

Polanki, Inc.

Polish Women's Cultural Club Newsletter

September [Wrzesień] 2016

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The summer hiatus is over. Valerie is back from Africa; Susan has returned from Switzerland; Edith has returned from Indiana again; Judy is back from Virginia; and Ewa B. is back from who knows where this time. Dana and Denna are heading to Poland, and Diane is meeting with the soup makers. And so we begin again!

Polanki Meeting September 9

The first fall meeting of Polanki, Inc., will be held at Villa St. Francis in the dining room on Friday, September 9, at 7:30 p.m. Since the Soup Festival is Sunday, October 16, sign up sheets will be going around for workers and bakers.

SPEAKER: Attorney Joanna Gibilev will speak on Sister Cities Project between Milwaukee and Lublin, Poland.

HOSTESSES:

Joyce Broderick
Loretta Nyland
Diane Ullstrup
Jessica Ullstrup
Dolores Winkler
Sue Zblewski

From the President's Pen

Where has the summer gone? As usual, summer has flown by and fall is upon us. My grandma always told me that time passes more quickly when you're an adult. As a child, I didn't understand what she meant as summer seemed endless. As an adult, I understand what she meant as it seems like we were just at Polish Fest. I hope everyone is well rested after Polanki's summer hiatus. Thank you to everyone who made Polish Fest an amazing success. There were a lot of first time attendees this year who were introduced to Polish culture. I'm sure the beautiful weather helped. We couldn't have asked for a better weekend. Thanks to everyone who went to the Stovewood Daze event and helped

bring Polish culture to Northern Wisconsin. Another fantastic Soup Festival is on the horizon. We'll need your delicious soups and smiling faces at the event. We wouldn't be successful without your dedication. Thanks for all that you do. I will see you in October as I'm currently vacationing in Poland. Until next month.

Denna Flemming, President

Joyce Banachowski 1938-2016

Sustaining (formerly active) member Joyce Banachowski joined Polanki in December of 1980. She passed away June 2, 2016 at the age of 78. Joyce retired from MPS after 30 years of teaching many different classes. She loved to travel to many different countries and was very active in Genealogy. Joyce has worked all areas of Polanki events—sales, food, and cultural. After her husband Otto passed away, Joyce backed off because she didn't like driving at night; and she was missed.



Hedy Rabiega 1939-2016



Sustaining member Hedy Rabiega joined Polanki April, 2013. Hedy is the mother of active member Teresa Jankowski. Hedy had attended many of Polanki's events particularly after Teresa joined but didn't decide herself to join until 2013. Hedy was proud of her Polish heritage and was involved in many Polish organizations being a commissioner/director of Polish National Alliance as well as serving in many different ways with Polonia Sport Club, Polish American Congress, Pulaski Council of Milwaukee, New Life Chorus and Polish Heritage Alliance. She loved her Church (leading the rosary every Tuesday for many years) traveling, and above all, her family. Despite her challenges with limb girdle muscular dystrophy, she always lived her life to the fullest.

The Other Pierogi Lady—Kasia

The Polish Museum of America mourns the loss of Life Member and 2012 Polish Spirit Award winner, Kazimiera "Kasia" Bober, of Kasia's Deli.

Born on November 6, 1935, in Hoczew, a small village in the Bieszczady mountains, Kasia came to Chicago in 1974. With her family in 1982, she opened Kasia's Deli on Chicago Avenue, which grew into a recognized brand across the United States, and is most famous for its pierogi. Kasia was known throughout Polonia for her success in business and for her generosity. Kasia was a longtime supporter and the first honorary Life Member of the PMA, and in addition to catering many museum events, annually sponsored the official State of Illinois Pulaski Day Observances hosted jointly by the PMA and Polish Roman Catholic Union. For her efforts, she was recognized with the PMA Polish Spirit Award in 2012. Kazimiera Bober passed away on June 2, 2016, at the age of 80.



Our Deepest Sympathy to

Active member Susan Mikoś, whose mother passed away in August; and

the Ehlenbach and Wieckowski families on the death of Stephanie Wieckowski (nee Ehlenbach). Stephanie was the daughter of the late past presi-

dent Loretta Ehlenbach and her husband Tom. Stephanie was the daughter-in-law of the late sustaining member Hildegard Wieckowski.

Get Well Wishes to

Rachelle Ebenhoe who made her decision about how to deal with her cancer. Please keep her in your prayers.

I Spy . . .

Sustaining member Lisa Diadulewicz on Channel 12 Saturday Morning News on which she was preparing her winning spam recipe from last year's State Fair. She said her reign as Spam Queen was coming to a close.



9/02 Nancy Monfre
Barbara Niemczycki
9/04 Mirosław Rogalski
9/07 Judy Chattin
9/13 Barbara Mueller
9/16 Joanne Barndt
9/29 Heddy Moskaluk

Community Corner

Norway House Torsk supper dates for 2016:

Sept. 24
Oct. 22
Nov. 12
Dec. 10

Polish Cooking Classes at the Polish Center,
Mondays, 6:30-8 p.m.

September 26 Farmer's Cheese/White Cheese
October 3 Potato Dumplings
October 10 Pierogi

Registration is limited, so sign up early. PHA \$14 per class; Non-members \$18 per class; discount for all three classes.

Coming Events

October 16 Soup Festival, Norway House

Nov. 18-20 Holiday Folk Fair

Dec. 4 Holiday Bazaar, PCW

Jan. 29, '17 Christmas Party at PCW

The Polish Center is having two lectures in the Veterans' Room at 7 to 9 p.m.

Thursday, Sept. 15—"The Polish Immigration to America and Wisconsin"

Tuesday, Sept. 27—"Changing People, Changing Parties and the 2016 Presidential Election"

Polish Heritage Alliance is presenting a three-week series of films in the Veterans' Room from 7-9 p.m.

Tuesday, Oct. 11—"Nine Days that Changed the World"

Tuesday, Oct. 18—"Lech Walesa: Leader of Solidarity and President of Poland" and "Restoring Milwaukee's Kosciuszko Monument"

Tuesday, Oct. 25—"The Fourth Partition"

For more information, please contact the PCW at (414) 529-2140

Dożynki (A Polish Harvest Festival) presale tickets are now available for Syrena's Oct. 8 Dożynki at Blessed Sacrament. Online syrenadancers.com or 414-744-1893. Presale is \$5; at door \$10

Stovewood Daze

August 5, 2016 at the Mecikalski Stovewood Museum

Imagine blue skies, wispy clouds, good music, spanferkel with sides, and a mostly pie bake sale. What could make it better? How about the interesting and nicely restored Mecikalski Stovewood Museum, antique farm implements, classic cars, Syrenka Dancers and Polanki volunteers with children's crafts.

This volunteer work was a wonderful vacation. The children loved the crafts, and the crafts kept the children occupied and happy so the parents were also happy. One of the older girls became an assistant volunteer.

It is experiences like this that make Polanki a joy. Ask Devon Flemming, Margie Hess or Camille Shaw about this experience. They'd love to share.



That's Margie Hess in the straw hat

Polish Fest 2016



Ewa Barczyk and Ada Dziewanowska



Devon Flemming & Camille Shaw



Photographs provided by Ewa Barczyk, Devon Flemming and Barbara Rutkowski.

Polonaise—The Royal Dance Every Polish Teenager Has to Master

by Marek Kepa
April 29, 2016
Culture.pl

Once a favorite among the gentry, the Polonaise has a long and fascinating history, and it is still an indispensable ritual of the *studniówka*, a ball for graduating high school students.



'Studniówka' Lublin, 2016, photo: Jakub Orzechowski

Dancing the Polonaise is somewhat similar to walking, hence its designation as a walking dance. Far from a hurried morning walk to the office or a swaying stroll to the bar for another pint, the Polonaise is purposefully moderate in tempo and very dignified, almost processional. It also includes a number of figures such as bows and turns which pedestrians typically don't perform. The dance is in 3/4 time and is performed by a procession of mixed pairs moving along trajectories, curved or

straight, proposed by the dance-leader. Apart from the above-mentioned bows and turns, the choreography revolves around a pivot, the temporary separation of partners, and then a circle by the male partner around the female dancer. In the first figure the pairs form lines that move towards each other and eventually cross. The female dancers form a line in the middle and the male dancers face them. After this is done, the pairs re-form. Then all the pairs in line except for the one in the front raise their joined hands forming a 'tunnel'. The pair at the front of the line turns around and enters the passage, bending forward slightly. They are followed by the next pair at the front and so on. After a pair passes through the 'tunnel' they turn around at the end of it and raise their joined hands to add a segment to the passage.

The Polonaise needs to be danced to appropriate music. Many of the compositions that are suited for this dance are called polonaises, but not all of them. Among the canonical musical polonaises are pieces by Wacław Ogiński, especially his **Polonaise in A minor 'Farewell to the Homeland'**, and by Fryderyk Chopin. Franz Schubert and Pyotr Tchaikovsky also composed celebrated polonaises. Beethoven's **Rondo ala polacca** from the Triple Concerto meets all the necessary requirements for the dance even though it isn't called a polonaise. Some of the earliest known polonaises were written by the Polish violinist Bazyli Bohdanowicz in the second half of the 18th century.



Still from the film Pan Tadeusz by Andrzej Wajda, 1998

So why does such a Polish dance have a French name? The short answer is that it came to Poland from abroad, but the full story is more complicated. Before the dance arrived to Poland in the 18th century an early version spread around the courts of Europe. It wasn't yet called the Polonaise, but *taniec polski* ('Polish

dance' in Polish), or *chorea polonica* or *danza polacca* etc., was incredibly popular with the gentry at the Jagiellonian Royal Court of Poland. These were times when Poland was a very powerful state and its culture influenced other European countries. It was initially a sung dance, meaning that there was no accompanying music other than the dancers themselves singing. It was similar to the Polonaise but less dynamic, so much so that some critics called it 'a stroll rather than a dance'. Nevertheless the *taniec polski* had the dignity and processional character that can be witnessed in later form.

Towards the end of the 17th century the *taniec polski* started to be accompanied by live music. It then rapidly spread to Scandinavia. To this day, one of the most popular traditional dances in Sweden, Denmark and Norway is called 'Polska' (in Polish this word means 'Poland').

In the 18th century, after having undergone evolution in foreign countries, the Polish Dance returned to its homeland under the name Polonaise, French being the *lingua franca* of the era. The elected Saxon Kings of Poland as well as the German States were reputed to be incredibly fond of it. The last king of Poland, Stanisław August Poniatowski also loved it. It might also be worth addressing a widespread myth. The idea that the Polonaise is an elevated form of folk dancing is false. It was spread by literary works of the 19th century rooted in Romanticism. Actually it was the other way around. The commoners appropriated the Polonaise and adapted it to their own tastes, creating dances like *chodzony* (the 'walked'), which was a simpler variation.

The dance lost its popularity at the beginning of the 19th century. Presently it is almost exclusively encountered at the Polish equivalent of senior proms. However, in recent years groups of young enthusiasts of traditional dances have appeared in Poland, offering dance-lovers a fantastic opportunity to witness and even try dancing a Polonaise. In view of its long history and bygone popularity, the Polonaise is often called the most traditional Polish dance.

1,050th Anniversary of Christianization of Poland

The year 2016 marks the 1050th anniversary of the Baptism of Poland (*Chrzest Polski*), the personal Baptism of Mieszko I—the first historical ruler of Poland—followed by the baptism of the people and the Christianization of the land. According to the early Medieval chronicle (*Rocznik Kapituły Krakowskiej*), the ceremony took place on Holy Saturday, April 14, 966. The location of this significant event is disputed by historians who suggest that the most likely sites would have been: Gniezno, Poznań, Ostrów Lednicki in Poland, Regensburg or Cologne in Germany, and Rome in Italy.

Before the adoption of Christianity, Poland was a pagan country, inhabited by several Slavic tribes, most of whom worshiped the pagan god Svetovid.

Mieszko I was the son of Siemomysł, a ruler of the Piast dynasty, a family belonging to the Slavic tribe of Polans (aka Polanie). Polans occupied most of Wielkopolska (Greater Poland), and the town of Gniezno was probably their family seat.

Mieszko's Baptism was influenced by his wife, Dobrava of Bohemia, a Czech princess and zealous Christian. Through the Christianization of Poland, Mieszko hoped to unite the tribes of Poland, strengthen his authority as a ruler, and protect Poland's western border from the German Holy Roman Empire, which could no longer use Christianization as a motive for attacking the Poles.

The Christianization of Poland to become part of the Western Latin civilization, as compared with the Russians to the East who adopted Eastern Orthodox Christianity. Subsequently, by adopting Catholicism from the West, through Czech mediation, Poland also adopted Latin liturgical traditions and the Latin alphabet. It also brought to Poland Latin church architecture, Roman law, education and the internal reforms such as the organization of the Church, an administrative system and diplomacy.

At the time of Mieszko's Baptism, the Piasts ruled over the regions of Wielkopolska (West Central Poland), Kuyavia (North Central Poland) and parts of Mazovia (Mid-Northeastern Poland). Their rulership later spread to other areas, and by the year 992 it included Silesia (Southwestern Poland), Małopolska (South Central Poland and Pomerania (Northwestern Poland).

In 1966, Poland celebrated its 1,000th Anniversary of Christianity with large festivities—both religious, celebrated by the Church, and secular, celebrated by the State—under the slogan “A Thousand Years of the Polish Nation” (*Tysiąclecie Państwa Polskiego*.)

The millennium of Polish Christianity was also celebrated in many cities in the United States.

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