

PRESERVING
OUR PAST
SINCE 1988

SEARCHERS

NO. 54

SUMMER, 2010

ISSUE 2

Unique Places to Look for Ancestors

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Perrysburg Sanitarium

Western New York Historical Institutions

Picture from Barbara Golibersuch

FOR YOUR INFORMATION



Please visit the Polish
Genealogical Society
of New York State's
Web site:

www.pgsnys.org

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Wycinanki

Polish
paper cuts



The PGSNYS meets the second Thursday of each month in the Villa Maria College cafeteria, 240 Pine Ridge Road, Cheektowaga, New York, at 7:00 p.m.

Annual dues are \$15 (\$18 Canada, \$25 other countries), and membership entitles you to three issues of the *Searchers* and participation in the PGSNYS Yahoo Group. New members receive an information packet to help you get started. The expiration date of your membership is on the mailing label of the *Searchers*.

Please remit your membership dues by check or money order to:

PGSNYS
c/o Chuck Pyrak
12 Grant Road
Snyder, NY 14226

Please send any changes to your postal or e-mail address to PGSNYS at the above address or to cpyrak@roadrunner.com

If you are a member, but not receiving e-mail from the PGSNYS mailing list, please send an e-mail to cpyrak@roadrunner.com

For submissions to the *Searchers* newsletter, deadlines are as follows:

- 1st issue (Spring) - due February 15th for April mailing
- 2nd issue (Summer) - due June 15th for August mailing
- 3rd issue (Winter) - due October 15th for December mailing

Submissions to the *Searchers* can be sent by postal mail (c/o *Searchers* Editor, 12645 Route 78, East Aurora, NY 14052) or via e-mail to: editor@pgsnys.org or denise.oliansky@gmail.com

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PRESIDENT'S MESSAGE



David

Newman

As I write this message in July, summer is definitely upon us. But that doesn't mean genealogy comes to a stand still. The PGSNYS is always busy supporting Polish Genealogy. Every year our society attends Polish Festivals and other genealogical events in the area. Our mission is to encourage genealogical research. We have a booth at each event and bring computers that we use to look up visitors' Polish surname distributions in Poland and search our database indexes. Our various displays and talking with people reinforce that learning about our ancestors is rewarding and fun.

I'd like to thank Daniel Kij for taking charge of our booth at the Lackawanna Veterans Stadium in June. This was the first time we attended this event. We also worked the Polish Heritage Festival in June and the Cheektowaga Polish Festival in July. In September we will be holding a Genealogy Fair at St. Gabriel's Church in Elma (see Goings On Around Town, p. 16).

It is very rewarding to work at our booths during these events. When you share your genealogical experiences and knowledge it brings great satisfaction to know you helped someone. A newer member of our Society said this happened to her recently. She said although she didn't know much, it was a great experience to help someone with what she did know.

From time to time we send an e-mail to the PGSNYS Mailing list asking for volunteers to work events. If you are interested in helping at the booths, let us know! You'll be glad you did. ~ David Newman, President ~

POTPOURRI

WITAMY! TO NEW PGSNYS MEMBERS

FRED DRZEWIECKI
CHEEKTOWAGA, NY

DIANE ZYDLEWSKI
FRAMINGHAM, MA

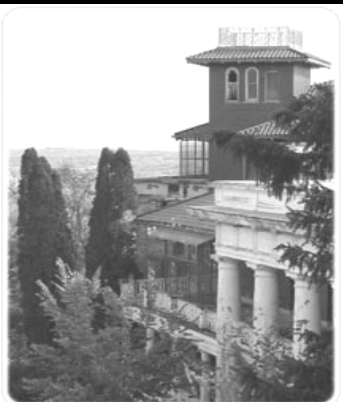
TIMOTHY & JOYCE HUNGER
WEST SENECA, NY

PATRICIA ROONEY
HAMBURG, NY

A big thank-you to **Patricia Lukaszewski** for her donation of books, including several by Czesław Miłosz, Polish poet, prose writer, and translator (1911-2004). These books will be located in the PGSNYS collection at Villa Maria College and available during our monthly meetings. Donations of books and other resources on Polish genealogy are very welcome. Please contact the PGSNYS collection librarian: denise.oliansky@gmail.com.

PGSNYS will be compiling a **Membership Directory** consisting of each member's name, phone number, and email address (if available). If you are a PGSNYS member, but do **NOT** want to be included in the directory, or want to limit your information, please contact Chuck Pyrak at cpyrak@roadrunner.com by **September 15, 2010**. Thank you!

“Patients were required to remain in bed all day, outdoors, wearing fur hats and special clothing to keep warm.”



**J.N. Adam
Memorial Hospital
and surrounding
countryside**

UNIQUE PLACES TO LOOK FOR ANCESTORS

The Perrysburg Sanitarium

by Barbara Golibersuch

The J.N. Adam Memorial Hospital was a tuberculosis treatment center from its opening in 1912 until 1960. Also known as the Perrysburg Sanitarium, it sits on 649 acres of beautiful mountainous land with rolling hills and breathtaking views in Perrysburg, NY in Cattaraugus County. The land, with its 500+ acres of forest, meadows, ponds, and streams, was purchased and donated by former Buffalo Mayor James Noble Adam, along with the magnificent circular dome window from the Temple of Music at the 1901 Pan-American Exposition in Buffalo. As it happens, it was under this dome that President William McKinley was assassinated while attending the Exposition. The window found a place of honor in the dining hall of the hospital where all the patients and their visitors could enjoy it. Construction of the hospital began in 1910 at a cost of \$250,000. The facility opened on September 13, 1912.

The site was chosen primarily because of altitude, surprisingly high for this part of the country at 1450 feet above sea level. Protected from prevailing winds, distant from cities, close to railroad facilities, having farm land for grazing and crops, and sitting atop a natural drinking water aquifer made the location ideal for the treatment of tuberculosis.

Based on the success of Doctor Alexander Spengler's treatment of TB in the alpine climate of Switzerland, the hospital adopted the principals of rest, fresh air, and good nutrition. Patients were required to remain in bed all day, outdoors, wearing fur hats and special clothing to keep warm. The buildings had spacious balconies outside of every room so that patients could be wheeled out in their beds each day and wheeled back in at night. There were enough beds for 250 patients.

Eventually, the advent of new drugs to treat TB made long hospitalizations unnecessary. In 1960, the facility was turned over to the State and converted into an educational facility for mentally handi-

capped children, and for two years was part of the Gowanda State Hospital. In 1962 it was made a division of the West Seneca State school. In 1972 the J.N. Adam State School became an independent facility in the New York State Department of Mental Hygiene until its closure in 1995.

Since then the site has been abandoned, and its only remaining claim to fame are the rumors of shadowy figures in windows and screams in the night. It has been claimed that over 63,000 patients died in the hospital and that many of them were cremated on the hospital grounds. The rumors of supernatural activity have made the empty facility the target of many break-ins by people hoping to experience paranormal encounters.

I was advised there are no records stored at the facility. If you have questions about relatives who may have been hospitalized here, contact the Cattaraugus County Health Department, 303 Court Street, Little Valley, NY 14755. All records would have been sent to the County Health Department of the county to which a patient was discharged. If your relative expired at the hospital, the records should be at the Cattaraugus County Health Department.

“...the empty facility [is] the target of many break-ins by people hoping to experience paranormal encounters.

More Western New York Historical Institutions

by Denise Oliansky

I think it is safe to say that we all hope, or maybe even assume, that none of our family members ended up an orphan, had a serious illness, found themselves in an almshouse, or spent time in a reformatory, or even a prison. Barbara's article about the Perrysburg Sanitarium got me thinking about what other types of institutions might serve as a source of information about our relatives and what they may have experienced in their lives.

By chance, I came across a USGenWeb Project posting of the 1930 census for Albion, NY, and among the names was a listing of the “inmates” at the Albion State Training School. This “school” has quite a varied history as a reformatory, beginning as the Western House of Refuge for Women in the 1890s. Rather than the traditional reformatory environment, the Western House of Refuge had seven residential “cottages,” on nearly 100 acres of rural land adjacent to a park. There was a separate cottage for women with infants. Its mission was



The Western House of Refuge for Women in Albion, NY

“In 1931, it was briefly renamed the Institution for Mentally Defective Delinquent Women...”

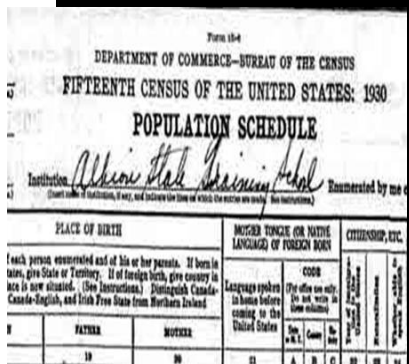
to "give such moral and religious training as will induce (the inmates) to form a good character and such training in domestic work as will eventually enable them to find employment, secure good homes and be self-supporting." (www.correctionhistory.org)

In 1923, the facility was renamed the Albion State Training School, but it’s purpose remained basically the same. In 1931, it was briefly renamed the Institution for Mentally Defective Delinquent Women; however, after deciding that name was too stigmatizing, in 1932 the name reverted back to Albion State Training School. It remained, however, the state's institution for ‘female defective delinquents.’ In the 1960's, the facility was a rehabilitation center for drug addicts. In 1971, in the face of a state-wide fiscal crisis, the entire campus was closed, but it reopened in 1972 as a 300-bed minimum-security facility for men and was renamed the Albion Correctional Facility.

In 1977, it became co-ed, but by 1984 it was an entirely female population once again when all the men were moved to the newly completed Orleans Correctional Facility next door. Throughout the years, and three major rebuilding projects, the original cottage-theme was replaced by more traditional prison housing. Only the original chapel remains. The practice kitchens of the House of Refuge for Women have given way to an industrial metal shop where female inmate welders, sheet metal fabricators, spray painters, and assemblers manufacture shelving and charcoal grills.

Records of inmates in the Albion Correctional Facility (and its previous incarnations) from 1894-1968 are housed in the New York State Archives. The case files available in the NYS Archives describe in great detail the background, arrest, classification, confinement, and parole of approximately 85,000 men and women confined in prisons, reformatories, and institutions for defective delinquents throughout the state. While the earliest case files date from 1894, the majority of the records relate to confinements from the 1920s through the mid-1950s. In the next issue of *Searchers* will be a ‘Point & Click’ article on how to use the Excelsior system to search the catalog of the New York State Archives, but bear in mind that actually accessing records requires a research trip to Albany, NY.

Finding the 1930 census listing of the Albion State Training School inmates got me curious about historical institutions in West-



**Albion State Training School
1930 Census**

ern New York and whether they listed their ‘residents’ in the Federal census. Using the Ancestry.com ‘Census’ search, I typed ‘New York’ in the ‘Lived in’ box and tried out various descriptions, such as ‘prisoner’, ‘orphan’, ‘inmate’, ‘asylum’, ‘jail’, etc. in the ‘More’ (keyword) box. It took a lot of searching through records, but I was quite successful in finding a number of institutions in the western New York area that listed their residents in the census, and sometimes their employees as well.

The following are some of the institutions I found with listings of their residents (and sometimes employees) in the Federal census.

1880 Census:

St. Mary’s Asylum for Widows, Foundlings, and Infants, on Edward Street in Buffalo, NY. (New York → Erie → Buffalo → District 162 → Images 19-22).

Asylum of Our Lady of Refuge (Magdalen), on Best Street in Buffalo, NY. ((New York → Erie → Buffalo → District 150 → Images 40-43).

1900 Census:

Society for the Protection of Roman Catholic Children (includes *St. John’s Catholic Protectory* and *St. Joseph’s Male Orphan Asylum*, both in West Seneca, NY (Buffalo suburb). (New York → Erie → West Seneca → District 276 → Images 1-12, 19, 20 for St. John’s; Images 13-18 for St. Joseph’s).

New York State Custodial Asylum for Trouble-Minded Women (New York → Wayne → Arcadia → District 151 → Images 1-14).

Buffalo State Hospital, 434 Delaware Avenue, Buffalo, NY. (New York → Erie → Buffalo → District 267 → Images 1-6 employees; 6-74 patients).

1930 Census:

New York State Reformatory in Elmira, NY. (New York → Chemung → Elmira → District 25 → Images 1-29).

Erie County Penitentiary in Alden, NY. (New York → Erie → Alden → District 356 → Images 1-21).

Oswego Orphan Asylum in Oswego, NY. (New York → Oswego → Oswego → District 43 → Images 17-18).

While some records may be available from the State, most often records from defunct institutions are simply tossed out, and records of patients are often considered confidential and not available. Although searching the census this way may not be the most efficient way to determine if any relatives endured such experiences, it might be the only way. Unfortunately, with the Federal census occurring only once every ten years, finding a relative who happened to be in an institution that particular census year may be largely due to chance. Regardless, I found it an interesting exercise. Reading through the long lists of names and ages can’t help but make one appreciate the old adage, “There but for the grace of God, go I.” Many have relatives who were not so fortunate.



**Buffalo State
Hospital**

*“...most often
records from
defunct
institutions are
simply tossed
out.”*



**New York State
Reformatory in
Elmira, NY**

Women's Voices/ by
Sophie Hodorowicz Knab

Carrying Her Mother's Pain of War

*"...I try to imagine
what it must have
been like...knowing
that death is
approaching at a rate
of 150 miles an
hour.."*

Forty B-17's belonging to the United States Eight Air Force left Molesworth, England, on April 4, 1945, with the objective of bombing a Nazi air base in Fassburg, Germany. On approaching their target, the carriers encountered cloud cover and took advantage of a nearby "target of opportunity." They dropped their bombs on an armament factory located in a nearby town.

On the ground, the bombs were falling on my mother.

It is Sunday, May 30, 2004. I have traveled thousands of miles to stand on this ground in this small German town. U.S. military aerial views confirm the location. It is the place where my mother starved and suffered as a slave laborer during World War II.

I try to imagine what it must have been like --- to hear the drone of the approaching airplanes, the whistling of bombs falling through the air, the explosions drawing nearer and nearer, and knowing that death is approaching at a rate of 150 miles an hour. I raise my eyes to the sky

and imagine it darkening with the approach of 40 Flying Fortresses.

"I started running to the nursery," I hear my mother say. "Bombs are exploding, the earth is shaking, my heart is pounding in terror."

That long ago evening, as my mother wandered through the forest with her 6 month old baby, Combat Mission No. 351 wrote up its report:

"Our squadron crew made four passes at 12,000 feet. There was no enemy aircraft opposition -- there were no casualties -- returned to base between 1542 and 1613.

They were wrong. There were, indeed, casualties. "Babies and mothers lay dead, burnt, mangled and twisted. ...". Her voice would trail off and become silent. I often asked her to tell me more about that day, but she never did. "Be grateful" she would say sadly, "that you have never known war." The Allied mission dropped a total of 461 napalm bombs.

I was young when I first heard this story. When her hands were busy and her thought free to roam, they often traveled back to her experience under the Third Reich: Locked in a freight car guarded by Gestapo with guns and dogs; swaying from fatigue and hunger in the munitions factory; wearing the obligatory letter “P” on her ragged clothes to identify her as a Pole; witnessing the loss of hope, the attempts to escape, the suicides. And always, inevitably, if I remained quiet, she would return to that day.

As I listened to my mother labor her last breaths, I thought about the day the babies died. It is etched in my mind, inherited from her to me.

Libraries, research, translations and many months after her death, I make a discovery. It brings me to Germany, to this very spot. Today it is a soccer field. Blood was spilled here. It is holy ground, and no one knows it.

I go to the local town cemetery to find what I have traveled so far to see. On a rough hewn rock lies the testimony. “Here lie 34 Russian children.” Another reads “Here lie 4 Italians and 23 Polish Children.” Fifty-nine years later, I am face to face with the day that lived forever in my mother’s memory.

I kneel and pray.

That evening I attend the one Catholic church in this small, predominantly Lutheran town. It, too, loomed large in my mother’s memories. Once a month, the Poles could attend Mass while two armed Gestapo stood at the entrance.

The Mass is said in German, but it doesn’t matter. It is the ancient ritual known to me since my earliest years. The priest’s voice is warm and he smiles, and I start to cry. I cry for my mother, who mourned the women and children that died that day all the remaining days of her life.

When everyone has left the church, I press money into the collection box and light all the unlit vigil lights for the lost mothers and babies. They are not and never have been forgotten. I pray for them and for my mother. And I whisper, “Yes Mama, I am grateful that I have never known war.”



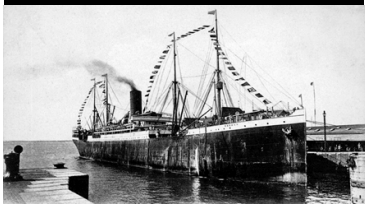
*This moving article by
Sophie Hodorowicz Knab
was published in The
Buffalo News on Saturday,
April 24, 2010.
It is reprinted here
verbatim and in its entirety.*

*“Fifty-nine
years later, I am
face to face with
the day that
lived forever in
my mother’s
memory.
I kneel and
pray.”*

THE SEARCH FOR THE ORIGINS OF 'PRABUCKI'

by Ed Prabucki

"The civil and church records were kept in tiny subterranean files of churches or town halls starting in or about 1480."



SS Neckar

The overpowering if not the most emotional moment of any genealogical researcher is when he becomes aware if his ancestor's name in the civil or church records. I know, needless to say, for I felt that way.

The records in many languages did not become an obstacle to me, as many of the members of the Polish Genealogical Society were very knowledgeable about the many languages that recorded my surname. However, initial credit for my success needs to be acknowledged.

One evening, an impromptu conversation with my cousin, Eleanor Filipowicz, revealed an awesome knowledge of the close relationship of the Filipowicz and Prabucki families in Russian-occupied Poland – the address of the Church (Sw. Trojcy) where they were members, the towns in which they spent their youthful lives, as well as the name of the ship (S.S. Neckar) they sailed on

when they emigrated from Europe to America.

As I initiated my diligent research, I became aware that a Jozef Prabucki was a Godfather of Martin Filipowicz on October 11, 1808. A Gregorz Prabucki was Godparent to Heva Filipowicz on December 30, 1809. Gregorz Prabucki married Eva Filipowicz on September 13, 1810. Jan Prabucki took as his wife Magdalena Filipowicz on January 28, 1850. Obviously there was a warm, if not intimate, relationship between these two families in the first five decades of the nineteenth century.

I continued my research and have been assiduously assisted in great measure by two members of the Polish Genealogical Society, Laurel Keough and Ted Smardz.

It was approximately in the 11th or 12th Century that the use of surnames surfaced in Poland. However, at that time, only Poland's monarchs and their courts kept records of such surnames. Civil and church records were kept in tiny subterranean

files of churches or town halls starting in or about 1480. It was in 1480 that Poland decreed that Polish was the official language. By 1514 all books were printed in Polish, and by 1523, Roman letters replaced Gothic.

Therefore, I am convinced that in the 15th or 16th Century, the surname of Prabucki was created. I also learned that the gentry of Poland ended their surnames with a (cki) or (ski). This did not occur until or about 1480. My ancient ancestors were members of Parafii Prabuty in Elblag. I assume they decided to utilize the first five letters of that Church and complete it with the (cki). Consequently my ancestors were recorded as Prabucki on or about the year 1480. My Father, Jan Prabucki, agreed that his ancestors' origins in Poland came from Elblag, in the area of Gdansk. I have also reached the conclusion, in light of more information available in Poland, that my ancestors were very religious, assisting the pastors in many church services.

History records that the Teutonic Knights and Prussians began their expansion in the Gdansk area in the 12th Century, and forceful colonization was attempted from 1205 until they were defeated in the Battle of Grunwald in 1410 by Polish and Lithuanian armies. Many of these confrontations were in the proximity of Gdańsk, Plachty, Wyschin and Elbląg, so it is my conviction my ancestors were involved, and

some left due to the depredation of the area. Though my ancestors are not judged by their virtues nor Prussians by their vices – it is my opinion all Prussians' or Teutonic Knights' good qualities cannot redeem the pain they inflicted on my ancestors.

As if the brutal repressions were not carried far enough, the failed insurrection of 1863 carried it even further. Russification loosened the traditional bonds of the Catholic Church to the Polish language, history, and culture. In the parish of Holy Trinity, all records after 1870 had to be recorded in Russian. How many were unrecorded is a matter of conjecture. I know my great-great-grandfather, Roch, and great-grandfather, Mikolaj's death records were not obtainable. My father insisted that they passed away and were buried in the towns where they were born.

These repressions continued in the youthful days of my father as the avarice of the Russians never faltered. Father, with his cousin, Franciszek Prabucki, took a walking tour with a dedicated seriousness of purpose about a religious demonstration in Warsaw in 1905. On a weekend they traveled to Warsaw, more out of curiosity and less of involvement, to witness their Uncles Władysław, Jan, and Marcel taking part in the protest of Russification. The Russian Okhrana pounced on the protestors, arresting thousands, and tragically Father's



Elblag, Poland

“Russification loosened the traditional bonds of the Catholic Church to the Polish language, history, and culture.”

“...he had other plans than to return to the Russian Army, as he convinced Grandma Patyk to leave for America with the children.

uncles were never to be heard from again. Though Father had second thoughts about further processions, I heard him say over and over again, “Russia will pass away and ” he then continued in his pensive way, “Poland will never pass away.” From the indignities my father had to live through, it also had to be agonizing for others.

From the depths of my mind, I recall my maternal grandfather, Michael Patyk. His surname meant *stick* or *twig* and under that name, Michael Patyk, he was conscripted into the Russian Army in 1900, and sent to the Russian Front in Manchuria in a war against Japan in 1904. He returned to his town, Lupkowie, to recuperate from frostbite. However, he had other plans than to return to the Russian Army, as he convinced Grandma Patyk to leave for America with the children. Grandpa stowed away on a ship to Brazil without finishing his enlistment, later arriving in Buffalo. He changed his name to Petyk, fearing the Russians would apprehend him. This I am aware of.

My wife Rita’s surname, Podlas, means *living in the proximity of Forest Lands*, and through her Aunt Sophie

(Podlas) Porto, I became aware that one of her uncles fought in World War II against the Nazi Army and lost his life near Poznan in September of 1939.

Losin, my uncle’s surname, I believe was obtained from the town they lived in – Losin, Poland. He suffered serious wounds in World War I.

Piskorski is my in-laws’ surname. The first three letters (PIS) are construed to mean *write* and Piskorz is taken to mean *fish* – so what does it stand for? A literary giant on fish, I hope. My son-in-law has a passion for fishing.

As I continued my research in Polish Archives, one more name attracted my attention and that was Poland’s Foreign Minister, A. Zaleski. It is identical to my wife’s paternal grandmother, J. Zaleski, though I am aware it is not a common surname.

My brother-in-law, Edmund Kozlowski - my knowledge of him made me aware that being obstinate is part of his personality. In my research of his parents and grandparents this streak of stubbornness and orneriness were very, very much part of them. As I am aware that the interpretation of Koziel is a *he-goat*, I felt assured that their surname applies to them well.

Now Zając, an uncle by marriage to my mother’s sister, was

very hyper-sensitive in all aspects of his life. Since the Slavish interpretation of Zając is *hare*, a very sensitive animal, I feel this surname is well-suited to him.

In my summation of my dedication to this aspect of research, and though I was influenced at times by my unexacting, youthful peers, I am thankful for the watchful eyes of my parents, as well as the teachings of the dedicated nuns of Transfiguration School. They influenced me enormously and thus allowed me to survive morally and record my fickle and unpredictable youth, and this thesis is proof of it.



Polish Church in Gmina Probuty

Let's Learn the Lingo!

We've learned the Polish alphabet and how to pronounce Polish letters, which we practiced by learning the days of the week. As we continue to explore the Polish language, in this issue we learn the months of the year (not capitalized in Polish) and numbers zero through ten.

English	Polish	Pronunciation
January	styczeń	stī-chain
February	luty	loot-ĭ
March	marzec	mah-jets
April	kwiecień	kvee-etch-ain
May	maj	my
June	czerwiec	chair-vee-etz
July	lipiec	leep-ee-etz
August	sierpień	she-air-pee-ain
September	wrzesień	jesh-ain
October	październik	pash-gee-air-neek
November	listopad	least-o-pod
December	grudzień	grew-jane
Zero	zero	zeh-row
One	jeden	yeh-den
Two	dwa	dĭ-vah
Three	trzy	chĭ
Four	cztery	ch-ter-ĭ
Five	pięć	pee-ench
Six	sześć	sh-eshch
Seven	siedem	shed-em
Eight	osiem	awe-shem
Nine	dziewięć	jeh-vee-ench
Ten	dziesięć	jeh-she-ench

POINT and CLICK!

Laurel Keough presents ideas and
links for web research

Google translate

<http://translate.google.com/#>

Google is on the cutting edge of so many technological innovations, and their translation tool is no exception. Upon checking several online translation comparison sites, I found Google Translate was voted the favorite.

From the main page you have several options. To translate a single word, enter the word and the translation will appear along with a simple dictionary at the bottom of the page indicating parts of speech and word variations.

If you would like to translate an entire document, you click on the upload a document link and submit your file. It will support PDF, TXT, DOC, PPT, XLS or RTF.

You can also translate web pages by entering the URL/web address and clicking Translate. You will get the same result by doing a Google search on any subject and if the result appears in Polish or any of the supported languages, just click Translate in the upper right corner and you can view the translated page.

After giving the site a test run, here is what I discovered. I scanned in a page from the *Slownik Geograficzny*; this gazetteer was compiled from 1880 to 1902 and shows village, town, and city locations under Polish rule. The result was disappointing with few of the words translated. It is likely this happened because the gazetteer pages are comprised of numerous abbreviations which the computer translator could not recognize. As a work around, you could look up the meaning of the

“...translate web pages by entering the URL/web address and clicking Translate.”

abbreviations and enter the full words to get a better result. This would require typing in the material rather than using the scan feature.

Next, I entered a URL/web address into the dialog box and the resulting translation was quite good. Although some of the words fall in the wrong places in the sentences, you can understand most of what the article conveyed. The test article was written by a priest in Poland. I wonder if the author's educated choice of words and grammar is the reason this particular document translated so well.

I scanned an obituary from the *Dziennik Dla Wszyskich*, Buffalo's Polish Everybody's Daily newspaper, into My Documents, proceeded to the Google Translate page, and clicked on upload. Click the Browse dialog box that appears to show all the files you have in My Documents and then choose the one you want to translate. Again the result was unsatisfactory. Many of the words did not translate at all; they appear in the translation area just as you typed them in Polish. In a few cases when the word did not translate, it was because of my typing errors.

I discovered that the best translations resulted when I typed, word for word in Polish without diacritical marks, directly from the articles into the translation box. Again, not every word was translated correctly, but you can understand the basic meaning of the article.

Begin by clicking on the small icon on the upper right of the home page to select the side to side view. Use the landscape option when you print this view. As you enter each Polish word, it is translated immediately which allows you to make some observations that may help in the translation. For instance, I noticed that when I entered six words of an eight word sentence, it appeared as a fully understandable phrase, but when the last two words were added it made the sentence structure awkward and less clear.

In another case, it took the obvious name of a town in Poland and literally translated the root word to Mediterranean. The sentence then read "I was born in the Mediterranean" rather than "I was born in Srodzie, Poland."

Even with these issues and inconsistencies, if you have the patience and plenty of time, you can produce a fairly acceptable translation. Just remember, a computer generated translation cannot compare with the quality of a translation produced by a human who is fluent in the Polish language.

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Summer/Fall 2010 - Goings On Around Town

Thursday, August 12, September 9, October 14, and November 11, 2010: Polish Genealogical Society of New York State (PGSNYS) monthly meeting. 7:00 PM at the Villa Maria College Cafeteria, 240 Pine Ridge Road, Cheektowaga, NY.

Wednesday, August 4, 2010: 8th Annual Miss Buffalo Polka Cruise (Featuring “PhoCus” with “Scrubby”). 7:00 PM – Erie Basin Marina, Buffalo, NY. \$18.00. Contact Dan Potts (716-826-6575).

August 21 & 22, 2010: Dożynki Polish Harvest Festival, Corpus Christi Church, 199 Clark Street, Buffalo, NY. 11:30 AM. (716-896-1050). Best Pierogi contest, Ludowa Nuta Polish Folk Choir, music and dancing.

Saturday, August 21, 2010: Polonia Pride with Forgotten Tours. 5:00 PM. Tour includes a number of stops at friendly neighborhood taverns, a home cooked Polish meal, and music by a LIVE polka band at EVERY stop. \$45. (www.forgottenbuffalo.com)

Saturday, September 11, 2010: PGSNYS will be conducting a Genealogy Fair at St. Gabriel’s Church, 5271 Clinton Street, Elma, NY from noon until 3:00 PM. Come see family research exhibits created by PGSNYS members, find out how many people in Poland share your surname, and get started with your own family research using Ancestry.com and other genealogy databases.

Saturday, September 25th: Msgr. Adamski Polish Saturday School 55th Anniversary Banquet (featuring “Polanie”) at St. John Gualbert Parish Hall, Gualbert Avenue & Doat Street, Cheektowaga. Contact Mira Szramel (716-903-3242).

October 23 & 24, 2010: Buffalo Philharmonic Orchestra Chopin 200th Anniversary Concert (featuring Pianist Berenika Zakrzewski) at Kleinhans Music Hall, 3 Symphony Circle, Buffalo, NY (716-885-5000).

October 24, 2010: “Flis” (Moniuszko Opera featuring the Chopin Singing Society and the Cheektowaga Symphony. 3:00 PM at the Villa Maria College Auditorium, 240 Pine Ridge Road, Cheektowaga, NY.

Friday, November 11, 2010: “Mazowsze” (Polish Dance Troupe) at Shea’s Buffalo Theater, Main Street, Buffalo, NY.

***SEARCHERS* NEWSLETTER**

**POLISH GENEALOGICAL SOCIETY OF NEW YORK STATE
12645 ROUTE 78
EAST AURORA, NY 14052**

PLEASE CHECK YOUR MEMBERSHIP EXPIRATION DATE

PLEASE NOTIFY US OF ANY CHANGE OF ADDRESS