



A big welcome to all our new & current members & supporters

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ther, Ignacy Jan Adamczyk, his life before, during and after the war. The book is called "Poland to New Zealand—Ignacy Jan Adamczyk—My Journey. If you are interested in attending the seminar please contact Paul Klemick - 487 6554.



ethnically cultural, whose distinctness lies foremost in its Kociewian dialect, its most palpable characteristic. This region which is part of Pojezierza Wschodno-pomorskiego, (Eastern region of lakes close to the Baltic Sea), lies between two rivers that connect to the basin of the Vistula River. They are the Wierzyca and Czarnej Wody (Black Water river) or known as (Wda). Geographically and physically it takes the whole region of the Starogard lake district, Wysocyzsua Swiecka and the west fragment of Bory Tucholskie. The maximum length from the North to the South is about 120 km while the parallel length is 60 km, giving an elongated shape. From the East, the land of Kociewie covers a 100 km border along the Vistula River from the village of Świecie towards the village of Kozłiny, north of the city of Tczew. From the north, the border of this region heads towards the villages of Pszczółki and Trąbki Wielkie and then turns south west. The Western border is approximately from the village of Nowy Wiec through Szatarpy towards the village of Wysin and reaching Lake Sobackie and then through the villages of Nowe Polaszki and Bartoszy Las, Konarzyny (an industrial township), Czarna Woda and Szlachtę towards Linówek. From the South the border is between the villages of Łązek, Drzycim & Gruczno (south of Świecie).

TRUST MEMBERSHIP

\$10 - Students & Retired

\$15 - Single

\$25 - Family

Membership is growing and if you are interested in becoming a financial member of the Trust contact Russell Chiles (Secretary) at Polish Heritage of Otago & Southland C/- 723 Highgate, Dunedin.

Genealogy Corner

Our next seminar will be held on the 8th of April in Allanton at 1.30pm. This seminar will include a look at Kociewie, the ethnic area where a majority of our descendants came from and a seminar given by Ingrid Adamczyk on her trip to Poland. She will also present a book written about her fa-

KOCIEWIE REGION

Following the Wisła (Vistula) River south from Gdańsk takes you into the heart of the territory once ruled by the Teutonic Knights. From a string of fortresses overlooking the river this religio-militaristic order controlled the lucrative medieval grain trade, and it was under their protection that merchant colonists from the northern Hanseatic League cities established themselves down the river as far south as Toruń. During the Partition era—from the late eighteenth century up until World War I—this upper stretch of the Vistula was Prussian territory, an ownership that has left its own mark on the neat towns and cities. After 1918, part of the territory returned to Poland, while part remained in East Prussia. During World War II, as throughout this region, much was destroyed during the German retreat.

This region called Kociewie is

The area of Kociewie covers some 3000 sq kilometres, (78% in the district of Gdansk, 22% in the district of Bydgoszcz) and today is inhabited by some 250,000 people. Since the 1920's, the capital of Kociewie is Starogard Gdański but the largest city of the region is Tczew, with its parish church that dates back to the thirteenth and fifteenth centuries. Tourists can see an exhibition of the history of navigation along the river Vistula, which is shown in the Vistula Museum. Pelplin is the largest "treasure house" of monuments of

history and art in the Kociewie Region. It is famous for its magnificent Gothic cathedral, which is part of the post-Cistercian monastery complex. Tourists should definitely see the Diocese Museum, in which huge collections of Gothic art, liturgical garments and vessels can be found as well as a Gutenberg Bible, the only one in Poland and unique in the world. Many tourists trails run through the Region such as the amber Vistula route, the Copernican traditon route, the route of nature's monuments and wildlife reserves, the Napoleonic route, enabeling tourists to have a closer look at the areas history. Kociewie belongs to one of the Western Pomeranian ethnic groups. Historians thought that those ethnic groups established in the 12th century from this area mixed with ethnic groups from outside the region, mostly from the Chełm and Kujawy area. In spite of this, the Kociewie region is a conglomerate between big continental Mazowsze and Wielkopolską groups, from one side and Litoralną and Kaszubską from the other.

THE NAME KOCIEWIE (KOCZEWIE).

The name, Kociewie, was in use by the local people by the end of the middle ages. However, in written documents dating from the 15th to the 18th Century it was almost unknown. The first writing of the name was between 1810 and 1820 which was from ethnographic documents of the village Swiecie and from this time the name spread round the region but for reasons unknown.

KOCIEWIE ANIMALS & TERRAIN.

Physically, the river delta is a flat plain of isolated villages, narrow roads and drained farmland (which has more fertile soils than in Kaszuby), with the towns an occasional and imposing presence. The river itself is wide, slow-moving and dirty, the landscape all open

vistas under frequently sullen skies. The basic elements of the Kociewie landscape are the highlands and moraine hills, as well as lakes rivers and other botanical features, and most of all fields are covered by Bory (forest). According to old myths, from the native forests of Bory Tucholskie, was that it was believed to be occupied by smurfs, souls in pergatory, witches and a variety of kraški and błędne ogniki (luring fire—mirage). Still in the forest you can find a variety of deer, and wild pig. You can find the following variety of birds such as the white & black stork, crane, grey herring, heron, eagle owl, wood grouse and heath cock.

This region is very attractive to tourist activity due to the variety of different landscapes and you can experience this while walking through two natural primary sub regions. The smaller one is a valley near the border of the left bank of the lower Vistula River and the larger one is the high moraine terraine situated almost central. This last sub region consists of the Starogard Lake District which lies in a triangle between Zblewo, Tczew and Nowe on the Vistual River neighbouring part of Bory Tucholskie.

There are about 200 lakes of various sizes in this region which in total would cover a total area of about 50 sq km of which most are long and narrow, quite deep with very regular banks giving an almost spouting appearance. There are less lakes lying in the depths of the bottom moraine. These are usually round, shallow with soft rising banks and are given the name "Oczka" (little eyes) which have no rivers flowing into them. All these features are a result of the scandanavian glacier intervention and penetration of the rivers. These lakes are the last ones in this reserve with clean and pristine waters. Some of them are nameless, and some are attached to Myths and Legends. The biggest lake is Lake Kałębie followed by; Wielkie

Borzechowskie, Radodzierz, Czarne Północne I Czarne Południowe, Godziszewo, Udzierz, Stone, Niedackie I Wielkie Ocypelskie.

CLIMATE.

Kociewie is similar to other parts of Poland, lying between the influence of the Atlantic and Baltic sea on one side and Asia on the other. The most characteristic of this is the variety of weather although good for agriculture. All four seasons in this region, however, starts later than the rest of Poland with Summers, although quite warm and dry, also the shortest. Between June and July, when there are no winds with clear skies through the night, it is possible to see the white nights which are very unusual for this latitude. Through the winter, the hours of sunshine is also the lowest in Poland.

FOLKLORE

People of this region are indigenous Slavs of Pomerania and have their own folklore which enhances their Polish heritage. Under the Prussian partition the most important part in retaining the Polish and culural customs was performed by Polish voluntary social organisations such as choirs. Today the traditional folk singing, music and dance is represented by many groups of this area. The beauty of the original folk costume, architecture, interior and old folk art, on wood, clay, glass and embroidery is different from that of the north and south of Kociewie and that of the part of the Vistula. One such book that covers thes original folk arts is that of Doctor Longin Malicki, published in 1973 titled, "Kociewska Sztuka Ludowa", (Folk Art of Kociewie).

COSTUMES.

THE WOMEN DRESS. Women wore under garments with many skirts of different lengths. She wore a vest and bonnet for married women and a scarf was worn for unmarried or otherwise. On the legs were

black, navy blue or white stockings with high heeled black boots tied with laces. The blouses were long sleeved with wrinkled cuffs tied with one button. On top of this was a linen shirt with printed flowers. Both were finished with lace and a third top connected with a skirt coloured red, brown or green. At the back of the skirt was a secret pocket. The top of the skirt was tight to fit the body with ties or fastened with hooks. At one time city fashion added a cape which was mostly green or brown and addition to this was an apron made from a variety of materials. Amber, glass or metal necklaces were also worn.

THE MALE DRESS. The basic part was the shirt, linen trousers, the vest and the russet coat—(length tip of fingers). The shirt was always white with long sleeves and buttons. For special occasions the stiff collar had a black ribbon tied. The trousers for daily activity were grey and for holidays and special occasions were navy blue and the hem of the trousers were always tucked inside the boots. On the white shirts was always a linen vest of navy blue or black which fitted the body. On the back of the vest were tucks. When they were going outside they always wore a heavy linen russet coat which was in navy blue or black. On the front it was flat with two rows of buttons and the back was gathered, ie. the base of the coat on the back was flared. The lining of the coat was always red fustian.

For winter they wore sheep skin coats down to the ankles mostly in white or yellow. On special occasions this coat was tied with woollen bells. On the head was worn a sheep skin hat mostly white and gloves made from sheep skin or woollen mittens. Other accessories where the pocket watch with chain, leather pouch for money, a very big colourful handkerchief and snuff box. The snuff box was usually made from the sour cherry tree or silver beech bark.

ARCHITECTURE.

The wooden objects of the local architecture of Kociewie go back as far as the 18th century but most are from the beginning of the 19th century. The peasant dwellings were from a rectangular plan. In the middle was the characteristic white chimney and round this chimney each room was planned. The walls were constructed like a log cabin called the teeth construction with the ends tied with rope which were called fish tails. Besides these dwellings you would find much richer dwellings in design. This was called *chałupy podcieniowe* (bigger gables, more over hanging from the roof). You can find these at Bborzechowo and Osieko. There are also other types of dwellings of similar construction in this area. Since the Kociewie and Kaszuby Regions have a lot in common, examples of the historic monuments of the Kociewie Region are also displayed in the Kaszuby Ethnographic Park in Wdzydze Kiszewskie.

FURNISHINGS.

The most important thing to decorate the rooms with was the hope chest. These were filled with laundry, pillows, dresses etc. They were a variety of sizes and had a variety of decorations on the outside. Inside on the left hand side were always small compartments filled with jewellery, money and this was called *poltynek*. Another important part of the dwelling was *szelbag*—where the kitchen utensils, plates etc. were kept. The other important part of the room was the table mostly in the corner close to the windows with two benches along the walls. These were ornamentally decorated in some form. On the other two sides where stools.

In the beginning of the 20th Century, furniture was very ornate especially the beds (*wyro*—slang for bed). Peacock or goose feathers was a feature used to decorate the rooms in the shape of flowers using very

strong colours. Paper flowers were also used in this purpose.

TOYS.

Toys were always handmade for the children. The rocking horse being in almost each dwelling sometimes painted with oils to resemble an original horse. Horse hair was used for the mane and tail. The simplest of toys were wooden rings placed on a wooden pole. More complicated toys were cradles for dolls and wagons for horses. Windmills, birds and whistles were made from the clay in the shape of birds.

SCULPTURE.

The most common sculpture from this region was the small shrines & crosses along the roads. In the small shrines were small wooden sculptures of various saints etc with which the local people connected many legends and stories. One such legend takes place in the village of Koteze where a shrine was placed on the spot where once a devious peasant dropped dead under the weight of a heavy stone that he was made to carry as a punishment after his death from this world. It is said this was a result of when he was alive he would shift this border stone which was a marker between his land and his neighbours in order to enlarge his property.

PAINTINGS.

Most oil paintings of this area survived on the side of chests, ie dowry. The backgrounds were dominated of blue, navy blue, red or close to bronzes. On this background were painted ornaments of mostly dragon red, varieties of yellow, bronze or green. The structure was always flat with highlighting contours. The subject was always floral. Besides this the most important decoration of the room was the holy pictures. The name of the painters were usually of: Wawrzyńca Mękalskiego, Mateusza Esymonda, Andrzeja Kiedrowskiego, Stanisława