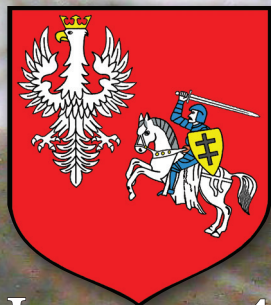


BLAŻOWA



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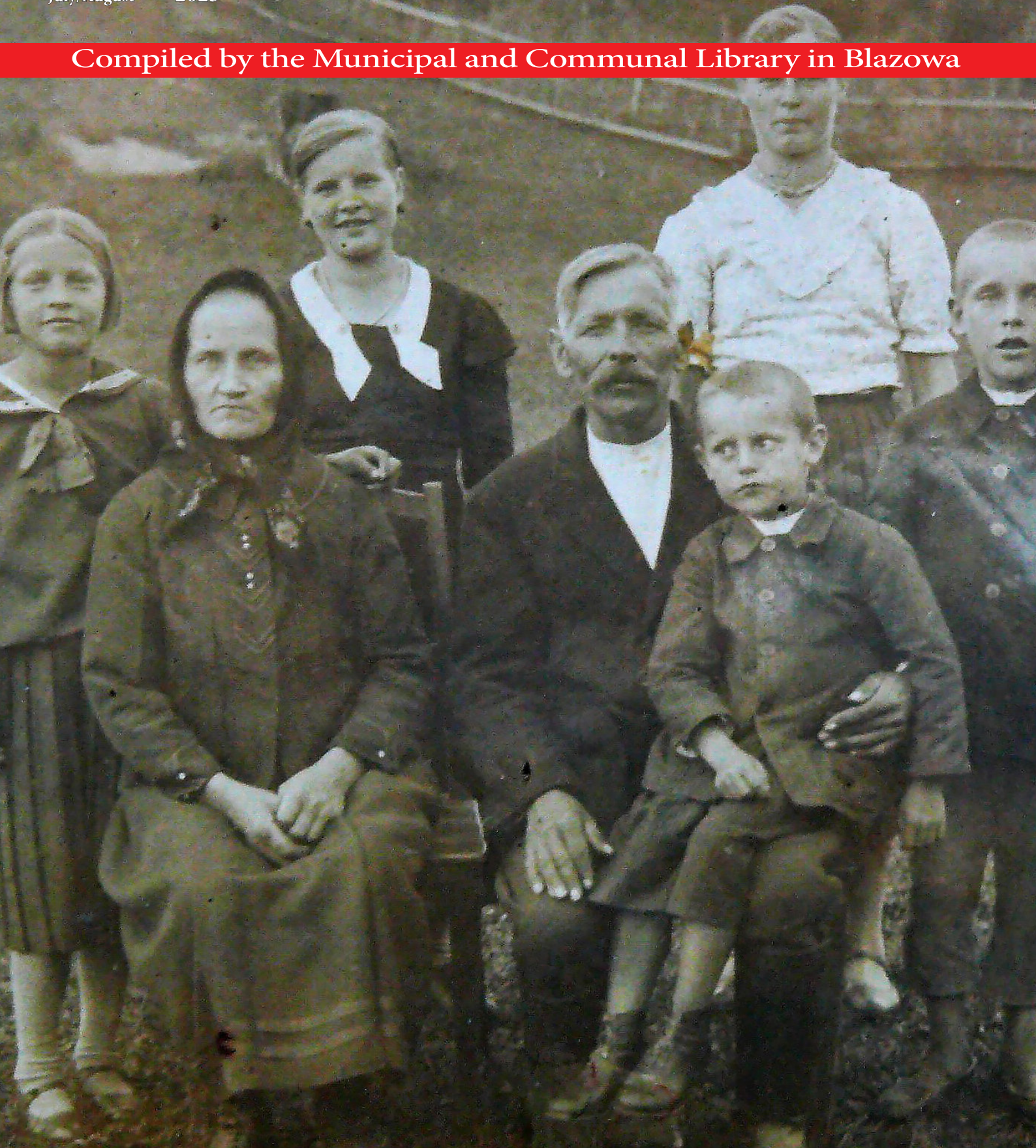
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2025

# BLAZOWA'S

## Past and Present

### *News and Historical Notes*

Compiled by the Municipal and Communal Library in Blazowa





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Magdalena Kowalska-Cheffey

## News from Blazowa

On 8 March, an enjoyable celebration took place – the 55th anniversary of the Rural Women's Circle in

Nowy Borek Przylasek.



PHOTOGRAPHY  
Jakub Heller

of the Polish countryside, ensuring that our rural areas are recognised and valued.

In March and April, the St. John Cantius Primary School in Futoma and the John Paul II Primary School in Piątkowa participated in a project commemorating the 1000th anniversary of Bolesław the Brave's coronation. The project culminated in a reenactment of the coronation



PHOTOGRAPHY  
Jakub Heller

The activities of its members help spread the culture and traditions

ceremony, which took place at St. Valentine's Church in Futoma.

A colourful procession of students dressed as key figures, including the archbishop, bishops, Duke Bolesław, his son Mieszko



II, Duchesses Oda and Richeza, ladies-in-waiting, warriors, standard-bearers, teachers, parents, other students,



Kąkolówka

and guests, walked from the school to the church. At the church, the ceremonial induction, anointing with oils, and coronation of Bolesław were held.

Afterwards, the procession returned to the school for a ceremonial feast, where tables were filled with baked fish, groats, lentils, bread with lard, proziaki, and other delicacies prepared by the school kitchen and our guests. The students also presented various projects related to Bolesław.

They showcased his profile, created a board game based on Ludo, produced a comic book illustrating the turbulent years of Bolesław the Brave's reign, designed 3D-printed insignia and paper banknotes to honour the anniversary, and set up an exhibition of publications and artwork.

On 20 June, on a beautiful sunny day, members of the Informal Historical Group „To Save from Obscurity”



On 29 June, the 1st Rural Women's Circles' Olympics took place at the LKS Stadium in Blazowa.



continued their cleanup work at the Blazowa Jewish cemetery. We removed overgrown vegetation, along with



Filip Hamerla

dry trees and branches that posed safety hazards. In the process, we uncovered more tombstones, allowing more light into the area. However, there is still plenty of work to be done.

The annual general assembly of the members of the Municipal Trade and Production Cooperative in Blazowa was held on 24 June 2025. This assembly was particularly significant, as it

celebrated two important anniversaries: the 80th anniversary of the establishment of the Municipal Cooperative in Błażowa and the designation of this year as the International Year of Cooperatives.

On 29 June, the 1st Rural Women's Circles' Olympics took place at the

the skill competitions, the women's circles gave short presentations. The event featured food stalls, a children's play area, and various performances, culminating with a performance by the band Blayzer.

On 6 July, the villages of Kąkolówka and Futoma celebrated their annual



Jakub Cygan's dance school.

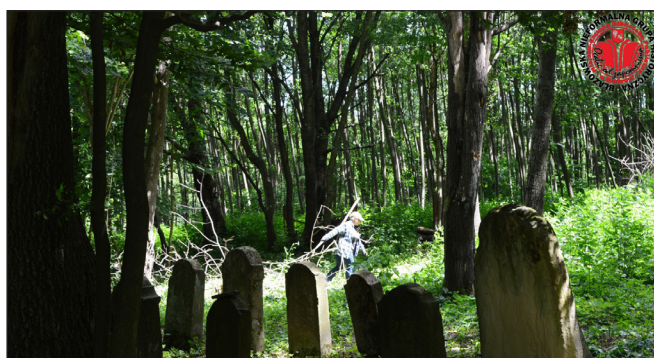
LKS Stadium in Blazowa. Eighteen teams participated and competed in various events, including a timed foam-beating competition, object throwing, and a sack race. Following

festivals. Many attractions were waiting for both children and adults. Events like this play a crucial role in uniting local communities. They not only provide an opportunity for





communities to showcase their offerings but, more importantly, foster a sense of belonging and motivate further engagement.



Filip Hamerla, a student at the Primary School in Piątkowa, has become the Polish Frame Running champion. This sport combines athletic competition with rehabilitation, allowing participants to improve their physical abilities. Filip competes using a tricycle that does not have pedals, so he

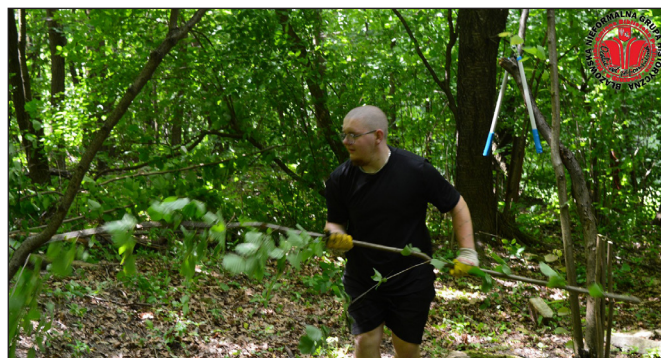
propels himself forward by pushing off the ground with his feet. This method helps him build muscle strength. He trains in Rzeszów, and despite only beginning his training in 2020, his accomplishments are awe-inspiring.

where he won three medals. Congratulations, Filip, and we wish you continued success in your athletic pursuits!

Our libraries have been very busy over the past two months. Each year, we hold ceremonies for Year 1 pupils from various schools to celebrate their official start as library readers. While

many of these pupils are already familiar with the library, the ceremonies add a special touch, as they pledge to treat books with respect and to be responsible readers.

Additionally, each branch library organised numerous activities to promote reading among children.



Filip's latest significant achievement was at the Polish Para Athletics Championships, held this year in Tarnów,

From Storytime sessions to games in the park, there was something available for every age group. Research has consistently shown that children who actively read for pleasure experience a wide range of benefits, including enhanced language development, improved academic performance, and greater social and emotional well-being.

In August, our Informal History Group will hold a walk to commemorate the Jews of Blazowa. We warmly invite everyone interested in exploring our shared history to join us on Sunday, 24 August. The event



The 80th anniversary of the establishment of the Municipal Cooperative in Błazowa.



will begin at 3:00 PM at the Municipal and Communal Public Library in Blazowa, located at no 24, 3 Maja Street. We will walk to the Jewish cemetery while discovering various sites related to the Polish-Jewish heritage of our town. After visiting the cemetery, we will return to the library, where you will have the opportunity to meet and chat with guests over coffee.

Our local football club, LKS Błażowianka, achieved a historic promotion to the 4th league after a heroic battle that lasted until the final minutes of the season-closing away match against Resovia II Rzeszów. Congratulations!

**Magdalena Kowalska-Cheffey**



Our local football club, LKS Błażowianka.



Becoming a library reader.



Schools in Piątkowa and Futoma participated in a project commemorating the 1000th anniversary of Bolesław the Brave's coronation.



MUNICIPAL AND COMMUNAL PUBLIC LIBRARY IN BŁAŻOWA  
WARMLY INVITES YOU TO TAKE PART IN

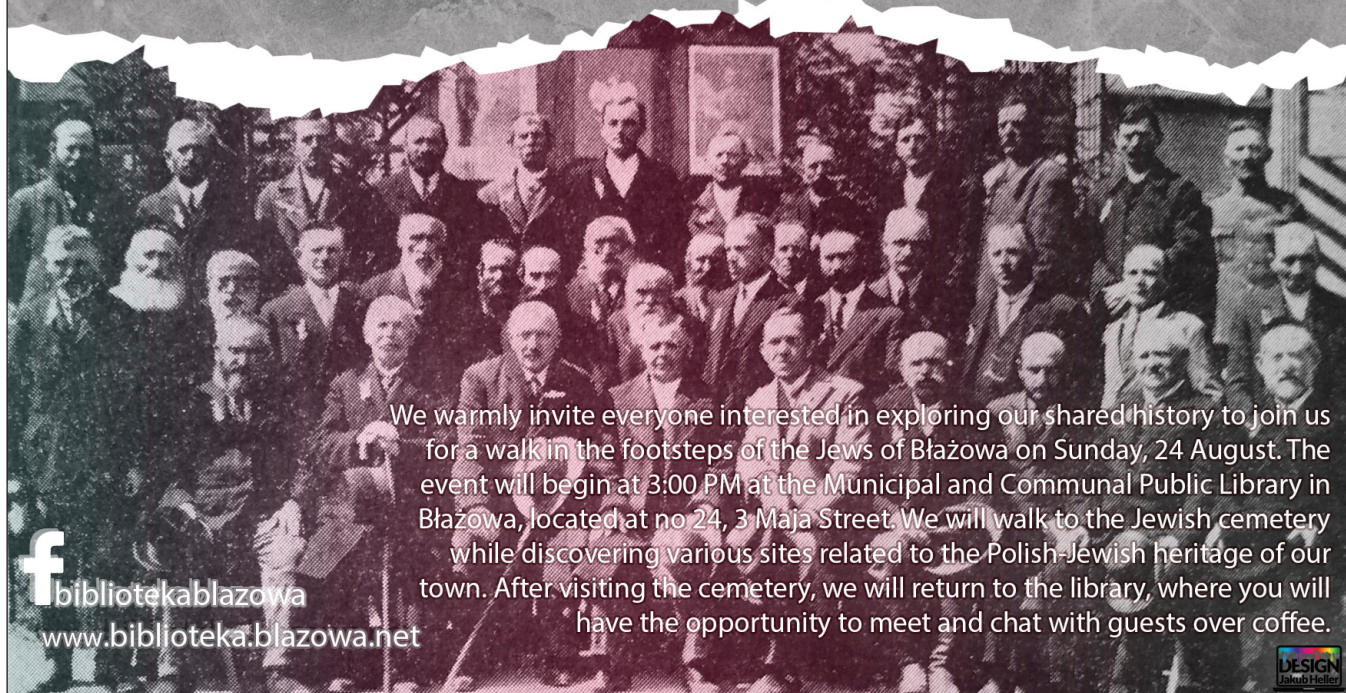
# A WALK

with the Atlas family



## IN THE FOOTSTEPS OF THE BŁAŻOWA JEWS

24.08.2025 | 3 PM



We warmly invite everyone interested in exploring our shared history to join us for a walk in the footsteps of the Jews of Błazowa on Sunday, 24 August. The event will begin at 3:00 PM at the Municipal and Communal Public Library in Błazowa, located at no 24, 3 Maja Street. We will walk to the Jewish cemetery while discovering various sites related to the Polish-Jewish heritage of our town. After visiting the cemetery, we will return to the library, where you will have the opportunity to meet and chat with guests over coffee.



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Jakub Heller

## Old Photos Tell Their Story

### 80 years of the Municipal Trade and Production Cooperative in Błazowa

This year, the Municipal Cooperative GSHP in Błazowa is celebrating its 80th anniversary. The cooperative has experienced both ups and downs

colleague, Jan Graboś, served as the long-time President of the cooperative.

Wiesław Wolski, Jan Graboś's suc-



cessor, reflects on his work: Jan Graboś, Deputy President Wiesław Wolski (myself), and Aleksander Sowa, Vice President of Agricultural Trade. At the time, we were the youngest Board in the Podkarpackie Voivodeship, with our ages combined still under 100 years. Despite many naysayers predicting the Cooperative-



Laying of the foundation act.

throughout its history. Many GSHP shops in the surrounding villages have closed down. I recall standing in line for sugar at the so-called „Long” shop when I was a child. A significant moment for Błazowa was the construction of a department store. During the winter, the foundation pit became an ice rink. Our late editorial

ment Board and entrusted me with the role of Vice-President. My responsibilities included overseeing Supply, Trade, Gastronomy, Meat Production, Bakery Production, Transport, Water and Sewage Services, and Cultural activities.

The Cooperative Board was composed of three members: President

cessor, reflects on his work:

#### 1982-1990

My professional journey with the Municipal Cooperative in Błazowa began in 1982. In January of that year, the Cooperative's Supervisory Board appointed me as a member of the Manage-

's impending failure, they turned out to be mistaken.

The period of martial law posed significant challenges for the entire economy, particularly affecting the cooperative movement. This was due to a shortage of essential food and industrial goods, as well as a centralised system for rationing and distributing these items. We focused all our efforts on acquiring goods and improving supplies for the residents of our commune. To highlight the extent of the supply difficulties, we received only 11 kilograms of coffee each month for the entire commune from the distribution list.

The cooperative employed over 180 people and operated 44 stores and a warehouse, where we sold coal, fertilisers, construction materials, and cement. Additionally, we produced goods in a bakery and a butcher shop. The cooperative had approximately





2,500 members throughout the commune. Thanks to the dedicated efforts of our entire staff, we consistently achieved better financial results. At

the request of our cooperative members, we began constructing stores in Walantówka, Nowy Borek, and Błażowa Osiedle.

The most significant challenge fa-

and both the shopping centre and the office space were completed in July 1989. Unfortunately, my time at the Cooperative was short-lived; in December 1989, I suffered a heart attack

that prevented me from continuing my professional work.

The year 1990 marked a period of political transformation and significant economic changes in the country. These were challenging times for the cooperative movement.

The widespread, aggressive privatisation and the flourishing grey market created intense competition,



ced by the Cooperative's Board was the decision to construct a shopping centre. Construction began in 1986,



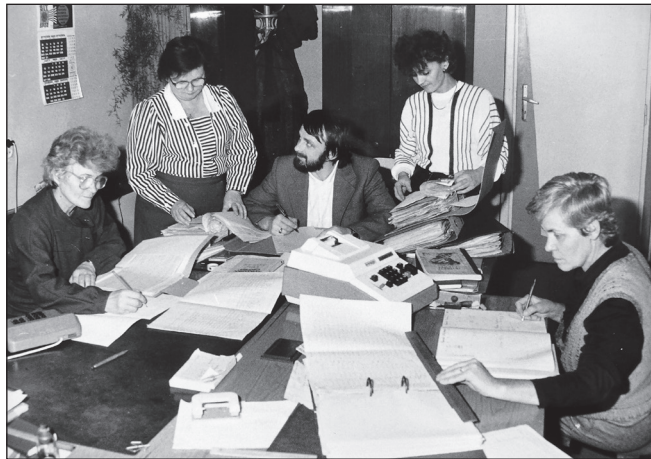
In the Polish People's Republic 22 July was celebrated as National Day of the Rebirth of Poland.



hindering the municipal cooperative's ability to carry out its commercial and production activities in accordance with regulations. Numerous private shops sprang up throughout the commune, along with private bakeries, butcheries, and wholesalers, all of which had a profound and negative impact on the cooperative's operations.

The 50th anniversary of the Municipal Cooperative's operations marked the end of a period characterised by growth and prosperity. However, it also signalled the beginning of job cuts and the closure of various commercial and production facilities. The marketplace, livestock collection point, grain

warehouse, catering business, and butcher shop were sold off. Opera-



The management and employees of the GSHP in Błazowa.

tions in both owned and leased commercial properties were suspended, and food sales in the Department Store were reduced to just a quarter

of the available space. Additionally, the alcohol license for the facility was revoked. By 2010, financial difficulties, massive debt, poor management decisions, and the declining health of President Jan Graboś had brought the Cooperative to the brink of bankruptcy.

## 2010-2022

In January 2010, the Cooperative's Supervisory Board approached me with an offer to become the President of the management board and to help save the Municipal Cooperative from bankruptcy. The decision was difficult, but I decided to take the risk and accept the challenge. When I took over in January 2010, the condition of the Cooperative was dire. It had only fifteen employees in the bakery and retail sectors. The department store was only one-fourth dedicated to food sales, alongside store number 50, leased retail spaces and a warehouse under a perpetual lease with the Municipal Office. There was an unprofitable bakery operating on a single shift, as well as debts incurred by the previous management and a withdrawn bank loan.

The Supervisory Board, chaired by Józef Chmiel, has decided to appoint a Management Board consisting of the following members: myself, Wiesław Wolski, the President of the Management Board, and Ms. Danuta Rybka, Chief Accountant and a voluntary member of the Management Board. The Cooperative's Management Board faced the significant challenge of reversing the trend of bankruptcy and overcoming the current impasse.

We decided to expand our trade operations, improve profitability, and enhance the quality of our supplies. We sold several unused commercial properties and invested in a grocery store in the Department Store, and store number. 50. Although we suspended our bakery operations, in 2012, we successfully signed a lease agreement with „Prezzo,” a company



The opening of the Department Store was a significant event in Błazowa.



with immense potential for bread sales and bakery development. This strategy for trade development has proven to be effective, and we achieved a positive financial result in 2015.

The franchise agreement with the „Specjal” Group has enabled us to offer our customers a well-stocked store. Additionally, establishing new relationships with wholesalers and producers, particularly in the meat and cold cuts sector, has improved our selection of high-quality and healthy products available in our stores. It's essential to recognise that even the best ideas from a CEO would not have come to fruition without

the commitment and dedication of our employees. Their hard work has allowed us to complete all assigned



tasks successfully.

Working in retail, especially with food products, is demanding and often begins before 4 a.m. The workforce is primarily composed of women,

who make up 99% of our store staff. We also committed to modernising the Cooperative by computerising its sales and accounting operations, which is a challenging and costly process.

A crucial step in our operations was deciding to buy out the perpetual lease on the warehouse facility and its buildings, which spans over 70 ares. To enhance our commercial operations, we invested in new shelving, counters, refrigeration equipment, cash registers, computers, and monitoring systems.

In 2013, we regained our license to sell alcohol in the Department Store. By 2016, during the Department Store's thermal modernisation, we expanded our retail space by approximately 50 square meters by converting existing balconies and installing gas heating. These efforts led to significant improvements in the Cooperative's financial condition, a steady increase in employment, the maintenance of competitive wages, the restoration of customer trust, and an enhanced image of the Cooperative in the local market and among neighbouring municipalities. All of these positive changes were made possible through effective collaboration with the Cooperative's



The Cooperative's coal supply depot.



Supervisory Board, chaired by Jan Kocoj.

In 2019, the Cooperative's management board and financial department underwent reorganisation. The new Cooperative Management Board consisted of President Wiesław Wolski, voluntary board member Elżbieta Cygan, and chief accountant Marzena Sowa.

In September 2021, the Cooperative's Board decided to lease a building with an area of over 200 m<sup>2</sup> in SKR and to purchase the Market Vita store, including its equipment, merchandise, and a staff of 12. In October 2021, we opened a new store under the name „Sezam” delicatessen, which brought the total number of employees in the Cooperative to 57 by the end of 2021. In September 2021, the Cooperative's Board decided to lease a building with an area of over 200 m<sup>2</sup> in SKR and

purchase the Market Vita store along with its equipment, merchandise, and 12-person staff. In October 2021, we launched a new, third store under the „Sezam” delicatessen name, bringing the Cooperative's staff to 57 employees by the end of the year.

Everything has a beginning and an end, and my professional journey with GSHP in Błażowa concluded in 2022. It was important to hand over the responsibility for continuing the Cooperative's positive development to a capable individual. The Supervisory Board chose Daniel Wolski to serve as the President of the Management Board. In June 2022, Daniel took on this role and has been managing the Cooperative successfully ever since.

**Wiesław Wolski**

Today, the „Handlowiec,” as we call our local department store, along

with its associated stores, is thriving and well-stocked. Shopping at our stores is beneficial not only because they employ people in our community, but also because the money spent stays within the local economy.

In these old photos, I want to reminisce about the GS from years past. I have already shared a collection of images in a previous issue of „Blażowa's Past and Present.” I encourage anyone who would like to contribute their family photos to reach out to the Błażowa Library. We all share a common goal, which I believe is a noble one: to preserve these memories from being forgotten.

**Jakub Heller**



In the bakery.



The so-called electric shop.



Aleksander Sowa



Jan Graboś



## Postcards From The Past – The Jews Of Błażowa, Part 3



In this instalment of „Postcards from the Past,” we present the Jews of Błażowa. This is the third and final instalment of the story told by Professor Gabriel Brzęk.

Building on the recollections of Jews shared in the last two issues of „Kurier,” I would like to present Jewish rituals that are both mysterious and held in great reverence.

The first procedure is circumcision. This event takes place on the eighth day of a child's life and involves a specialist known as an „obrzezak” (mohel).

The ceremony can take place in a synagogue or at home, and it is performed in the presence of the parents and a godfather, known as a *sadak*, who holds the child on his lap and supports the child's legs. During the procedure, the mohel uses a sharp fingernail to remove the foreskin, a membranous fold of skin on the underside of the penis, beneath the glans, thereby exposing

it. In the final stage of the rite, the mohel performs a procedure known as *mecyna* (*metzitzah*), where he removes blood by mouth or with a glass tube. Amid prayers and blessings, the mohel also bestows a name upon the child. Those present at the ceremony drink wine from a chalice and wet the child's lips with a few drops. This practice dates back to ancient times and holds significant ritual and hygienic importance, as it helps prevent the accumulation of foul-smelling discharge in the fold of the foreskin and reduces the risk of inflammation of the penis's mucous membrane. Although I have not personally witnessed this procedure, it is traditionally followed by a festive gathering, where the parents invite relatives to celebrate with a sumptuous feast, accompanied by singing and dancing.

Marriage among Jews is regarded as a lifelong, sacred state. The bride and groom are traditionally matched by their parents or a third party. After some negotiation, they create an engagement agreement that outlines the dowry and the penalties for breaking the engagement. The wedding ceremony typically occurs in the evening, either in the market square or the courtyard, illuminated by candlelight and held under a canopy. Among Hasidic Jews, the bride, who is usually veiled, often meets her fiancé for the first time



during the ceremony. As she enters the canopy, she is accompanied by singing and music, and after this, she circles the groom several times.

The cantor welcomes the newlyweds with a song, while the rabbi pours wine into the goblet and chants the seven blessings. After tasting the wine, the groom places a gold wedding ring on his beloved's finger and reads the marriage contract that their parents had arranged beforehand.

The newlyweds then recite the seven nuptial blessings over a cup of wine, symbolising their commitment to share the journey of life. Afterwards, the groom stomps on and breaks a glass chalice, commemorating the destruction of the Temple in Jerusalem. Men dressed in robes and black hats dance joyfully around the couple, raising their

hands and fanning their fingers while singing cheerful songs. Following the ceremony, everyone proceeds to the bride's house for a festive meal. During the meal, guests offer toasts to the newlyweds and their families. Marriages among the Błażowa Jews were generally happy, as divorce was unheard of. In Jewish families, the ideal was to have as many children as possible, resulting in larger families compared to their Catholic counterparts. I have witnessed several Jewish weddings as one of the gawkers in the Błażowa market square.

Funeral rites were quite interesting. Family and friends gathered around a dying Jewish person to offer sympathy in their final moments and to pay their respects. They washed the deceased's body with water, poured water into the mouth, and massaged the abdomen while shaking the body to cleanse the large intestine of

waste. After this procedure, they wrapped the body in a white sheet and, accompanied by mourners, carried it that same day on a black stretcher to the cemetery, known as the *okopisko* or *kirkut*. In Błażowa, this cemetery was located high above the town, on the western hill ridge. Carrying the corpses up the hill was a difficult task. Women accompanied the funeral procession only as far as the bridge over the Ryjak River, while only men carried the bodies to the cemetery, resting several times along the way. A Jewish man with a box typically accompanied the procession to collect contributions to cover the funeral costs. A speech was delivered at the graveside, and amid prayers, the corpse was transferred to a simple coffin made of loosely connected boards with wire and wide slits,



resembling a crate used for exporting eggs. This design was believed to facilitate the deceased's escape from the coffin on Judgment Day.



Elka Schnell

first week of mourning, family members stay at home and refrain from working, cutting their hair, or shaving; instead, they pray and console one ano-



Feiga Schnell

furnished their homes and selected food and clothing, as they aspired to accumulate even a small amount of capital to invest in trade or currency.



Meir Gelber

At a funeral, attendees sprinkle soil on the coffin to signify their belief in the body's return to the earth from

ther. I have observed Jewish funeral ceremonies numerous times.

Jews in Poland, characterised by

Additionally, they were willing to lend money to Poles at high-interest rates, which led many peasants in Bła-



Rachel Czapnik



Hinde Gelber



Scheindel Gelber

which it came. Following the funeral, those present wash their hands and enter a mourning period, the length of which varies based on the closeness of their relationship to the deceased. Mourning for parents is typically the most profound, lasting a full year. During the

their distinct ethnic, cultural, religious, linguistic, and moral identities, along with their strong sense of solidarity, formed a kind of „state within a state” or a „commune within a commune.” They often outperformed Poles in trade due to their cunning, patience, and frugality. This was evident in how they

zowa to become indebted to them. The Jews fulfilled the labour obligations assigned to them by the Poles diligently and punctually.

At home and away, they were loud and boisterous. They disliked sports, cards, and alcohol, and avoided military service. They spoke three languages: Yiddish in everyday life, Hebrew





Gital and Choskel Schnell

during prayers, and Polish, which most of them spoke reasonably well when interacting with Poles. Almost none were illiterate. They did not grow ornamental plants in their apartments, nor did

they have flower or vegetable gardens, despite often having free plots of land near their homes.

The Jewish community in Błazowa, with its diverse lifestyles and population, significantly shaped the character of our town. However, they did not generally express a sense of Polish

national identity. While officially listed as Polish citizens, they rarely considered themselves Poles; instead, they viewed themselves primarily as Jews or as Israelites of the Mosaic faith.

Prof. Dr Hab. Gabriel Brzęk

„Kurier Błazowski”, Issue no 10/1993

At the turn of the century, the relationship between Poles and Jews was complex due to various factors, including cultural, traditional, religious, educational, and social differences. However, they were neighbours. Kazimierz Krygowski reflects on these relations in his memoirs. I recommend the third edition, which is written in the language spoken by the people of Błazowa at the turn of the 19th and 20th centuries.

Photos: The Yad Vashem Photo Archive.

**Jakub Heller**

## Ryta Górka – origin of the name

Translator's note: „Ryta Górka” literally means „dug up/excavated hill”

The science of onomastics (from the Greek „onoma,” meaning „name”) focuses on the study of names, including their etymology, linguistic changes, and the relationships between proper names and language. One of the key branches of onomastics is toponymy, which is the study of place names. This includes both inhabited places, known as „oikononyms,” and natural locations that are untouched by human activity, referred to as „anoikononyms.” Inhabited places, such as cities, villages, settlements, and hamlets, are commonly referred to as toponyms (derived from the Greek „topos,” meaning „place”).

The origins of local names have long intrigued linguistic researchers, historians, and philosophers. Today, they are primarily examined by scholars of onomastics, who also consider these names in relation to extralinguistic factors such as geographical, historical, settlers', cultural, and economic contexts. In the Błazowa region, as well as throughout Poland, many places have unusual names, especially from the perspective of the younger

generation. Dr. Rena Brzęk-Piszczowa discusses the origins of these names in her book „Błazowa dawniej i dziś”, which I highly recommend reading. I would like to recall Tadeusz Woźniak's 1994 article about Ryta Górka, published in „Kurier Błazowski”:

Many villages have hamlets associated with them, and each has its unique name. Kąkolówka is no exception, as it also has several hamlets with distinct names. When Professor Franciszek Kotula was gathering material for his book, titled „Po Rzeszowskim Podgórzu błędząc,” he made sure to include Kąkolówka in his research. During this time, we had the opportunity to meet. As I was a native of Kąkolówka, Kotula asked me to reach out to the village's oldest residents.

This time, he was interested in the names of the village's hamlets, as well as their histories, legends, and associated tales. One day, we visited Michał Cygan, an elderly forester who, due to his profession, had interacted with people from various localities in the forest and might know more about the area than others. Cygan, a reserved man, initially claimed he knew little about Kąkolówka and had a bit



more information about the hamlet of Nowiny. However, as the conversation progressed, he mentioned that he could share details about Ryta Górka. Although this village is not administratively part of Kąkolówka and is separated from it by a strip of forest, the history of Ryta Górka's name is connected to Kąkolówka.

Once upon a time, as his grandfather had told him, in a place called Dynówki, at the end of Nawsie, markets were held in a vast square. Nearby, there were mineral water baths that attracted visitors from various towns along the well-trodden paths. On the edge of the square, between the river and the road, there was an inn, frequented by passersby. (Today, this area and the meadows of Dynówka are overgrown with forest.) The innkeeper had a regular carrier from Nawsie who transported barrels of okowita (a type of spirit) from a distant brewery. The innkeeper was quite a miser and paid little for the transport of goods, which led the carter to seek ways to „make some extra money.”

Because the spirit barrels were tightly sealed, he brought along a hammer,



a closed container, wax, and an awl. On his way to the horses' resting place, he would slightly tamp down the middle rim of the barrel, drill a hole in the wood using the awl, and pour a specific amount of spirit into the container. After that, he would seal the hole with wax, firmly reinsert the metal rim, and return the sealed barrels and their contents to the innkeeper.

One day, while resting in the woods during late autumn, the carter was bothered by the cold and decided to drink some spirits. As he often did, he aimed to pour himself a drink from one of the barrels. He drilled a hole in one of the barrels, but nothing leaked out. Curious, he moved the barrel and found it to be cumbersome. Using a hammer, he removed the top rim and lid from the barrel. Upon opening it, he was taken aback and felt faint. Instead of finding alcohol, the barrel was filled with gold coins. The brewers at the brewery had mistakenly loaded the brewery owner's treasure onto his wagon instead of a barrel of liquor. The driver closed the barrel again and continued on his journey.

Near Nawsie, on a hill behind the forest, he stopped and rolled a barrel off the wagon. Using the tools he had with him, he buried it deep in the ground beneath a spreading oak tree. When he arrived at the inn, the owner was not home, so the landlady accepted the goods, and everything proceeded smoothly. For years, the carter continued to transport goods from the brewery to the inn, and no one sought the buried barrel of coins. As a sign of his good fortune, the carter built a roadside shrine at the crossroads in Nawsie.

However, he was constantly tormented by the thought of hidden treasure. Toward the end of his life, when he was seriously ill, he called his neighbours together and told them

everything. He also instructed them to dig up the entire hill behind the forest with shovels until they found the hidden treasure. Each of them was to take one gold coin from the barrel as payment for their work, and the rest was to be donated to the church's

that was dug up during the treasure hunt. Today, everything is covered by forest, and no one remembers anything about the treasure.

Our informant, the interlocutor, has long since passed away. That's it when it comes to history and legend.

Or maybe it's just a legend, and a historian specialising in regional history will find other, more accurate documents regarding the founding of Ryta Górka. What we do know is that at the crossroads in Nawsie, near the forest, there stands a lovely little chapel featuring a figure of the Sorrowful Christ on a tall concrete pillar (a stone that was damaged during the construction of a new road). The inhabitants take great care of this chapel. In the centre of the village of Kąkolówka, you will find a beautiful brick church. This church was built through the collective efforts of the hardworking residents of Kąkolówka and its hamlets, under the leadership of the late Canon Stanisław Lityński, who initiated and oversaw its construction until its completion. The

current, beautiful interior design and furnishings of the church have been diligently maintained by Father Kazimierz Bator, the Parish Priest of Kąkolówka, who succeeded Father Lityński.

Tadeusz Woźniak

„Kurier Błazowski” 15/94

I encourage everyone who knows various stories related to our region and would like to share them to contact the Błazowa Library.

The younger generation has certainly heard stories from their parents or grandparents from those years, for example, about the construction of chapels or the erection of roadside crosses.

**Jakub Heller**



Fr Stanisław Lityński - parish priest in Kąkolówka (1931-1977).

construction. All the inhabitants of Nawsie set out to work beyond the forest, excavated (dug it up with shovels) the indicated hill and the surrounding areas. Still, they never found either the oak tree or the treasure buried beneath it.

Soon, the carter died, taking the secret of the hidden treasure with him to the grave. Beyond the forest, the trees were partially cleared, transforming the previously wooded hills into cultivated fields. As time passed, new houses began to emerge among these fields, leading to the establishment of the beautiful village of Ryta Górka. According to our informant, the village got its name from the hill



# Manor House and Park in Blazowa



Monuments are products of human activity that serve as a testament to the past. They hold various values,

with various trades, including blacksmithing, tailoring, shoemaking, saddlery, carpentry, milling, pottery, embroidery, and straw hat-making. Many relics from this period still exist today.

The neo-Go-

affectionately known by locals as „the little manor”.

It is listed in the register of historic monuments of the Rzeszow Voivodeship with the registration number A-927. In Resolution No. XXI/99/2016 of the Blazowa Town Council regarding the acceptance of the „Community Heritage Protection



including scientific, historical, artistic, and emotional significance. Our municipality is home to numerous monuments that represent both tangible and intangible cultural heritage.

In the 19th century, our town was renowned for its thriving weaving industry, with approximately 130 weaving workshops operating at the time. Additionally, the community was vibrant

thic Church of St. Martin, built in the late 19th century, is undoubtedly the most significant monument and source of pride for Blazowa. It has been featured multiple times in „Kurier Błazowski.”

Now I would like to present another monument of Blazowa – the manor house located near the park,



Program for 2016-2019 for the City and Commune of Blazowa,” we read, among other things:

The manor house and park in Blazowa hold significant architectural and landscape value. Built likely in the 18th or 19th century, the structure is a single-story building made of brick and stone, with an exterior finished in plaster. It features an elongated rectangular plan with two bays and includes a basement. The front elevation consists of eight axes and is adorned with a porch supported by two pillars, topped with a triangular planked gable. The base of the building is rusticated, and the corners of the walls are pilastered. Additionally, rectangular windows are framed with surrounds, and the basement features barrel vaults.





Historical notes from the Blazowa village council book, dating from 1627 to 1748, indicate that a manor house was present in Blazowa during that period. This structure was a wooden building, smaller in footprint compared to today's manor, with stone cellars.

The current manor house is linked to the acquisition of the Błażów estate by Wincenty Skrzyński, who bore the Zaremba coat of arms, from the Flemming family in 1835. Construction on a new brick and stone manor house likely began at that time, utilising the old cellars as a foundation. The house then adopted a Classicist design and décor, with the main entrance located on the southern façade, aligned with the central axis. Several decades later, at the turn of the 20th century,

the barrel vaults in the central cellar were reinforced, and minor renovations were made, resulting in changes to the interior's function and layout.

The creation of the park dates back to the construction period of the manor. The manor appears on the cadastral map of Blazowa from

family, followed by ownership by two Jewish individuals, Blum and Kramer. In 1918, Ascher Silber, an industrialist from Rzeszow, purchased the remaining estate in Blazowa, which included the manor, the farm, and the park. Silber managed land sales until the outbreak of World War II. During the

German occupation, the remaining portions of the estate, including the manor complex, were placed under administrative control. Starting in 1945, the manor was managed by a Production Cooperative that operated out of the manor itself. For a period after the war, the manor buildings served as a stud farm. The gradual deterioration of the manor and park complex began in the early 20th century.

There are no records detailing the original composition of the park. In 1975, the manor house and its park were officially registered as historical



1851, where only the outline of the park and the farm are indicated, but not their specific features. In 1912, the manor was acquired by the Nowak





monuments of the Rzeszow Voivodeship. A renovation of the manor house took place in 1978-1979, which unfortunately led to a significant deterioration of the building's original classicist décor. The former farmstead and manor house were once owned by the Blazowa Production Cooperative

and are currently managed by the Regional Agricultural and Industrial Society „Dolina Strugu” in Blazowa.

The current town park, which features an entirely new and contemporary design, was constructed between 1972 and 1980. The park includes remnants of old-growth trees from

a former farmstead, including several natural monuments. These monuments consist of an English oak—one with a circumference of 430 cm, located on the grounds of the Production Cooperative—and four oaks, as well

as one ash tree within the park, along with two willows by the pond owned by the RSP. In addition to the oaks and ash trees, the park is home to young, post-war plantings, including linden, horse chestnut, birch, hornbeam, maple, poplar, and larch species.

The manor house remains quite impressive today. While it is not a museum, it is certainly worth visiting to explore its history. Taking care of our ancestors' monuments, culture, and traditions is both important and our responsibility. Additionally, it is crucial to educate society, particularly the younger generation, about the significance of these traditions and monuments. This helps preserve the memory of the past and contributes to building a better future, ensuring that our heritage is not forgotten.

**Jakub Heller**



The Manor House today.





## Tales from years gone by. Part 3: On the Way to Destiny

Anna Gellermann

Who am I? Where am I going?

What fate has been determined for me by the divine Spinners—the Fates: Klotho, Lachesis, and Atropos? Or perhaps by the alignment of the stars and planets on my birthday, or even by God in the book of life? Each of us eventually faces these questions and searches for answers that may be philosophical or purely practical.

At times, someone develops a powerful inner conviction about the rightness of a particular choice and begins to pursue their goal with determination. When this is accompanied by divine inspiration, we can say that the person is fulfilling their life's calling. Everything else becomes unimportant and fades in comparison to this singular idea that motivates their actions, thoughts, and plans.

Although life presents obstacles along the way, and often their immediate family may have a different vision of the future, a person who is confident in their path continues to seek opportunities to follow it.

Young Leon Kwiatkowski grappled with profound philosophical

questions as he sought to put his beliefs into practice. Although his future in the imperial army appeared predetermined, he remained committed to his current duties while also striving to follow the desires of his heart. He found no joy in worldly attractions and avoided seeking out carnival entertainment, viewing it all as vain and unfulfilling compared to the life he truly wanted to lead.

„People here must be having fun, and they are, because both civilians and soldiers throw balls every evening. I don't enjoy it and haven't heard any music yet, as I find it degrading”. This is what a barely 22-year-old soldier wrote in a letter to his parents. Did his family support his plans? They weren't truly opposed to them, and seeing his determination, they ultimately did not stop him from pursuing his goals. His father, however, tried to guide him in a different direction by suggesting a military career and the attainment of an officer's commission. These were the times when obedience to a father's wishes extended even to adult children. However, Leon was determined and presented



his parents with a carefully considered plan to escape his predicament, which earned their approval for his decisions. On 1 May 1874, he wrote to his parents:

„It occurred to me that Dad wants me to try to pass the officer exam and thus free myself from the army. I inquired about this, and they said that it is allowed to apply for officer training after three years; however, this does not exempt me from military service. Every officer, even a reserve officer, must serve in the army for 12 years. However, I believe I have found a way, and I've learned that it's possible to achieve this. As soon as I finish three years, I'll apply to the seminary. To be released from training in the third year, I can provide the reason that I'd like to study to become a military chaplain, as I will be serving in the army for 12 years anyway. So, I'm finishing up three years here and four years in seminary, and I still have five more years to go. So after five years as a military chaplain, I can get the first rectory I can find, and to achieve my intended goal, I decided to devote as much time as I have left to studying and reading helpful books.”

Leon had his plan ready, and he knew it needed to be carried out with God's assistance. In his next letter to his family, he included greetings for his many relatives and sent his regards to the canon priest. He asked for his prayers, hoping to be accepted into the seminary. This is no easy task, for in addition to the consent of the church authorities, the fate of each Austrian soldier is decided by the supreme commander of the armed forces, namely the Emperor himself, the graciously reigning Franz Joseph.

However, what is meant to be will come true. On 24 February 1875, Anna and Wincenty Kwiatkowski received a letter from their eldest son, signed „Your grateful son, Leon



Higher Theological Seminary, Zamkowa Street, Przemyśl.



Kwiatkowski, a first-year alumnus of the Latin Seminary.” They do not yet realise that this signifies a revolution in their peaceful and orderly lives, as I wrote about in Part I of „Tales from years gone by.”

To understand how 23-year-old Leon came to find himself on the life path he chose—or that he seemed destined for—let us allow him to speak. From the depths of time, from Przemyśl, in the year of our Lord 1875, he will share how his fate was determined.

„As soon as I received the wonderful news from the Rector that I had been accepted into the seminary, I immediately sat down to write

a letter and share this joyful moment with you. That’s how I learned about my acceptance. On Wednesday morning, the spiritual director stopped by the classroom after returning from the consistory and asked about me. However, I had already left, so he instructed the others to tell me that I had been accepted. I wanted to speak with him to learn more, but he wasn’t in the room at that time. I then went to the Rector, who confirmed, „You’ve received permission,” and he proceeded to share more details, which I will not include in this letter. I asked him if the resolution had arrived yet. The Rector replied that one of the imperial officials, or rather one of his

aides, had written a letter to the Bishop stating that His Most Excellent Majesty had permitted me to attend the seminary. The Bishop then informed the Rector and others about this, which is how I found out”.

With the consent of both the Bishop and the Emperor, Leon Kwiatkowski began his studies at the Seminary in Przemyśl, culminating in his ordination as a priest by Bishop Maciej Hirschler on 29 June 1879. The army no longer claimed him, and Fate guided him to his first posting in Błażowa. I will share the further developments in this story in the next issue of „Kurier Błażowski.”

**Anna Gellermann**

## From Błażowa to Canada

The photo above is of my Błażowa-born great-grandparents, Jan Kustra and Bronisława Sobczyk. Until last year, I didn’t know who they were or what they looked like. Growing up in western Canada, I knew that my surname (Kustra) had come from Poland at some point, but that was it. The details of when and how were unknown to my family. It wasn’t until I had a slow day at work that I searched my surname on some ancestry websites and found my great-grandfather’s death record. In Canada, after about 70 years, death records (including autopsy reports) are moved to provincial archives and become accessible to the public.



Jan and Bronisława

While I didn’t know my great-grandfather’s name at the time, I knew the name of his son who signed off on my great-grandfather’s death record and the listed address of his deli shop. With this information, I could search through death records under my surname

„Kustra” and confirm which record belongs to my great-grandfather. I now knew his name and when he had come to Canada (around 1925). I could then begin reviewing Canada’s landed immigration records around this time to possibly learn more about where my Polish family came from.

The Canadian government recorded the information of every immigrant landing in Canada in a large ledger book, which is now available for the public to view. Sure enough, I found Jan and Bronisława, both 26 at the

time of arriving in Canada, recorded as coming from „Blasowa, Poland”.

Having confirmed the names, ages, and town they were from, I could now use the Polish state archives (Archiwa Państwowe) for Błażowa to find my great-grandparents’ birth and marriage records. During this time, I also connected with several relatives back in eastern Canada who graciously provided me with photos of Jan and Bronisława. Having pieced together information from documents and passed-down stories, I was able to write the story below of my family’s journey from Błażowa to Canada, which I hope you will enjoy.

The story of how my Polish family arrived in Canada begins with Jan Kustra and his wife Bronisława Sobczyk, nearly 100 years ago. Jan and Bronisława were born one month apart in 1900 in Błażowa. Jan was born to parents Wojciech Kustra





and Antonina Szpiek, who were living at the time in Błażowa, house number 130. Bronisława was born to Jacek Sobczyk and Karolina Świdorska in Błażowa, house number 36. Both of their parents were farmers. As was customary at the time, Jan and Bronisława were baptized the day after their birth into the Roman Catholic church. Jan had an older brother, Stanisław

Andrzej Kustra (b. 1897) and a younger sister, Julia Kustra (b. 1903). It's quite possible Jan had other siblings in Błażowa, but 1903 is currently the latest year for which birth records are publicly available

for the Błażowa parish. However, the records available for the Roman Catholic

parish of Błażowa go as far back as 1786, and the oldest record I was able to find for my family is the birth record of Jan's great-grandfather, Jan Evangelista Kustra, born in 1789.

Something that stood out to me during my investigation was the rarity of the surname Kustra outside of Błażowa and its surrounding area. The story passed down to my Canadian family is that our surname has Dutch origins. It is believed the family originally came from the Netherlands, from the northern region of Friesland, where the name would likely have been spelt Kooistra. Around the time of the Spanish Inquisition, several Kustras relocated to Poland to preserve their Catholic faith, as the Protestant Reformation turned the Netherlands against Catholicism. If any readers from Błażowa can confirm this story about the Kustra surname or have a different story, I would love to hear

from you and learn more. Please contact me in Polish or English at jessekustra@gmail.com

3. LENGTH DECEASED RESIDED (In years, months and days)			(a) in municipality or place where death occurred 20 yrs	(b) in Ontario 22 yrs	(c) in Canada, if immigrated 22 yrs
4. PRINT NAME OF DECEASED IN FULL			K U S T R A (Surname)		
			J O H N (Given names)		
5. PERMANENT RESIDENCE OF DECEASED:					
City, Town or Village of		Hamilton		Street Address 749 Barton St. E. 612	
Township of		Barton		Territorial District of Wentworth	
Province or State		Ontario		Country Canada	
6. SEX	7. CITIZENSHIP	8. RACIAL ORIGIN	9. PROVINCE, STATE OR COUNTRY OF BIRTH		
Male	Canadian	Polish	Poland		
<small>Write male or female (See note 1) (See note 2)</small>					

Death Record

In Błażowa, Jan worked as a farmer and Bronisława worked as a housekeeper. He married his wife, Bronisława, on October 18th, 1925, when they were 25 years old. Like many

Copy on file No. 349882	Jan	head	21/34	66	Polish	60
	Bronisława	wife	21/34	66	60	

Immigration Record

people from central and eastern Europe of that time, Jan and Bronisława sought a more prosperous life outside of Galicia and made the decision to seize an opportunity to work in the

Immigration and Colonization and Canadian Pacific Railway sought to recruit workers to Canada in order to build up its industry and infrastructure.

Preparations for Jan and Bronisława's trip to Canada began in March 1927, when they travelled to Rzeszów to obtain their passports. Two months later, they arrived at Southampton, England, and departed for Canada on the S.S. Montroyal on May 19th, arriving as landed immigrants in Quebec City on May 26th, 1927. With only \$25 in their pocket (equivalent to 1500 Polish zloty in 2025)

and Bronisława already pregnant with their first child, they were ready to begin their new

lives in the new world. Like most immigrants of this time, Jan and Bronisława sought to assimilate into the predominant English culture in Canada. They learned English and took

up English versions of their names, John and Bernice. As part of the agreement Jan had made with the Canadian government for arriving in Canada, he had to work for 2 years in the province of Ontario, in one of the two places that the government required labour. His choices were to pick tobacco in Tillsonburg, Ontario, or to work on the construction of Highway #17 out in the sparsely populated western Ontario. This may sound like building just another road, but in Canada's early history,



Jan holding his baby son Eugene with Bronisława (standing second from right) and two family friends (unknown).

British colony of Canada. Canada was a young and growing nation, so a joint government and corporate venture between the Department of

projects like these were vital to the country's economic and territorial security. Canada always had abundant land and resources, but struggled to



populate and utilize its land, particularly in the middle of the country,



749 Barton St in the late 60's or early 70's.

known as the prairies. Failing to connect the more populous western and eastern Canada through the prairies left the middle of the nation vulnerable to American encroachment from the south and internal rebellion that threatened the tenuous unity of the Canadian Confederation. These infrastructure projects were high priorities for the government. Jan chose to work on the highway, eventually making it out to the small town of Kenora, where Bronisława went into labour. They travelled to the closest medical facility in Kenora, which was on an indigenous reserve, where Bronisława gave birth to their first son, Eugene Kustra, on December 11, 1927.

### SETTLING IN HAMILTON

After completing his work term, Jan and his growing family left Kenora and settled in Hamilton, Ontario, where Jan got a job working at one of the city's many steel foundries at the time. Many, if not most, jobs in Hamilton were in the steel industry. The city's once large steel industry gave it the nickname „The Hammer”, which is still used to this day. Along with a strong ethnic Polish community, this no doubt made the city an

attractive home for Jan's family. It was in Hamilton that Jan and Bronisława welcomed their second child, Edward „Eddy” Kustra, into the world on December 29th, 1929. It was around this time that Jan began working as a butcher and grocer in some capacity, while continuing to hold a job at a steel foundry.

Over the next few years, the world entered the Great Depression, and Jan was not spared from the effects of this event. Like nearly everyone on his street, he was laid off from the steel foundry as global demand for goods and manufacturing plummeted.

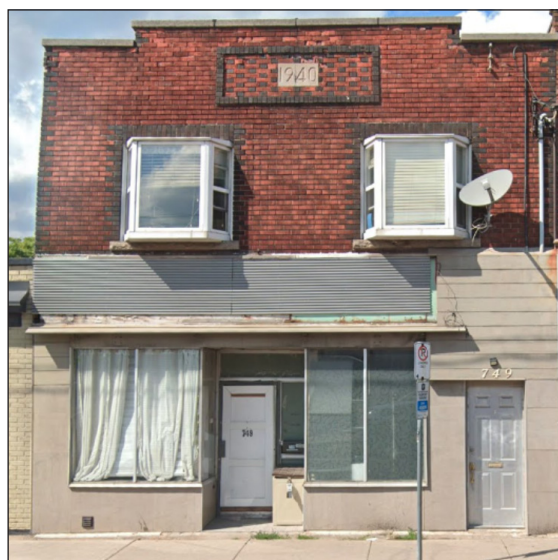
### THE KING OF KIELBASA

In 1935, Jan gained Canadian citizenship alongside Bronisława, who was officially naturalized 22 days after him. In 1940, Jan purchased land in a new location within Hamilton and built his butcher shop and Polish deli in its final location. It is believed that at this point, Jan began working full-time as a butcher and grocer.

An important feature of this location was the smokehouse that was built in the back, where Jan created his kielbasa recipe. This recipe was passed on to his son, Eugene, who, under the name Kustra's Best Value Foods, perfected and continued the recipe to the point where the kielbasa became renowned as the best in the region. This earned Eugene the title of „The King of Kielbasa”, and he was featured in many local newspapers and articles.

From this point, not much else is known about Jan and Bronisława. Jan continued to work as a grocer and butcher alongside his wife and two

sons. Tragically, while working on a spring afternoon in 1949, Jan's arm was cut when he put his arm through the glass door of a shed in the yard of his shop, severing his artery above the elbow on his right arm, causing rapid blood loss. His son Eugene drove him to Hamilton General Hospital while his other son Eddy held him in the back of the car, but Jan bled too much and died in Eddy's arms. Despite entering the hospital dead on arrival, doctors were able to revive Jan with blood transfusions, but sadly, he passed away 6 hours later, on May 17th, 3 days after his 49th birthday. Jan's funeral mass was held at St. Stanislaus'



749 Barton St in 2023. The lower level was the butcher shop and the upper level served as the family's residence. The year that Jan built the residence/shop is marked on the front.

Polish Catholic Church. In the wake of his untimely death, the Kustra's Best Value Foods shop continued to be managed by his wife and later his son Eugene. Not much more is known about Bronisława either. From her obituary, we know that she kept in touch with her siblings, Walter, Maria, and Helen, back in Poland, and loved spending time with her grandchildren. Bronisława passed away in 1964 and also had her funeral mass at St. Stanislaus' Polish Catholic Church. Jan and Bronisława are now buried together in Holy Sepulchre Cemetery in Burlington, Ontario.

Jan and his wife, Bronisława, left a region in Poland where their family



had inhabited for centuries and embarked on a bold adventure to a land that promised a prosperous life. While Jan's family endured their share of struggles in Canada, this did not deter Jan from providing for his family and becoming a successful business owner while passing on his industri-

ous spirit to his two sons. Nearly 100 years after Jan began working as a butcher, his original Kustra's Kielbasa formulation can still be purchased at several Starsky Fine Foods grocery chains in the Hamilton region. Today,

Jan and Bronisława's descendants are alive and well. Jan and Bronisława now have 18 living descendants who were born with the Kustra surname, as well as many more descendants who reside across Canada and the United States.

I'm incredibly grateful to have discovered all this information about my family history. Still, I know I could have preserved even more information, stories and photos before they became lost to time.

Beginning this process of researching and preserving your family's

history may at first seem like a daunting task. Still, I encourage all readers interested in doing so to begin sooner rather than later. Our day-to-day lives are busy, and even if you're not yet ready to build a family tree or write a biography, try to talk to your relatives and elders to learn all their stories while you can.

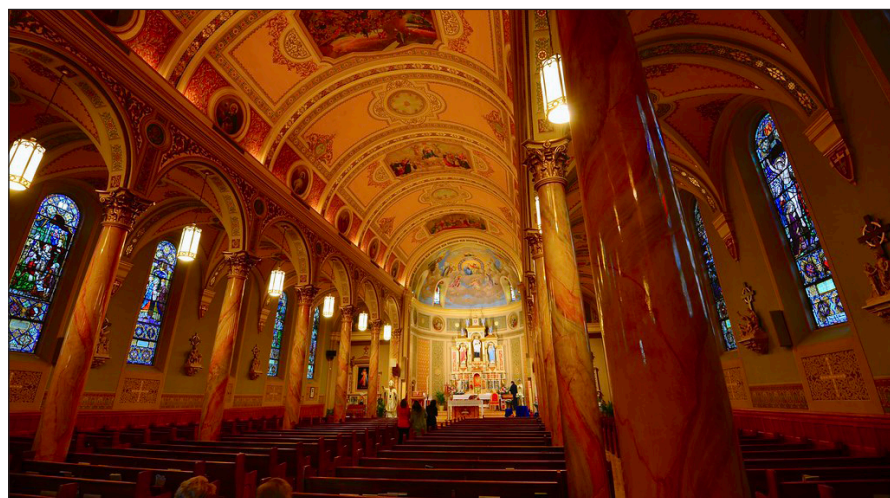
When I document my family's history, especially now as a father, it reminds me of how much our decisions today affect the course of our family's future and the responsibility we have to preserve our heritage. Genealogy is not just a hobby or a study of lineage; it's a living story that enriches our own identities, from which we can draw inspiration. This year, my wife and I welcomed another son into the world, and my research into my own family history inspired me to name him „Jan”, after his great-great-grandfather and great-great-great-great-great-grandfather, Jan Kustra.

Thank you to all my family members who helped me gather this information, as well as to the Canadian and Polish archives, and Magdalena and the team at „Kurier Błazowski” for featuring my family's story.

**Jesse Kustra**



Jan and Bronisława's tombstone in Holy Sepulchre Cemetery, Burlington Ontario.



Saint Stanislaus Polish Catholic Church in Hamilton, constructed in 1912. On the left: the building for Polish-Canadian military veterans that is also used for Polish cultural celebrations. On the right: the Catholic elementary school.

#### Did you know...

The best craftsman and wheelwright in Kąkolówka during the interwar period was Konstanty Czapla from Folwark. Among the younger generation of craftsmen (after World War II) was Konstanty Gibała. These wheelwrights hand-made high-quality wooden wheels for horse-drawn carts as well as complete carts. Throughout the year, they regularly received orders from different areas of the region. Based on the manuscript „The craftsmen of Kąkolówka,” which is in the author's possession.

**Tadeusz Woźniak**



# When we can touch history

Once upon a time, when technology and its inventions exceeded the dreams of even the greatest visionaries, the world was ruled by the Story. People gathered around those who could tell tales, learning about the world and their own history by listening and memorising, so they could pass the Story on to future generations.

Today, a story alone is often not enough. This is not always because the story is boring. Many children in school today have not had the chance to experience firsthand the textures of wool, the smell of genuine leather, or the feel of typewriter keys. Unfortunately, their world is becoming increasingly virtual.

That's why, whenever possible, we strive to hold „meetings with history” in the library. During these sessions,

children and young people, as well as our seniors, have the opportunity not only to hear about history but also to



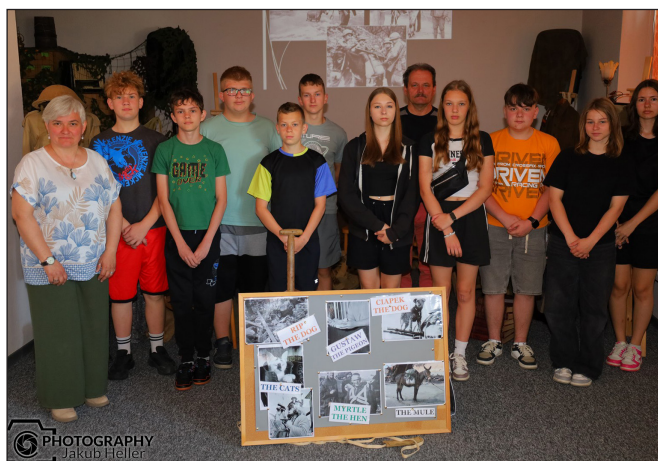
engage with it physically. The exhibition „Roads to Freedom”, primarily dedicated to the soldiers of the Polish Armed Forces in Exile, was one such event.

We welcomed one group of seniors and seven school groups, ranging from children in grades 1-3 to students in grades 7 and 8 from primary

schools in Białka, Futoma, and Błazowa.

The aim was not to tell a story about war, but to spotlight the people who loved their freedom and their country so deeply that they were willing to cross the globe and confront the enemy on all fronts, so that they could return home. Beneath the roughness of their uniforms and the heavy weight of their helmets, equipment, and parachutes, there lay hidden stories of willpower, courage, and determination. This experience is far more authentic than Call of Duty or other video games.

As an educator, I always appreciate meetings that provide opportunities to share the Story in various ways. These gatherings often evoke a sense of nostalgia for my own childhood, which was filled with distinct smells, skinned knees, the texture of crisp wool, and expeditions that seemed





to promise incredible discoveries and thrilling adventures. During my childhood, we spent our holidays not in front of a computer, but exploring forests, building „cities” for sticklebacks in the stream, herding sheep with my cousins, assisting with haymaking, and experiencing the world in countless ways. That world of my childhood no longer exists, so I collect stories about it to help ensure that it lives on in memory.

**Magdalena Kowalska-Cheffey**







Anna Heller

## Castle and Park Complex in Krasieczyn



When travelling through the beautiful Podkarpacie region, be sure to visit the town of Krasieczyn. Located on the Przemyśl-Sanok route near the San River crossing, you'll discover a castle that stands as one of the most stunning monuments of the Polish Renaissance.

### History

The construction of the castle began in the late 16th century under Stanisław Krasicki, the castellan of Przemyśl, and a descendant of the Ma-

numerous fires and wars, the castle has maintained its nearly unchanged form since the early 17th century.

Built in a quadrangle, the castle's walls are oriented according to the cardinal directions. Four cylindrical towers stand at each corner: the Divine Tower, the Papal Tower, the Royal Tower,

which is often compared to the Sigismund Chapel at Wawel Castle. Also noteworthy are the richly carved portals, loggias, and arcades, as well as the unique wall decorations known as sgraffito, covering an estimated total area of approximately 3,500 m<sup>2</sup>. Italian architects supervised the construction, while the decorative work was carried out by artists from Przemyśl. The castle's historical signi-



zovian nobility of the Rogala coat of arms, who arrived in the area during that time. His son, Marcin Krasicki, regarded as one of the most prominent patrons of art in Poland, transformed the austere defensive castle built by his father into a magnificent noble residence. Despite experiencing



and the Noble (Knight's) Tower. Residential wings surround the spacious rectangular courtyard to the north and east, as well as curtain walls topped with an elegant openwork attic to the south and west. In the centre of the west wing is the foregate, which features a gate and the square Clock Tower. This area marks the route from the once-existing town to the castle, accessed through a drawbridge, which was later replaced by a stone bridge.

One of the most valuable architectural features of the castle is the chapel located in the Divine Tower,

ficance is highlighted by the fact that it hosted several Polish kings, including Sigismund III Vasa, Władysław IV, John Casimir, and Augustus II.

After the Krasicki family died without heirs, the castle and Krasieczyn estates were inherited successively by the Modrzewski, Wojakowski, Tarło, Potocki, and Piniński families. In 1835, Prince Leon Sapieha purchased the properties from the Piniński family. The Sapiehas owned Krasieczyn until 1944 and made significant contributions to its development. They renovated the castle and established a sawmill, a brewery, and an



agricultural machinery factory. Additionally, they were actively involved in the economic and social development of the region.

After World War II, the castle and Krasiczyn estates were taken over by the state, becoming home to the Forestry Technical School. In the 1970s, the facility was acquired

by the Passenger Car Factory (FSO) in Warsaw.

In 1996, during the liquidation process of the FSO, the Castle and Park Complex in Krasiczyn was acquired by the Industrial Development Agency (Agencja Rozwoju Przemysłu S.A.). The renovation, construction, and conservation efforts undertaken by ARP S.A.

resulted in the development of a modern tourist, hotel, and catering facility. Source: [www.krasiczyn.com.pl](http://www.krasiczyn.com.pl)

Visiting Krasiczyn is a great way to unwind from daily life in the ambience of an old park. It's also worthwhile to discover our Podkarpacie region and explore Poland more broadly.

**Anna Heller**



## Bison Enclosure in Muczne

Just a two-hour drive from Blazowa lies a unique destination for those looking to explore the Bieszczady

Mountains: the Bison Enclosure. You don't need to travel far to see bison; this enclosure is located in the

Muczne forest district, along the Stuposiany-Tarnawa Niżna road, about 2 km before the village of Muczne.

Entry to the enclosure is free of charge, and the viewing pen is open every day, regardless of the weather. There are designated viewing points from which you can observe these magnificent animals. Since the area is quite large and the bison tend to wander, it might be wise to bring binoculars in case the „kings of the wilderness” choose to stay at a distance.

In the latest edition of „Kurier Błażowski,” Edward Marszałek shared the newest updates from the enclosure:

This year, three bison were born early in May at the show pen in Muczne, managed by the Stuposiany Forest District. Most young bison in free-range herds are born in June and





July, with some late births occurring in autumn.

On 15 May, a bull calf was born to the cow Muczna. Then, on 27 May, the cow Vaiana gave birth to a heifer. Just three days later, a bull calf was born to the mature bison female Stupna. On Sunday, 29 June, the fourth young bison calf of the year was born in the show pen. This calf is a heifer, and her mother is the cow Tjlli. All the newborn calves share the same father, the bull Spovid, who is currently the leader of the herd in the show pen.

Tomasz Baran, the deputy forester of the Stuposiany Forest District, explains, „While their mothers and father have foreign names because they came to us from other breeding farms, these youngsters must be entered in the studbook with names starting with the letters ‚Pu,‘ as required by international regulations.”

Currently, the enclosure is home to 13 bison from the

Białowieża-Caucasian line. The facility is open to visitors from dawn to dusk.

As a reminder, the first seven bi-

making them a highly valuable part of the Bieszczady ecosystem. These bison are now classified as a priority species and are protected under EU



Anna and Zuzanna Heller

son were brought to the Bieszczady Mountains by foresters from the Stuposiany Forest District in October 1963. Since then, the herd has grown, and the animals have become wild,

directives.

The Bieszczady population of this species now numbers over 800 individuals.

**Magda Kowalska-Cheffey**



**BLAZOWA'S**  
**Past and Present**  
*News and Historical Notes*

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