litore qui influit myloicham, Milcicham usqua ad Janam. Item de scossowo directa linea in paludem que descendit in stagnum Brezeke (teraz Brzeźno?). De brezeke vero usqua in stagnum Gribene. Et de gribene usqua in altarium gribena usqua glost itd”. Za krzyżaków o starym zamku nie słychoć (był dla nich zbyt cichym), a wieś należała do rząd. Najstarszy znany przywilej krzyżacki pochodzi z r. 1354: Aleksander von Kornre komtur w Pokrzywnie (Engelsburg), do którego odległe G. jak widać należało, potwierdza przywilej, który jego poprzednik Konrad von Gartow był

nadał jakiemuś Tylem von Okeney prawem chełmińskim. Wszystkich włók miało być wtedy we wsi 60. Z tych otrzymał wolnych sołtys 13. Roku 1365 sołtys grabowski Hildebrant z Booowa i inni włościanie uskarżali się przed komturem pokrzywińskim Lipoldem von Ettelen (nie jest nmieszczony w Namen-Code Voigt'a), jako pełnej liczby włók 60 nie mają. Wspomniany komtur Lipolt kazał dla tego grunta grabowskie na nowo rozmierzyć i znalazł tylko włók 56. Teraz sołtys otrzymał zamiast 13 włók 6. Jaki był stan wsi za czasów polskich, widać z rewizyi uczynionej przez sekretarzy król. Hieronima Mileńskiego i Jakóba Zarzeckiego r. 1621: „do wsi G. włók wszystkich 55, między któremi plebańskich 4, sołtyskich wolnych wedle przywileju 6, siódmą ma sołtys także zdawna nadaną, na którą prawa żadnego nie ukazał; przeto czynsz z niej płacić powinien. R. 1650 król Jan Kazimierz potwierdził Pawłowi Klejnie sołtysowi przywileje krzyżackie. Kościół tużejszy filialny, patronatu rządowego, tytułu św. Trzech królów, budowany jest niewiadomo kiedy w t. zw. pruski mur. Od niepamiętnych czasów przyłączony do Skurcza. Nabożeństwo odprawia się co 3 niedziele. Szkoła liczyła r. 1867 dzieci katol. 90. 2.) G., niem. *Gr. Gra-*

## GRONOWO/GRUNOWO

**Grunowo**, niem. *Grünhof*, 2 posiadłości, pow. kwidzyński, wśród nizin, po lewym brzegu Wisły, od której wylewu mocną groblą są osłonięte, pół mili od Gniewu. 1) Gr., niem. *Gr. Grünhof*, włosc. ws., liczy mórg 1216, budynk. 37, dom. mieszk. 18, katol. 139, ewan. 46. Parafia i poczta Gniew, szkoła w miejscu. 2) Gr. polskie, niem. *Poln. Grünhof*, wieś włosc., obszaru ziemi mórg 928, budynk. 48, dom. mieszk. 31, katol. 208, ewang. 75. Parafia, szkoła, poczta, jak powyżej. *Ks. F.*

## LIGNOWY

**Lignowy**, właściwie *Lubnowy*, niem. *Liebenau*, dwie miejscowości w pow. kwidzyńskim. 1.) *L. Nowe*, niem. *Neu Liebenau*, włośc. wś, wśród nizin praw. brzegu Wisły, przy bitym nowym trakcie kwidzyńsko-lignowskim, naprzeciwko Gniewu, nad Starą Nogatą. Obszaru obejmuje mr. 427, bud. 16, dm. 7, katol. 55, ewang. 17. Par. Gniew, szkoła w miejscu, poczta Gniew. 2.) *L. Szlach.*, niem. *Adel. Liebenau*, włośc. wś kościelna, na wzgórzu lewego brzegu Wisły, pół mili od st. dr. żel. w Peplinie, milę od Gniewu, na bitym trakcie gniewsko-tczewskim, wśród żyznych i bogatych Fejtrów. Obszaru liczy mr. 5139, bud. 119, dm. 46, katol. 560, ewang. 156. Parafia i szkoła w miejscu, poczta Peplin. Luterscy oddawna włościanie tutejsi, włók około 6—15 trzymający, w pięknych nowych dworkach siedzą niby szlachta pańska. Ludek roboczy bez wyjątku polski. Opodal wsi w stronę ku Rudnu, przy bitym trakcie gniewsko-tczewskim, znajduje się szaniec starożytny. Leży on po nad wielkim parowem czyli wąwozem, na wzgórzach stanowiących lewe wybrzeże Wisły. Północna

zęść tego szanica zerwaną została skutkiem budowy żwirówki. Zresztą jest on dość dobrze zachowany. Wś L. na żyznej glebie położona śród bogatych Fetrów (Fetry, Feteracy, zniemczona zapewne nazwa, od krzyżaków pochodzi i oznacza glebę obfitą, fetter Boden), w ziemi kiedyś wąskiej czyli gniewskiej, istniała bez zaprzeczenia długo przed przybyciem krzyżaków, ludnością polską osadzona. Nazwę tylko nieco odmienną, czysto polską miała, jak się zdaje Lubnowy al. Lubnowo, z czego krzyżacy utworzyli swoje Liebenau, a my za nimi Libnowy czyli, właściwiej wymowie polskiej, Lignowy mówimy, pierwotnej nazwy, jak często u nas, zapomniawszy. Łatwo też być może, iż owe często w dokum. z XIII w. wspomniane Lelcow, Lelicowy, przez przepisywaczyw przekrócone (Lubnow na Lelcow), właśnie tę naszą wś Lignowo oznacza, co się i z położeniem podług dokum. zgadza. Por. *Lelkowy*. R. 1230 ks. Mestwin wś L. (w dok. wyraźnie tak nienazwana) wraz z całą ziemią gniewską zapisał na własność oo. cystersom w Oliwie. R. 1281 ks. Mestwin II, znowu cofnąć zniewolony tę darowiznę, ustąpił ją natarczywym i przebiegłym krzyżakom, cystersów innymi posiadłościami wynagradzając. Krzyżacy za swoim przybyciem ludność polską wyrugowali z tej wsi i Niemcami osadzili, jak wyraźnie przywileje ich świadczą. Pierwszy znany przywilej dla tej wsi wydał landmistrz pruski krzyżacki Helwig von Goldbach (1300—1302). R. 1340 Herman Kühdorf, komtur gniewski (bo L. do komtury gniewskiej należały), potwierdza dokumentem, jako mieszkańcy zapisali 24 mr. roli na utrzymanie kościoła tutejszego; kościół lignowski zresztą, cały murowany, budowy nader trwałej i starożytnej, bez zaprzeczenia za pomorskich książąt wzniesiony został, podobnie jak i pobliskie tezewski, gniewski, pepliński i w. i. R. 1381 Winryk von Kniprode, mistrz w. krzyżacki, poświadcza dokumentem jako przywilej dla wsi L. wystawił był wspomniany mistrz pruski krzyżacki Helwig von Goldbach, ale ten już znacznie jest nadpsuty, który dlatego na prośbę mieszkańców na nowo daje przepisać. Włók było wtedy 69; z tych miał sołtys 5 wolnych, proboszcz 4. Nadto pobierał sołtys 3-ci grosz z sądów; prusacy jednak i wszyscy inni nie Niemcy, niemający mieszkań w tej wsi, wyjęci byli z pod jurisdikcyi jego i samemu zamkowi krzyżackiemu podlegli. Od innych włók dawać nam będą po 3 korce pszenicy, żyta, jęczmienia i owsa, 8 skot. i po 2 kury. Także mają posiadać mieszkańcy łąkę, nazwaną Rossewese, za 2 marki rocznego czynszu, i ku użytkowi pastwisk, siano i drzewa bagno opodal wsi ich, które im jest wskazane. Czynsze z karczem i młyną, jako i co do nich należy, dla siebie zatrzymu-

jemy. Za polskich czasów L. stanowiły dobra intratne ststwa gniewskiego, wraz z pobliskiem Rudnem, później i Gręblinem, tenotom osobnym zazwyczaj wydawane. R. 1565 jest tu tenuta Jerzy Konopacki, kasztelan chełmiński; o dochodach czytamy w lustracyi z tegoż r. 1565: Rudno i L. od ststwa gniewskiego dzierżawi Jerzy Konopacki, kasztelan chełmiński, za prawem dożywotniem. Czynsz dają poddani żuławski, włók 112, mr. 26, sołt. 9, karczem 4, ogrodn. 5, z których zboża, tak pszenicy, jak jęczmienia, żyta i owsa, płacą łasztów 21. Suma prowentów fl. 616 gr. 26. R. 1596 zachodzi Przerębski, tenuta lignowski. Pod względem wiary zniemczeni tutejsi włościanie, nader bogato nadani, od początku do nauki Lutra skłaniali się. Około r. 1567 kościół katolicki paraf. sobie przywłaszczyli, przy którym ministra swego trzymali przez lat niemal 40; ołtarze dwa boczne, wszystkie chorągwie i t. d. usunęli z kościoła, natomiast zespecili go i zbezczeszcili, jak piszą wizytatorowie, „malowidłami gorszącymi“. Dopiero w r. 1596 gorliwy biskup kujawski Hieronim Rozdrażewski napowrót oddał ten kościół katolikom. Lud polski roboczy chętnie powierzył się biskupowi, za to Niemiecocy gburzy okazywali się pod każdym względem twardsi i hardzi. Wizytator zauważył wprawdzie, że i oni przystąpiliby znowu do kościoła katolickiego, byleby tylko król. tenuta, naonczas Przerębski, ich pociągnął. Tymczasem kiedy biskup odjechał, śród śpiewów szyderych na papieża i t. d. dom nowo ustanowionego proboszcza tutejszego napadli ploty poobalali, okna wybili i t. d.; włościanin Pidger rozbestwioną hołotę ucześtował za to beczką piwa. Szkoła oddawna istniała wtedy przy kościele. Około połowy XVII w. jest tenutą dóbr lignowskich hr. Denhof, po którym syn jego Władysław Denhof dzierżawę tę przejął. R. 1659 król wicekuzwedaki Adolf, brat króla Karola XII, w środku miesiąca marca nadszedł z pod Chojnic i wojsko swoje pod Rudnem, Lignowami i Garcem rozłokował. R. 1677 król Jan III dokumentem w Warszawie na sejmie wydanym potwierdza, jako Władysław hr. Denhof, podkomorzy pomorski, pułkownik król., kościerski i t. d. ststa, pan na L., Rudnie i Gręblinie, uczynił w polskim języku spisana ugodę czyli kontrakt z wymienionymi powyżej wsiami, tyozącą się praw, obowiązków i dorocznych czynszów tych wiosek. Najprzód łądy i role, jako od dawnych czasów, do dworów ich należały, i teraz należą dziedzicznie i właśnie bez wszelkich usług i szarwarków pańskich. Do młynów dla mielenia według upodobania jechać mogą, także piwo warzyć i cudze skąd chcą przywozić, według upodobania, do stołu swego mogą. Karczmarze, hakarze, ogrodnicy

wolni, młynarz i wszystka czeladź wolna sołtysowi i wiejskiej jurysdykcyi podlegli być mają, którzy oraz czynsze zwierzchności wiejskiej oddawać powinni, salva tamen appellatione we wszystkich sprawach tanquam ad dominum directum superiorem, coby nad 20 zł. było. Każdemu obywatelowi wolno być ma własność swą zaprzedać, przearendować albo na wyderek zafantować, jako to od dawnych czasów zwyczajem bywało. Co się jednak wszystko za wiadomością i dozwoleń zwierzchności wyższej stać ma. Przytem żaden dwór gospodarzem nowym obsadzonym być nie ma, oprócz tym, któryby się zwierzchności upodobał. Sołtys z sądów swoich otrzyma trzeci grosz, resztę nam zwróci i sprawę zda, jako i doroczne czynsze odda. Z powodu że grunta wielkim ciężarom podległe są przy tamach król., pozostawiamy ich przy częściowej sumie czynszów, jaką dotąd opłacali, t. j. złp. 5500, każdy złoty po 30 gr. licząc. A że też poddani blisko 100 lat liberum exercitium relig. august. confess. sażywają, tylko przywileje czasu wojen szwedzkich utracili, przy temże liberum exercitium ich zostawiamy i o nowego przywileju wygotowanie postaramy się R. 1686 jest jeszcze tenuta, tenże Wład. Denhof. Z ksiąg kościelnych dowiadujemy się, jako luteranie podówczas wolność chrztów swoich i innych obrządków pewną ilością owsa, który brał prob. lignowski, opłacali. R. 1736 Adam Kos, urodzony z matki heretyckiej, który zawierał aż trzy małżeństwa, jedno nawet tajemnie, z kilku żołnierzy na niego napadających zabił jednego, został od wszystkich tych przeskód przez papieża Klemensa XII zwolniony, poczem na kapłana wyświęcony proboszczem lignowskim, następnie liwońskim i kujawskim kanonikiem mianowany. R. 1789 ks. Adam Czartoryski, tenuta lignowski. Par. lignowska w dek. gniewskim liczy dusz 1749. Kościół tyt. ś. Marcina i ś. Małgorzaty, patron. rządowego. O fundacyi i konsekracyi niewiadomo. Szpitalu przy nim nie ma, bractwo różańcowe istnieje od r. 1731 i bractwo trzeźwości od r. 1854. Wsie parafialne: L., młyn lignowski. Szprudowo, Kursztyn, Cierpice, Janiszewo, Sstokmil, Nowe Janiszewo, Pomyje. Szkoły katol.: w L. dzieci katol. 78 (naucz. zarazem organistą) i w Pomyjach 42; 52 dz. katol. odwiedza szkołę ew. w Szprudowie, 54 w Kursztynie, 31 w Kulicach (jest katol. szkoła). Dawniej istniał kościół paraf. w Janiszewie, filialny w Szprudowie i publ. kaplica w Kursztynie. Ob. Documenta varia str. 65 i 93, rek. w arch. w Peplinie. Ks. F.

## MORZESZCZYN

**Morzeszczyn** (według Kętrz. *Moroszczyn*), niem. *Morroschin*, wś, pow. starogardzki, między dwoma strugami Beką i Jonką, dopływami Wierzycy. Ma jednoklasową szkołę symultanną; gorzelnia i dwie karczmy. M. jest od 1883 r. stacją kolei tczewsko-bydgoskiej. W 1884 r. zaczęto budować szosę z Gniewu do M. i z M. na Nowacerkiew i Bielawki do nadleśnictwa pelplińskiego, gdzie się łączy z szosą starogardzką. Par. kat. Nowacerkiew 2 kil. odl., ew. Gniew. Odl. od m. pow.  $2\frac{3}{4}$  mili; okr. urz. stan. cywiln. Borkowo. Obejmuje 5 włośc. posiadł. i 6 zagród, razem 2654·71 mr.; większą część wykupił jednak Jerzy Plehn, który tu posiada 502·61 ha, i to roli orn. i ogr. 416·12 ha, łąk 41·42, pastw. 45·07; czysty dochód z tego gruntu wynosi 6003 mrk. W 1868 r. było tu 365 mk., 310 kat., 53 ew., 2 żydów. W r. 1875 liczone 34 bud., 65 dm. i 357 mk. M. był dawniej własnością cystersów w Pelplinie. R. 1316 został osadzony przez opata Gotfryda z Elbląga, obejmował wtedy  $40\frac{1}{2}$  włóki, z których 4 przypadły na sołtysa Ueberhackera; bratem jego był Tiedemann, gospodarz. Wieśniacy płacili jak zwykle 8 skojców i dawali 2 kury, po 2 korce czworakiego zboża, choć, jak pisze zakonnik w XV w., przywilej wymienia trzy. W r. 1365 kupił Mik. Neumann od Konrada z Bobowa karczmę z prawem przedawania mięsa, śledzi, soli i innych pokarmów. Klasztor z niej pobierał  $1\frac{1}{2}$  grzywny chełm. i fuut pieprzu; do ciężarów był karczmarz zobowiązany jak od włóki. R. 1600 dało Kamrowskiemu nowy przywilej na 4 włóki sołćkie na zwyczajnem prawie. R. 1630 dokończył Wojtek Nojka reparacyę karczmy zupeł-

nie podupadłej, za to dał mu ją klasztor razem z dwoma ogrodami i jedną włóką. Czynszu rocznego miał dawać 10 grzywien pruskich, po korecu czworakięgo zboża, gęś i 2 kury. R. 1730 przejął Andrzej Banimiński po Wojciechu Kierzku karczmę „olszową“ z włóką roli, od której miał płacić 40 zł. czynszu; drugą zaś włókę trzyma, od której winien szarwarkować i płacić zł. 7 gr. 15. R. 1735 spadło sołectwo po Kamrowskich na Naclów z Rzeżęcina, od których je nabył Walenty Liczner, na co przywilej wystawił opat Walenty Aleksander Czapski w Pogutkach d. 17 marca tegoż roku. W r. 1737 wziął znowu Kierzek karczmę na jeden rok; od włóki miał zapł. 40 zł. czynszu. Na piwie ustąpił opat 13 beczkę łasztówki, gdyby je zaś miał brać z obcego browaru, klasztor mógł nałożyć 10 tal. kary. R. 1749 zawiera opat Ignacy Franciszek Czapski kontrakt z Benedyktem Drażkiem, nadając mu 4 włóki lemańskie w M. na 20 lat aż do św. Marcina 1769 r. pod następnymi warunkami. Czynszu będzie płacił od włóki 15 zł., nadto pogłównie i hybernę. Od tłoki będzie wolny, ale z innymi lemanami zobowiązany jest do podwojki do Gdańska i gdzie będzie potrzeba. Na Wielkanoc, Zielono świątki i Boże Nar., powinien zwieść jedną furę drzewa. Do naszej kuchni zaś będzie odstawał 4 gęsi i 8 kur; 1½ morgi żyta zimowego jest zobowiązany sam zeźniwić i do nas zowieść bez wynagrodzenia. Dan w Pelplinie d. 11 paźd. 1749. R. 1754 wydzierżawia klasztor Michałowi Czarnocie karczmę w M. wraz z jedną włóką roli, od której będzie płacił 40 marek rocznie; od drugiej włóki szarwarkowej będzie czynił tłokę i płacił rocznie 12 marek, nadto winien dać rocznie 2 kury, 1 gęś i 6 jaj. Piwo i gorzałkę, chleb, siano i owies, powinien zawsze mieć na sprzedaż, pierwsze dwa pod karą 10 tal., na co sołtys winien uważać, niemniej i na sprawiedliwą miarę; od piwa będzie się mu należała 13-ta beczka, od gorzałki jedenasta kwarta. Dan w Pelplinie 4 czerw. Ciekawy jest spis wszystkich rocznych dochodów z M., pochodzący z połowy XVIII w. Według niego zawierała ta wieś 36 włók, sołectwo, 2 lemaństwa, 8 gburskich posiadł. i karczmę. 1.) Sołtys ma 5½ wł., płaci czynszu od 1½ wł. 22 fl. 15 gr., 4 wł. ma wolne, od nich płaci tylko hybernę; hyberna od wszystkich 5½ wł. wynosi 33 fl., pogłównie 6 fl. 18 gr., za drzewo opałowe (vorm ofen heitzer“ stoi w dok.) 9 gr. 2.) Benedykt Drażek, leman, ma 4 wł., płaci czynszu 60 flor., hyberny 24 fl., pogłównego 4 fl. 24 gr., 8 kur, 4 gęsi, za drzewo opałowe 24 gr. 3.) Leman Kamrowski ma 5 wł., pł. czynszu 75 fl., hyberny 30 fl., pogłównego 6 fl., 10 kur, 5 gęsi, za drzewo opał. 1 fl. 4.) Andr. Żabiański (?)

Jabiański), gbur, ma 3 wł., płaci czynszu 36 fl., hyberny 18 fl., pogłównego 3 fl. 18 gr., 6 kur, 3 gęsi, za drzewo opał. 18 gr. 5.) Jakób Gęstwa ma 3 wł., pł. czynszu 36 fl., hyberny 18 fl., pogłówn. 3 fl. 18 gr., 6 kur, 3 gęsi, za drzewo na opał 18 gr. 6.) Paweł Szada ma 4½ wł., pł. czynszu 54 fl., hyberny 27 fl., pogłówn. 5 fl. 12 gr., 10 kur, 4 gęsi, za drzewo na opał 27 gr. 7.) Michał Hildebraudt ma 4 wł., pł. czynszu 12 fl., hyberny 6 fl., pogłówn. 1 fl. 6 gr., 2 kury, 1 gęś, za drzewo na opał 6 gr. 8.) Stanisław Łaugowski ma 3 wł., pł. czynszu 36 fl., hyb. 18 fl., pogłówn. 3 fl. 18 gr., 6 kur, 3 gęsi, za drzewo na opał 18 gr. 9.) Michał Czarnota, karczmarz, ma 2 wł., 1 karczmarską, drugą szarwarkową, za pierwszą pł. 40 fl., za drugą 12 fl., hybern. za obie 12 fl., pogłówn. 2 fl. 12 gr., 2 pary kur, 2 gęsi, za drzewo na opał 12 gr. 10.) Michał Kruchy ma 1 wł., pł. czynszu 12 fl., hyb. 6 fl., pogł. 1 fl. 6 gr., 2 kury, 1 gęś, za drzewo na opał 6 gr. 11.) Maciej Burzyński ma 4 wł., pł. czynszu 48 fl., hyb. 24 fl., pogł. 4 fl. 24 gr. 4 pary kur, 4 gęsi, za drzewo na opał 24 gr. Cała wieś płaci na kata 2 fl., daje do dworskiej kuchni 115 jaj; czynszu zaś 443 fl. 15 gr., hyberny 216, pogł. 43 fl. 6 gr., za drzewo na opał 6 fl. 12 gr., 31 par kur i 30 gęsi. R. 1755 d. 5 marca zawiera opat Turno z Józefem Kamrowskim kontrakt, mocą którego nadaje mu 5 włók lemańskich na 26 lat, więc aż do r. 1771, płacić będzie od każdej wł. 15 marek pruskich, pogłównie i hybernę jak inni; od tłoki będzie wolny, ale do Gdańska lub gdzie mu nakażą winien dostarczyć podwoje jak inni lemani; na Wielkanoc, Zielone świątki i Boże Nar. powinien rocznie zwieść 4 fury drzewa, do naszej kuchni będzie odstawał 5 gęsi, 10 kur, a zamiast żyta zimowego z morgu roli 3 złote prus. Owiec może trzymać ile chce. Po upływie kontraktu będzie miał pierwszeństwo przed drugimi. Dan w Pelplinie. R. 1856 było tu 288 mk. (ob. Kujot Opatwo Pelplińskie, str. 326—27; Acta Pelplińskie.).

Ks. Fr.

## NOWA CERKIEW

**Nowacerkiew** 1.) niem. *Neukirch*, dok. z r. 1302 *Nuwekirohe*, wś z kat. kośc. par. i ze st. poczt., pow. starogardzki, odl. 1 klm. na pld.-zach. od Pelplina, 2 1/3 m. od m. pow. Przez wś przechodzi szosa z Pelplińskiego nadleśnictwa do Morzeszczyna, przyst. kolei wsch. Zawiera 12 gburskich posiadłości 19 zagród, 3039·30 mr. W 1868 r. 596 mk., 556 kat., 28 ew., 12 żydów., 56 dm.; par. ew. Gniew. Tutejszy okr. urz. stanu cywiln. miał w 1880 r. 2569 mk. Tutejszy kościół kat., tytułu Wniebowzięcia N. M. P. i ś. ap. Piotra i Pawła, został r. 1764 nowo zbudowany, stary bowiem z r. 1312 spalił się, konsekracya nastąpiła r. 1767, patronat przysługuje biskupowi. Przy kościele istnieje bractwo różańcowe, założone r. 1623, odnowione r. 1851 i bractwo trzeźwości, założone 1854 r. Do par.

należy filia w Królów lesie, która w 1867 r. liczyła 335 dusz kat. Do N. zaś są przyłączone: 1) Nowa Cerkiew, wś i folw. (687 dusz), 2) Gętomie (308), 3) Kulice (206), 4) Borkowo (210), 5) Bielawki, leśn. (3), 6) Rzeżęcin (445), 7) Romberg (265), 8) Rożental (474), 9) Morzeszczyn (287), 10) Wolsze (36), 11) Ropuchy (50), 12) Bielawki (145), 13) Smołążek (27), 14) Brzeźno (36) i 15) Olszówka (28). Istnieje tu szpital dla 4 ubogich i dla kopa-cza. Kat. szkoły są w Nowej Cerkwi, dotąd uczęszczają i dzieci z Wolsza (120 dzieci), w Rombergu, wraz z Bielawskim leśn. i Smołążkiem (38), w Rożentalu, Kulicach, Rzeżęcinie, Królówlesie, Morzeszczynie i Gętomiu. (1867 r.). Parafia, należąca do dekanatu gniez-wskiego, miała w 1867 r. 3542 dusz a 2135 komunikantów, w 1884 r. było 3732 dusz. Ko-ściół cały murowany, z kwadratową wieżą, pa-nującą nad całe okolicą. Do probostwa nale-ży 265 mr. roli, mesznego płacą włościanie po pół korca od włóki, razem 120 korcy; 7 osad nie dają mesznego, za to muszą własnymi koń-mi jechać po księdza. Do budowli przyczynia się rząd  $\frac{1}{8}$  kosztów, jeżeli kasa kościelna nie starczy. Organista ma dom i  $\frac{1}{8}$  mr. ogrodu. W filii odprawia się nabożeństwo co czwartą niedzielę. Do kościoła należy włóka roli, za którą rocznie wpływa 406 mrk. dzierżawy. Probostwo zaś ma 2 włóki roli, za które pobie-ra 615 mrk. dzierżawy. Cała par. wraz z filią obejmuje 9970 hekt. Mieszkańcy trudnią się głównie roln. Według wizytacyi Trochow-skiego pochodzi nazwa Nowacerkiew stąd, że w r. 1290 tu zbudowano nowy kościół czyli cerkiew. Z czasów przed reformacją to tylko wiadomo, że patronat przysługiwał opatowi z Pelplina i że kościół nosił tytuł ś. Piotra i Pawła. Wizytacya Rozdrażewskiego z r. 1583 donosi, że proboszcz, posiadał 4 włóki. Do parafii należały, prócz Nowejcerkwi, Ropu-chy; tu nie płacili mesznego, bo w tej wsi mie-szkali sami ogrodnicy, dalej Rożental, miał 9 gburów, płacili od każdej włóki pół korca żyta; Kulice 7 gburów, jak wyżej; Gętomie 5 gburów, jak wyżej; Rzeżęcin 10 gburów, Morzeszczyn 7, Królówlas 7, Brokowo, tu by-li sami ogrodnicy nie nie płacący; w N. zaś mieszkało 14 gburów, płacili jak wyżej. Wi-zytacya donosi, że w parafii wszyscy prawie mieszkańcy się zlutrzyli, w N. znalazł się tylko jeden katolik. Kiedy proboszcz, na on-czas dobry katolik Szymon Żelasko, chrzcził, musiał brać luteranów na chrzestnych. Ob-chodzone tylko jeden odpust w dzień patro-nów kościoła. Wszyscy mieszkańcy (emetho-nes) w N. byli zobowiązani dla proboszcza na ś. Marcin zwiść po furze drzewa. Z wizyta-cyi Gniewosza z r. 1619 dowiadujemy się, że tutejsze organy i zegar na wieży były darem pani Pawłowskiej. Rola plebańska była wy-dzierżawiona, prob. pobierał czwarty snop (pro quarto manipulo). Nauczyciel dostawał w N. od każdego mieszkańca po 2 grosze i  $\frac{1}{8}$  korca żyta. Lntrów było w parafialnych wsiach tylko po kilka (aliqui). Terytoryum, na któ-rem dziś stoi N., nabyli cystersi w Pelplinie mocą przywileju, nadanego im r. 1274 przez Mestwina II. Czy wieś wtedy już tu istniała, niewiadomo. W 1302 r. wydał tę wieś na prawie chełmińskim opat Henryk z Hadera leben. Pierwotny obszar wynosił 56 włók chełm., z których przypadły 4 na kościół, a sołtysowi  $5\frac{1}{2}$  włóki bez opłaty i ciężarów. Go-spodarze płacili „od włóki po 8 skojeów dena-rów, chełm. (tyle co 11 marek 10 fen.) i je-dną maldratę, która zawiera 3 miary (korce) czworakiego zboża, pszenicy, żyta, jęczmienia, i owsa, i dwa kurczęta na ś. Marcin, pienią-dze zaś dzień po ś. Tomaszu.“ Stara karozma z ogrodem, tegoż pewnie roku założona, dawa-ła dwie marki (67 mrk. 20 fen.) i dwa funty pieprzu; do robocizn, bliżej nie wytuszczonech, i do wypraw wojennych przeciw poganom miał karozmarz stawać jak włoźniak. W 1371 r. był nowym jej właścicielem Jan zwany Wunderlich. Roku 1328 dał opat Jordan go-spodarzom jeszcze  $3\frac{1}{2}$  włóki z pola borkow-skiego i pozwolił na wolny wrąb w lesie tam-tejszym. W 1341 r. dostali fol. Wolsze, obejm-ujący 16 włók 9 mr., za roczny czynsz 13 marek i 8 skojeów, płatnych od 1343 r. Do czasu mogli paść bydło nad jeziorem Brzezin (Brzeźno). R. 1371 urządził opat Piotr z Ro-gowa nową karozmę przy kościele, dając jej pół morgi ogrodu i 8 mr. pola, w pastwiskach i wrębie, równy jej pozostawiając udział jak gospodarzom. Czynszu pobierał z niej kla-sztor  $2\frac{1}{2}$  marki. W 1413 r. byli w N. go-spodarzami: Hanns, sołtys, Peter Lebrecht, Arnold Molknecht (pewnie Mühlknecht, młyn-arczyk), Slichting, Gremlin, Kipping, Her-ward, Markwerk, Peter Ryman, Czak, Tide-man, Hannsch Cornelli. W 1441 r. odnowił opat Mikołaj Engelke przywilej wszystkim gospodarzom dany roku 1302 a spalony pod-czas napadu husytów roku 1438. Tu się prze-rywa poczet zachowanych dokumentów uowo-cerkiewskich na półtorasta lat. W 1600 r. odebrał sługa opata Mikołaja Kostki, Henryk Wilms przywilej na sołectwo, już tylko ma-jące cztery włóki. Tegoż roku wystawił opat Janowi Gerig przywilej na piątą włókę soł-tyską. W 1613 r. obdarzył tenże opat inne-go sługę dożywociem na trzech włókach, od których opat pobierał miał po 2 złote. W 1663 r. chałupę „Jerkową“ (Geriga) z jedną włóka dostał Jan Kamrowski na prawie sołeckiem. W 1666 r. 6 włók, które dawniej trzymał Marcin Kamrowski a ponim szlachetny Maciej



Zubieński, opat Ciecbolewski odebrał mu je i wydał awemu domownikowi Michałowi Pa-  
szkowskiemu. W 1682 r. wystawił opat Łódź  
Stanisławowi Kleinie przywilej na sołectwo  
większe, przypadające na niego w spadku za  
żonę. R. 1741 wsiął Szczypiński karczmę z  
włoką na 3 lata za 130 zł. jednorazowej wy-  
płaty. R. 1744 odebrał Aleksander Kaliszew-  
ski zapis na 3 włóki na 20 lat. W 1760 r.  
wzięła Frostowa hakbudę (sklep na różne po-  
trzeby domowe) i jedną włókę na trzy lata za  
czynsz 23 zł. pruskich. Taksa dóbr klasztor-  
nych za króla Jana Sobieskiego r. 1682 podaje  
obszar N. na 100 włók (mniejszych ohełmiń-  
skich), statystyka obwodu regencyi gdańskiej  
z roku 1848 na 143 wł. (ob. st. 322 — 325).  
N. słynie dziś w dyoc. ohełmińskiej z odpu-  
stu Wniebowzięcia N. M. P. W 1623 r. za-  
łożył tu opat pelpliński Leonard Rembowski  
bractwo różańcowe; dla promotora bractwa  
zapisał 1 włókę roli. Od tego czasu rozpoz-  
na się coraz większa cześć dla N. Maryi Pan-  
ny. Członkowie bractwa ufundowali ołtarz  
bracki pod wez. N. M. P. Różańcowej. Obraz  
ten przenośny nadzwyczajnie później zasły-  
nął łaskami. Ponieważ sława tego obrazu  
szybko się wznosiła, przeniesiono go do wiel-  
kiego ołtarza, gdzie dotychczas za zasuwą się  
znajduje. Z tego powodu zmieniono tytuł ko-  
ścioła, nadając mu za patronkę N. Maryę P.  
Różną wota srebrne, jako oczywisty znak  
łask otrzymanych, znajdowały się na cudo-  
wnym obrazie już w r. 1775. Na końcu prze-  
szłego wieku było ich wszystkich 20. I dziś  
jeszcze obraz Matki Boskiej Różańcowej bywa  
uważany za łaskawy i w odpust Wniebowz.  
N. Maryi P. ściągają tu ludzi z dalszych stron.  
Drugim godnym uwagi zabytkiem w kościele  
tutejszym jest figura cudowna Matki Boskiej  
Bolesnej, znajdująca się za zasuwą także  
w wielkim ołtarzu, a górze po nad obrazem  
Matki Boskiej Różańcowej. Jest ona cała  
z kamienia wykuta, nieomal 3 stopy wysoka.  
Pierwotnie była ta figura umieszczona w Bor-  
kowie, w murowanej Bożej męćd, przy studni,  
we wsi nad drogą wiodącą do Grabowa. W r.  
1802 objawiła się tam N. P. Marya, w skutek  
czego figura została przeniesiona uroczyście  
do N. (ob. Fankidejaki, l. c. str. 170—180).

## ROMBARK/ROMBARG

**Rombarg**, 1710 *Rqbark*, niem. *Romberg*, wś, pow. starogardzki, st. p. i par. kat. Nowacerkiew (o 3 klm.), st. dr. żel. Peplin (o 5.5 klm.); zawiera 5 gburskich posiadł., 3 zagrody, 361 ha (33 łąk i 319 roli). W 1869 r. 18 dm., 268 mk. kat.; 1885 r. 17 dm., 44 dym., 190 mk. Ludność zmniejsza się przez wychodźstwo do Ameryki. Jednoklasowa szkoła kat. miała 1887 r. 34 dzieci uczęszczających do niej z R., Smoląga, Smolązka i Bielawskich Pastwisk. R. leży nad szosą z Peplina do Morzeszczyna wiodącą i nad strużką Jonką, wpadającą do Wierzycy. Na obszarze wsi wznoszą się pagórki Czubatka i Szubienica. Na wschód graniczy R. z Kulicami, na zach. z Królewskim lasem i Smolągiem, na płd. z Nowacerkwią a na płn. z Bielawkami. Powiadają, że gdy się cała wieś spaliła, wybudowali się mieszkańcy na innem, obecnem miejscu. Przed laty był R. otoczony lasem, który został wycięty. Dawniej należał R. do cystersów w Peplinie. Już r. 1302 wspomina tę osadę przywilej dany dla Nowejcerkwi. Cystersi zamienili osadę na folwark i przesiedlili prawdopodobnie starych osadników. Roku 1613 ustąpił opat Kos tę wieś konwentowi, żeby nie potrzebował kupować zboża na chleb i piwo. Ale pod kłeskami gospodarstwo tak podupadło, że w R., gdzie według kroniki r. 1512 wszystko było w najlepszym ładzie, w sto lat później inwentarza nie było żadnego, a rola porosła borem. Dla tego pożyczyl konwent 2000 zł. na zakupienie wołów i pozęał karczować zarośla. Ale jeszcze r. 1619 opat Trebnic z Oliwy nazywa R. pustym folwarkiem. Trzymali go osadnicy z Nowejcerkwi i Kulic aż do r. 1623; tamci dawali 200 zł., ci 40 zł. rocznie. R. 1661 wziął dzierżawę na lat 6 Riediger z Gdańska, dawniejszy winiarz. Na wstępie miał zapłacić 100 zł., potem przez 4 lata miał być wolny od czynszu, ale za to wystawiać domostwa i naprawiać ziemię jałową i zarastającą. Za ostatnie dwa lata żądał konwent 200 zł. R. 1671 już zakonnicy sami tu gospodarzyli i wystawili cegielnię. R. 1684 kazali zakonnicy rozszerzyć i wyczyścić staw między folwarkiem a lasem przez kopaczów z Rudna. W XVIII w. zapewne osadził konwent czynszowych gospodarzów, bo po sekularyzacji mieszkają na znacznych gospodarstwach włościanie. Dawniej stała tu kaplica z pomieszkaniem dla księdza. R. 1512 przeniósł się dotąd jeden z cystersów i został na swej posiadzie blisko 8 lat. R. 1518 spalił się dom mieszkalny księdza z wszystkimi sprzętami, tak że tenże już następnego roku wrócił do Peplina. Od tego czasu już nie słyhać o rombarskiej kaplicy (ob. Opactwo peplińskie, kś. Kujota, str. 378—380). *Kł. Fr.*

## SZPRUDOWO

**Szprudowo**, niem. *Sprauden*, dok. 1245 *Sprudoho*, *Sprudov*, *Sprudowe*, *Sprudow* 1283 r., wś w nizinach, niedaleko Wisły, nad szosą gniewsko-tczewską, zamieszkała przez t. z. Fetrów (ob. *Sł. Geogr.*, IX, 99), pow. kwidzyński, st. p. Gniew, par. kat. Lignowy, 945 ha (846 roli or., 49 łąk); 1885 r. 27 dm., 69 dym., 353 mk., 289 kat., 64 ew. Szkoła ew. liczyła 1887 r. 75 dzieci. Sz. należało od r. 1233 do cystersów w Oliwie, jako darowizna książąt pomorskich. R. 1282 ustąpił Mestwin II Krzyżakom całą ziemię gniewską, do której należało i Sz., wynagradzając klasztor innymi włościami. Dawniej był w Sz. kościół kat. mur. p. w. św. Szymona i Judy, filialny do Lignów, patronatu rządowego. Fundował go podobno jakiś sołtys. Ołtarz wielki był poświęcony Panu Jezusowi na Krzyżu, drugi po prawej stronie N. M. Pannie. Na ścianach było 12 apostołów malowanych. Kościół ten posiadał 24 mr. roli, pozostałej po nowem wymierzeniu włók lignowskich; Hermann Kuhdorn, komtur gniewski, przekazał je r. 1345 kościołowi, później dodał jeszcze całą włókę, również na nizinach; biskup Maciej, bawiący właśnie w Miłobądku, potwierdził tę darowiznę d. 1 listop. 1348 r. i przyłączył wtedy kościół jako filię do Lignów. Powiadano, jakoby proboszcz posiadał i w Sz. 4 włóki, na co jednak nie było dowodów (wizyt. Klińskiego, str. 296). Podczas reformacji opanowali kościół luteranie i używali go przeszło 40 lat. Kiedy potem r. 1596 biskup Rozdrażewski oddał go katolikom, z dawnych gruntów nic nie pozostało oprócz chałupy z ogródkiem. Z początku przybywał tu proboszcz lignowski co drugą niedzielę, później co trzecią. W uroczystość św. Szymona i Judy był główny odpust. Na początku obecnego stulecia kościół podupadł i rząd kazał go r. 1827 rozebrać. Katolicy w Sz. chcieli na jego miejscu wystawić przynajmniej kaplicę, rząd jednak tego nie pozwolił (ob. „Utrac. kośc.” przez ks. Fankidejskiego, str. 256). Mesznego pobierał prob. 40 kor. żyta i tyleż owsa, po 1 kor. od włóki (ob. Wizyt. Szaniawskiego z r. 1710, str. 226). R. 1780 liczyło Sz. 155 kat. i 70 luter. (ob. Wizyt. Rybińskiego, str. 166). Za czasów polskich wś należała do ststwa gniewskiego. Uchwalono obecnie budowę szosy ze Sz. na Cierpice, Kursztyn do Peplina. *Ks. Fr.*

## WYSOKA

4.) W., niem. *Wiesenwald*, wś, o 1 1/2 mili na pld.-zach. od Starogardu, 7 klm. od Pelplina, pow. starogardzki, pomocnicza agentura pt. i 3-klasowa szk. symult. w miejscu, paraf. kat. Bobowo, o 3.5 klm. odl., 930 ha (782 roli or., 83 łąk); 1885 r. 78 dm., 142 dym., 701 mk., 666 kat., 35 ewang. Już r. 1891 uchwalił sejmik powiatowy wybudowanie żwirówki z Paczewa na Czarny las aż do drogi idącej do Wysoki. Gleba jest dosyć urodzajna, tak że po części i pszenicę rodzi. Posiada przywilej z r. 1352 przez Jana v. Wallerstein, komtura gniewskiego wystawiony (ob. „Gesch. d. St. Stargard“ von Stadie, str. 37). Tutejszy folw. także Wysoką zwany, obejmuje 183.86 ha (163.44 roli or. i ogr., 15.83 łąk, 2.09 past., 2 nieuż., 0.5 wody), dawniej posiadali go Bardzey obecnie Raps, który go nabył od banku szczecińskiego za 154000 mrk. Lustracya starostwa gniewskiego z r. 1664 opiewa: Wysoka, wś ma włók 50, soleckich 6 juxta privilegium Crucigerornm de A. 1352; confirmowane r. 1654 die 7 Martii. Tacę do Bobowa daje z osiadłej włóki pół korca żyta i pół kor. owsa (ob. „Varia acta“, mspt. w Pelplinie, str. 58). Wizyta Rybińskiego z r. 1780 wykazuje tu 208 kat. i 4 akat. (str. 324). W topogr. Goldbecka z r. 1789 zapisana jest W. jako wś król. o 36 dym. (str. 256).

## ZELGOSZCZ

**Zelgoszcz**, niem. *Zellgosch*, wś włośc., pow. starogardzki, ma st. p. i tel. i szkołę 2-klas., par. kat. Czarnylas; zawiera 38 posiad. włośc. i 43 zagród, razem 1255 ha (889 roli or., 96 łąk, 22 lasn). W 1885 r. 115 dm., 189 dym., 871 mk., 820 kat., 51 ew. Mieszkańcy trudnią się uprawą roli, rzemiosłami i handlem, skupują drzewo osinowe i olszowe i wyrabiają z niego różne narzędzia, jak łyżki, łopaty i t. d., które wywożą na jarmarki. Z. graniczy na wsch. z Bukowcem i Czarnym Lasem, na zach. z Lubichowem, na płn. z Wysoką, a na pđd. z Wolą. Leży na wzgórzu. Na obszarze wsi są trzy jeziora, złączone ze sobą strugą, po której obu stronach ciągną się łąki rozległe i żyzne. Północne jezioro zowie się Wamierowem, ku pđd. ciągnie się jez. Stare (Altsee). Trzecie zaś Zelgoszczek ma odpływ do Czarnejwody. Przed 50 laty kupcy z Gdańska dobywali tu bursztyn na Biskupiej górze. Lustracya starostwa gniewskiego z r. 1664 opiewa: Zelgose wieś ma włók Nr 68. Taxę daje z osiadłej włóki pół korca żyta i pół korca owsa (ob. *Varia Acta*, manusk. w Pelplinie, str. 58). *Kł. Fr.*

# *Rodziny*

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Dorothy Carbelg, 410 Arlington Ave., Westmont IL 60559, sent this photo of her Kashubian grandparents: August Mallek (1866-1934), born in Mischau [Miszewo], Żukowo, and Marianna Anna Bobrowska (1869-1948), Pierszczewo, Steżyca. They married at St. Stanislaus Koska Church in Chicago on April 25, 1893, and eventually made their home in Portage County, Wisconsin.

**In This Issue:**

- Lithuanian Tatars
- The Value of Researching Godparents and Marriage Witnesses
- Polish Immigration in Saskatchewan, 1896-1930
- Transliteration: Spelling Variations of Polish Surnames and Village Names

## THE VALUE OF RESEARCHING GODPARENTS AND MARRIAGE WITNESSES

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### Introduction

Baptisms in the Catholic Church require two sponsors who act as the baby's godfather and godmother. The role of these godparents is to look after the spiritual well-being of the child as he or she matures, especially in the event that the child's natural parents are incapacitated or neglectful. Typically, the parents will select individuals to be the godparents, who are closely related to them or who are respected neighbors. Often, the parents select from among their brothers, sisters, or their spouses. The Catholic Church has required that godparents be identified in the baptism record. Their residences and occupations might also be recorded.

Similarly, the Church requires that the names of two witnesses, at least, be recorded in a bride and groom's marriage record. Again, these witnesses are often selected from the brothers, sisters, or close friends of the bride and groom.

Two factors, however, deter the genealogist from researching godparents and marriage witnesses. Such names are never indexed. Thus, even when indexes of baptisms and marriages are available, they will not include the names of the godparents and marriage witnesses. Their names can only be found from an inspection of the actual records. Since individuals of interest to the genealogist may have been godparents or marriage witnesses for neighbors and friends, the genealogist must inspect records for surnames other than the families that are the focus of the research. In practice, that can mean scanning through hundreds and maybe thousands of records, usually for an entire village. It's a formidable task.

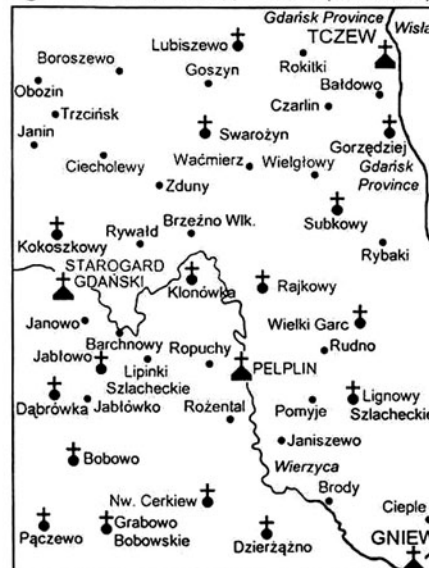
A second deterrent arises from the scanning of large numbers of records. Before the 20th century, and especially in the 17th and 18th centuries, records were handwritten, sometimes neatly and sometimes very poorly. Further, formatting of records was irregular or non-existent. A column format seems to be largely a modern innovation, with older records usually written as a narrative. The combination of

poor handwriting and irregular formatting makes scanning large numbers of records tedious and time-consuming. Thus, it is no surprise that there is a strong temptation for the genealogist to limit research to scanning indexes and records for the names of the parents of the baptized babies and the identities of the brides and grooms.

### This Research

Researching the identities of godparents and marriage witnesses can be very rewarding. The examples used here to illustrate this value were drawn from my research into the Jaskinia family.

The earliest recovered record for the Jaskinia family is the marriage record for Maciej Jaskinia and Anna Meler in the village of Bobowo, Poland, in 1671 (see below).



A map of the area some 40-50 km. south of Gdańsk, showing Bobowo and Grabowo at lower left. Information on Roman Catholic parish churches in the area, including the ones in Bobowo and Dąbrówka, is available at the Pelplin Diocese Website, [www.pelplin.diecezja.org](http://www.pelplin.diecezja.org). The area shown includes territory in the dekanaty (deaneries) of Pelplin, Gniew, Tczew, and Starogard; Bobowo is in Pelplin deanery, Dąbrówka in Starogard deanery.

## THE VALUE OF RESEARCHING GODPARENTS AND MARRIAGE WITNESSES

Anno Domini 1671 die 5<sup>ta</sup> Mens  
 Feb<sup>r</sup>uarij, deventuatiombus  
 primis tribus continuis diebus  
 Festivis. ~~et~~ prima fuit  
 23. 2<sup>da</sup> 30. Januarij. 3<sup>ta</sup>.  
 5<sup>ta</sup>. Feb<sup>r</sup>uarij. Inter Missas  
 parochialis solemniter habito est, nulli  
 legitimo impedimento detecto. Ego  
 Fabian Rotarski, Presb<sup>ter</sup> S<sup>an</sup>c<sup>t</sup>i  
 S<sup>an</sup>c<sup>t</sup>us, Matrimonium Jaskinia  
 et Annam Mellerovnam, de Dąbrówce  
 in Eccl<sup>esi</sup>a S<sup>an</sup>c<sup>t</sup>i Martini, in  
 nuptiis mutuo consensu habito, s<sup>u</sup>  
 nite, per verba de presenti. Mat<sup>r</sup>  
 rimonii conjunxi presentibus testib<sup>us</sup>.

Joanne Polko, sculteto S<sup>an</sup>c<sup>t</sup>i Martini  
 et Andree Hartman, Villici de U.  
 Brody, Pastores et s<sup>u</sup>o. S<sup>u</sup>  
 Manibus Eccl<sup>esi</sup>e, inter Missas sol-  
 emnia benedixit.

Shown above is the marriage record of Maciej Jaskinia and Anna Meller, an entry on two pages in the parish records. The author translates it thus:

"In the year of Our Lord, 1671, on the 5th day of the month of February, an announcement of the banns having been made on three successive feast days [i. e., Sundays], the first being 23 January, the second 30 January, and the third 5 February, during the parish Mass, no impediment being discovered, I, Fabian Rotarski, priest of the Dąbrówka church, questioned Maciej Jaskinia and Anna Meller from Dąbrówka in the Dąbrówka church, and with their consent being given, I solemnly spoke the words uniting them in matrimony in the presence of witnesses, Jan Paikin, *sołtys* of Dąbrówka, and Andreas [or perhaps Andrzej or Jędrzej] Hartman, an estate steward from the village of Brody. I then gave them the blessing of Holy Mother Church during the solemn Mass."

A *sołtys* (Latin *scultetus*) was a sort of village headman or bailiff; the fact that a *sołtys* and an estate steward served as witnesses suggests Maciej and or Anna may have had some status in the community. The family name appears here as *Jaskinia*, but most subsequent Polish church spelled it *Jaskinia*. It seems people have been misspelling the Jaskinia name for centuries!

Bobowo is located about 30 miles south of the city of Gdańsk. The family moved from village to village over the next 200 years in an area roughly bound by Bobowo, Lubichowo, Skórcz, and Gniew. The occupations of family members reflect a working-class nature in an agricultural economy.

The family in Poland appears to have never been a large one, and the surname has disappeared in Poland today, according to Professor Rymut's *Dictionary of Surnames in Current Use in Poland at the Beginning of the 21st Century*.

My great-grandfather, John Jaskinia, and his family were living in Grabowo, a small village just south of Bobowo, when they emigrated from Poland in 1873. In America, John initially stayed in Chicago, but soon relocated to the Polish community in Panna Maria, Texas. He later again relocated to the Polish communities of Marche (near Little Rock, Arkansas) and Pulaski-field in southwest Missouri. In the last years of his life, he worked as a carpenter, living in the Polish community in Kansas City, Kansas.

All individuals with the Jaskinia surname in America are John's descendants. When John died in 1907, he had fathered 17 children, and raised three stepchildren and a granddaughter. His first wife died in a flash flood, and his second died in childbirth. His third wife survived him, remarried, and had three more children.

Research recovered records from America and Poland that allowed us to reconstruct most of the family back to the 1792 marriage of John's grandfather. Fragmented records trace the family back another four generations.

#### Identifying family members

A specific family member might only be identified because he/she served as a godparent or marriage witness. John's father apparently had eight brothers and sisters. All but one were identified from their own baptism or marriage records, or their children's baptism records. One of John's apparent uncles, Franciszek Jaskinia, was the exception; to date, he appears only in a single baptism record, as the godfather for one of John's cousins. Either he never married or the records of his marriage and children remain unfound. Without researching the identities of godparents, Franciszek's existence would have been missed.



## THE VALUE OF RESEARCHING GODPARENTS AND MARRIAGE WITNESSES

**Placing an individual in a specific time and place**

When the residence is given for a godparent or marriage witness, it places the individual in a specific time and place. In John's case, there was the 25-year gap between his 1834 baptism and his first marriage in 1859. In 1851, though, he appeared as a marriage witness for a friend. The significant fact from this marriage record was his residence. It was a village different from his place of birth and the village where he was living when he married. Further, the record gave his occupation as a carpenter apprentice, which buttressed records of his occupations that appeared later in his life.

**Inferring relationships**

If the same surname appears as a godparent or wedding witness, it is reasonable to speculate that the relative was a brother or sister of one of the parents or of the bride or groom. Four of John Jaskinia's aunts or uncles on his father's side were verified by their baptism records. Four others, however, were suggested because of their appearances as godparents and because of the locations of their villages of residences.

**Economic status**

It is always a challenge to establish the economic status of a distant relative. One way is to find records that give the relative's occupation. Another way is to infer the relative's economic status from the occupations of relatives and neighbors who served as godparents and marriage witnesses. In John's case, the occupations of the godparents for his children and those of his cousins were almost uniformly working class in nature, which was consistent with John's known occupations.

**Residences**

Families did not always remain in one location. They may have moved, leaving the future genealogist frustrated when the trail of records suddenly stops. The Jaskinia family did just that. From 1671 to 1890, the family was found in 17 different villages and eight parishes. Yet, major gaps remained, and it was clear that more parishes and villages of residence are yet to be found.

A valuable clue for recovering the trail of a family's moves can be finding a fam-

ily member acting as a godparent for an unrelated family. When the baptism record gives the godparent's village of residence, the search for the family can immediately be shifted there.

John's Jaskinia's younger aunts and uncles were found this way. The baptism records for the oldest aunts and uncles were found in the church in Gniew, but the records suddenly stopped in 1800. The family apparently moved. A number of baptism records, though, with a Jaskinia acting as a godparent shifted the search to Lignowy, a village about five miles north of Gniew. Three likely aunts, a likely uncle, and many of their children were found there.

**Choosing a community to settle in after coming to America**

As noted above, John and his family lived in five different communities in the 33 years after coming to America. Beyond the fact that they had large Polish immigrant populations, the question was, why these particular Polish communities?

A possible answer appeared, because John had children born in the latter four communities (Panna Maria, Marche, Pulaskifield, and Kansas City, Kansas). Looking at the surnames of the godparents of these children found the same or very similar surnames in the communities in Panna Maria, Pulaskifield, and Kansas City. Further, the priests in Pulaskifield and Kansas City recorded, for a few years, the home villages in Poland for many of their parishioners. For the surnames for some of the godparents of John children, the village was Grabowo, the same village that John and his family left for America.

Thus, one of the likely reasons for John moving to these particular communities in America was that they already had friends and acquaintances living in them from his last home in Poland.

**Personal reputation**

Finding clues to the personal reputation for a relative who died over a hundred years ago is formidable.

One clue, though, may be the number of times that a relative appeared as a godparent. While my research is not systematic, it appeared that certain family members were asked to be godparents more than others. For example, Jakub Jaskinia, a likely uncle of John Jaskinia, was found to be a

## THE VALUE OF RESEARCHING GODPARENTS AND MARRIAGE WITNESSES



*"Photo of John Jaskinia, in his casket in 1907 in Kansas City, Kansas (born 1834 in Brody, Poland, just southeast of Starograd Gdański). The family story is that he refused to allow his photo to be taken while alive. So, when he died, the family propped him up, and took the only known photo of him."*

godfather for seven baptisms and his wife, Marianna née Chojnacka, served once.

There are, of course, factors beyond a good personal reputation that would affect the parents' decision to select a godparent. Personal wealth, economic success, and family and political connections can also come into play. In Jakub's case, though, his occupation was consistently given in the records as a laborer. At his death in 1868, he was a herdsman, and it was unlikely that he possessed any wealth. It appeared, instead, that Jakub and Marianna were frequently chosen to be godparents, because they were well regarded by relatives and neighbors.

#### A hint about an ancestor's character

Knowing anything about an ancestor's character, especially one who died 150+ years ago, is a challenge. Tracing godpar-

ents and witnesses for marriages, however, might give a hint. One such hint involved Jakub and Marianna Jaskinia.

In the mid-19th century in the village of Lignowy, Marianna appeared as the godmother for a baby born to a 29-year-old widow, Anna. No father was listed in the baptism record, and the birth was noted as illegitimate. It appeared that Anna's pregnancy was not timely, and was probably scandalous.

Anna's husband, a laborer, had died of consumption about three years earlier, leaving her with two small children. Eighteen months after his death, one of them died of cholera. With a new baby, Anna was in a most difficult situation. Scandal aside, the economic future for a widow with an infant and a young child was precarious, if not perilous.

Fourteen months after the birth of the baby, Anna married Marcin, a 40-year-old farmhand and bachelor, with Jakub acting as a witness. Three months after the marriage, a son, Marcin (Junior), was born, with Jakub acted as godfather. It appeared that Anna was pregnant with Marcin's child at the time of the marriage.

The pattern of events suggested that Marcin was not only the father of Marcin (Junior), but also of the first baby. The timing of events also suggested that Marcin was slow to accept his paternal responsibilities, and may have needed some persuasion to accept them.

While the actual facts of this situation can not be known today with certainty, this episode gave a hint that Jakub and Marianna Jaskinia were people of a charitable and good character. They provided emotional support, at least, to a young widow who was in serious distress.

#### Summary

Researching godparents and marriage witnesses can be tedious and time-consuming. It means reviewing another set of names in every baptism and marriage record and scanning the baptism and marriage records of other residents of a village.

On the other hand, it can be rewarding, as seen in the above examples taken from the research with the Jaskinia family in Poland. It also yielded the rare nugget pointing to the good character of my great-great-great uncle and aunt, Jakub and Marianna Jaskinia. ♡

**ENTRY FOR PELPLIN, FROM FILIP SULIMIERSKI *ET AL* (1880 TO 1904), *SŁOWNIK GEOGRAFICZNY: KRÓLESTWA POLSKIEGO I INNCH KRAJÓW SŁOWIAŃSKICH* (WITH TRANSLATION BY WILLIAM (FRED) HOFFMAN, TAKEN FROM THE WEBSITE FOR THE POLISH GENEALOGICAL SOCIETY OF AMERICA (*WWW.PSGA.ORG*)).**

**Peplin**, 1) also called Pelplin, in documents Marienberg, Mons sanctae Mariae, Neu-Doberan, Novum Dubran, Polplin, Polpnin, Poplin, Samboria, Sambursh, Peplyn, Poelplinum, formerly a village, since 1886 a marketplace in Starogard powiat. [Translator's Note: The official name today is Pelplin], At one time famed for its Cistercian monastery, today it is the seat of the Chelmno bishopric. It lies in a picturesque region on the Wierzyca river, in a valley between hills; it has a station for the eastern railway between Bydgoszcz and Tczew (20 km. away), and a 2nd-class post office. It is connected with Walichnowy on the Wisla River [Vistula] by telephone [sic]. Highways branch out from there to Starogard, to Tczew and the Peplin forestry inspectorate, and to Morzeszczyn. Besides the bishop there is a chapter there consisting of 10 canons. There is a seminary with four courses, which is closed at present; an episcopal secondary school with 12 teachers (10 clergymen and 2 lay) and about 230 pupils; a convent; elementary school; pharmacy, two doctors; sugar-mill; a water-mill belonging to the chapter; and a Polish bookshop and printing establishment, which publish *Pielgrzym* and a Sunday supplement, *Krzyz*.

In 1868 Peplin had 1,684 Catholics (mainly Poles), 134 Protestants, 9 Jews, 104 houses; in 1879 it had 118 houses, 352 hearths, and 1,904 inhabitants. In 1885 there were 2,117 inhabitants. Included in the village are Polko, the seminary farmstead, and Maciejewo, owned by the chapter; this whole area covers 4,210.16 morgs. The nearest Protestant church is in Rudno. During the 1885-1886 campaign the local sugar-mill processed 422,620 quintals of sugar-beets, which are cultivated on an area of 2,850 Prussian morgs; the net profit came to 100,204 Marks, 82 Pfennigs.

The local populace calls the settlement Peplin, or often Paplin, but never Pelplin. Thus Ketrzynski states correctly in *Nazwy miejscowe* (page 13) that the name Pelplin is German, and Peplin is Polish. It appears in the latter form in all Polish sources from the 16th and 17th centuries; and Bishop Rozdrzewski of Kujawy, who stayed at the monastery in 1583, wrote letters with a letterhead saying Peplinii. In his inspection report from that year we see Peplin (page 54). In any case, in Chojnice powiat and in East Prussia there are localities called Peplin; additionally, in vicinities on the upper Wierzyca and Czarna Woda the surname Peplinski is often encountered. The spelling in the documents is not consistent. In the 13th century it was written as Polplyn and Polplin, in the 14th and 15th centuries Polpelyn and Poelplyn; later German documents often have Poelplin. Borck (*Echo sepulchralis*, Vol. II, page 370) derives this name from *papla*, a local term for the poplar. In Pomerania *plo* means "swamp." The Pomeranians liked to found villages in inaccessible places, especially marshy ones.

Peplin is one of the oldest settlements in Pomerania. In Swiecki's *Starozytna Polska* we read that Matawa near Nowe was formerly called "Pepla" (page 318). This village, in

Tyrnawa district, existed before the founding of the monastery and belonged originally to count Waysil or Wojslaw, who had a rich estate in the vicinity of Tczew; from 1273 to 1276 he was governor of Swiecie, then of Tczew, and finally of Gdansk. When Pogodki to which the Cistercians came from Doberan in Mecklenburg at the summons of Duke Sambor of Pomerania in 1258-turned out to be inopportune, Wojslaw ceded Peplin to Duke Mestwin II of Pomerania, as was customary at the time requesting that he give the village to the monks. This was done, and the duke issued a separate document to this effect in Swiecie on 2 January 1274 (see P. U. B. v. Perlbach, page 211, and Rev. Kujota's *Opactwo peplinskie*, page 56).

But it was not until 1276, on the feast of St. Simon and Jude, 28 October, that the monks moved to their new location, under the leadership of Werner, their third abbot in Pogodki and their first in Peplin. Even after that the generous Mestwin added new donations, and Przemyslaw, Wladyslaw Lokietek, and the Pomeranian nobility followed his example. The monastery acquired other properties by purchase. Before the abolition of clergy-owned property, the following villages and estates belonged to the monastery:

a) The Peplin estate in Starogard powiat, to wit, the villages of. Nowacerkiew, Rzezecin, Morzeszczyn, Kulice, Krolowlas, Gentomie, Rozental and Ropuchy.

b) the Pogodki estate in Koscierzyna powiat, to wit: Kleszczewo, Jezierze, Waldowo and Waldowko, Wieckowy, Glodowo, Jaroszewy, Kobylow, Junkrowy, Kozmin, Kowalikowo, Czernichowo, and the wastelands of Malarki or Malar, Brzeczek, Ryle and Deko.

c) Farming settlements on the Vistula: Spegawy and Dobkowo, Narkowy, Wielkie Slonce, Hoppenbruch or Chmielniki, formerly Gorka.

d) Estates or manorial farmsteads in Peplin estate belonging to the monastery: Borkowo, Bielawki, Smolag Klasztorny, Rombarg, Wolsze, Peplin, Wola, Nowydwor; as well as, in the Pogodki estate: Pogodki; Maly Garc, Czatkowy, Speiswinkel, Pomyje, Kaldeling; several properties in the Gdansk area; several mills, to wit, in Peplin, in Krolowlas, in Borkowo and in Pogodki; and finally many lakes, such as: the eastern part of Lake Wdzidzkie, Bobanczyn, Sitno, Sobacz, Slonce, the lake in Getomie, lake Lag, Dubelno, Krag, Rokitowe, and several ponds.

Thus the Peplin monastery was a sort of independent principality. The ducal judiciary ceased to operate here from the time of Mestwin's donation; he even relinquished the collection of taxes and tributes in 1274, keeping for himself only labor service, which was limited to building and strengthening defensive citadels.

In 1309 began the rule of the Teutonic Knights, which was a time of adversity for the monastery. Under various pretexts they restricted the monks' grants and turned a blind eye to those who looted and attacked the monastery's estates, to the extent that in 1320 Pope John XXII had to come to the monks' defense in response to their complaints. An even greater nuisance to the monastery were Hussite soldiers in 1433. They seized anything of value that they found, and after destroying their reserves they burned down

some of the monastery buildings. They stayed there over five weeks. The beautiful monastery church served as their stable (Dlugosz, Book XI, page 504).

The monastery was also looted several times during the Thirteen Years' War (1454-1466). Not until the government by Polish kings, beginning in 1466, was peace restored for Peplin and the whole region of Prussia. The monastery's death register mentions Kazimierz Jagiellonczyk among its benefactors, with a contribution of a thousand grzywnas. Aleksander, who was in Gdansk in 1504, confirmed all the monastery's grants and privileges. Zygmunt I did the same.

During the first war with Sweden, Peplin again experienced misfortunes... [Omitted: a long section about King Gustav's visit to the monastery in 1626]. During the second war with Sweden (1655-1660) Peplin again suffered greatly. The Swedes came there in 1655, but the monastery bought them off with a ransom of 9,000 zl. They returned the next year on January 3rd and imposed a new charge of 9,000 zl. on the monastery. When the attacks did not cease, the monks fled to Gdansk. At this time news of Stefan Czarniecki's successes was spreading. In October 1656 a Polish unit under Jakub Wejher, and Karol Grudzienski was near Peplin. In 1657 skirmishes broke out near Peplin, which forced the monks to stay on in Gdansk and to pawn almost all the church's furniture for 9,000 zl. to cover expenditures. Despite this, toward the end of 1659 the Swedes gave the Peplin abbot, then staying in Starogard, a demand to pay a "pillage tax" (Brandschoss). When the abbot delayed paying, due to lack of money, they burned the Peplin manorial farmstead. In mid-March the king's son-Adolf went around to Rudno, Lignowy, and Garc, and from there came to Peplin, where he tore from the inhabitants almost all that was left of their property. During this time the monastery suffered more than at any other, for pillagers forced all the doors open and smashed the furnaces. Not until the Treaty of Oliwa did peace return. [Omitted: a long section on the visit of Queen Eleanora in 1675 and of Jan Sobieski in 1677.]

In 1772 the whole property of the monastery came under government administration. In 1810, on the 80th [sic] of October, King Friedrich Wilhelm III issued an order to seize monastery properties to pay for the French contribution. Finally the monastery was abolished by a decree dated 14 March 1823. There were at that time 16 monks; formerly there had been about 50. Since the monks first came there from Pogodki, 565 years had passed.

By virtue of the bull *De salute animarum*, dated 16 June 1821, Peplin became the seat of the Chelmno bishopric, and the monastery became the cathedral church. The first Chelmno bishop to have his residence in Peplin was Ignacy Batthy, 1824-1832; the second was Anastazy Sedlag, 1834-1856; the third Jan Nepomucen Marwicz, 1857-1886; and the fourth Leon Redner. [Omitted: a list of the 42 abbots who ran the monastery from 1276-1814, and an exceedingly detailed description of the church].

The library contains beautiful manuscripts from the 12th and 13th centuries with ornamental initial letters. A great many original copies of charters and grants have also been preserved. Since 1674 a tower with a tin roof has arisen over the library, designed just for the clock.

North of the cathedral stands the small parish church, all of brick; it has been in existence since 1417. The Cistercians built it for the use of the faithful of Peplin and the surrounding villages. At first the church depended on the monastery. In the 17th century it was generally administered by the pastors of nearby churches. Later priests stayed there who had been appointed by the monastery as its patron and served as administrators. Today the administrator is always one of the Tum vicars. The bishop is entitled to the patronage. At this church, called Corpus Christi, exists a Confraternity of Guardian Angels and of Sobriety. Belonging to the parish are: Peplin, Maciejewo, Polko, and Wola. In 1867 there were 1,654 souls; in 1885 there were 1,968. The main gateway still exists, and has been remodeled today for the choir director. The monastery brewery was not dismantled until 1842. At the west end of the village stands the new Sisters of Mercy convent, built in 1862 due to the efforts of suffragan Rev. Jeschke. The Chapel of St. Joseph, adjoining the convent, was consecrated in 1870. The image on the left side of the altar was a gift from Queen Augusta.

Sources: 1) *Opactwo pelplinskie*, by Rev. Kujota, Pelplin, 1875. 2) *Szkice z ziemi i historii Prus Krolewskich*, by Lubinski, Gdansk, 1886. 3) *Klasztory zenskie*, by Rev. Fankidejski, Peplin, 1883. 4) *Z Prus Krolewskich*, by St. Tarnowski. 5) *Borck, Echo sepulchralis*, pages 370-414. 6) *Die Bau-und Kunstdenkm'ler des Kreises Stargard*, 1885; an illustrated work with a number of drawings representing the most valuable relics of the church.

2) **Peplin**, a treasury-owned forestry inspectorate, 2.5 km. west of the village of the same name, situated on a hill over the highway from Tczew to Starogard, in Starogard powiat, served by the post office in Peplin, the Catholic parish there, and the Protestant church in Rudno. The inspectorate consists of the following forestries: Bielawkerweide (German), Borkowo, Brody, Kochankenberg, Sturmberg, and Samlin. The whole area covers 3,203.87 hectares: 113.29 of farmland and gardens, 58.7 of meadows, 2,925.09 of coniferous and foliaceous forests, 101.7 unused, 5.07 of waters; net income from the land comes to 8,225 marks.

Source: *Słownik Geograficzny Krolestwa Polskiego* - Warsaw [1886, vol. 7, pp. 944-949]

Translated by William F. Hoffman, PGSA Summer 1999 Bulletin.

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## INDEX OF SURNAMES AND PLACE NAMES

This index provides the page numbers where surnames, place names, resources, and references are mentioned in this family history. Page numbers are given to the far right of the surname or place names.

To help clarify identities, especially where there are several individuals with the same given and family name, a brief descriptor is given for all index entries. Also, the year of birth is given, when known, to further distinguish individuals. Years of birth are not given for living persons.

Identifiers include a relationship to a central family member, such as, our Jan or one of his wives. Other identifiers are *family friend* (marriage witness or neighbor), *priest* who provided religious assistance for the family, *reference* (genealogical and historical publication), and *resource* (individuals and organizations that provide genealogical material).

Variants of surnames are standardized to the single most frequently used form of the family name, regardless of what was in the original record. Thus, for example, *Jaskinia* and *Błażek* are used for all variants of their spellings.

Married women are indexed by their married surnames.

Polish forms of given baptismal names are used for individuals born in Poland, while the English forms are used for those born in America. Names in brackets ([ ]) are the first names actually used by the individual, if different from the baptism name and if known by this author.

*Unidentified* means that the individual's given or family name was not provided in the original record. *Illegible* means that the name was provided in the record, but could not be read or translated. *Unnamed* means that the name was deliberately withheld by this author, or that the individual died before a first name could be given.

Please note that our Jan Jaskinia is not indexed here. Most of this history is about him, and an index of topics pertinent to him would be largely redundant with the *Table of Contents* and the lists of tables, family tree diagrams, and maps found on pages iii to xii.

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