

# **KASHUBIA**

*Homeland of the Baltic Slavs*

## **The historic lands of Pomerelia and Easternmost Pomerania**

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(in Polish, under the title "Kaszuby")

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(under the title "Kaschubei und Oestliches Hinterpommern")

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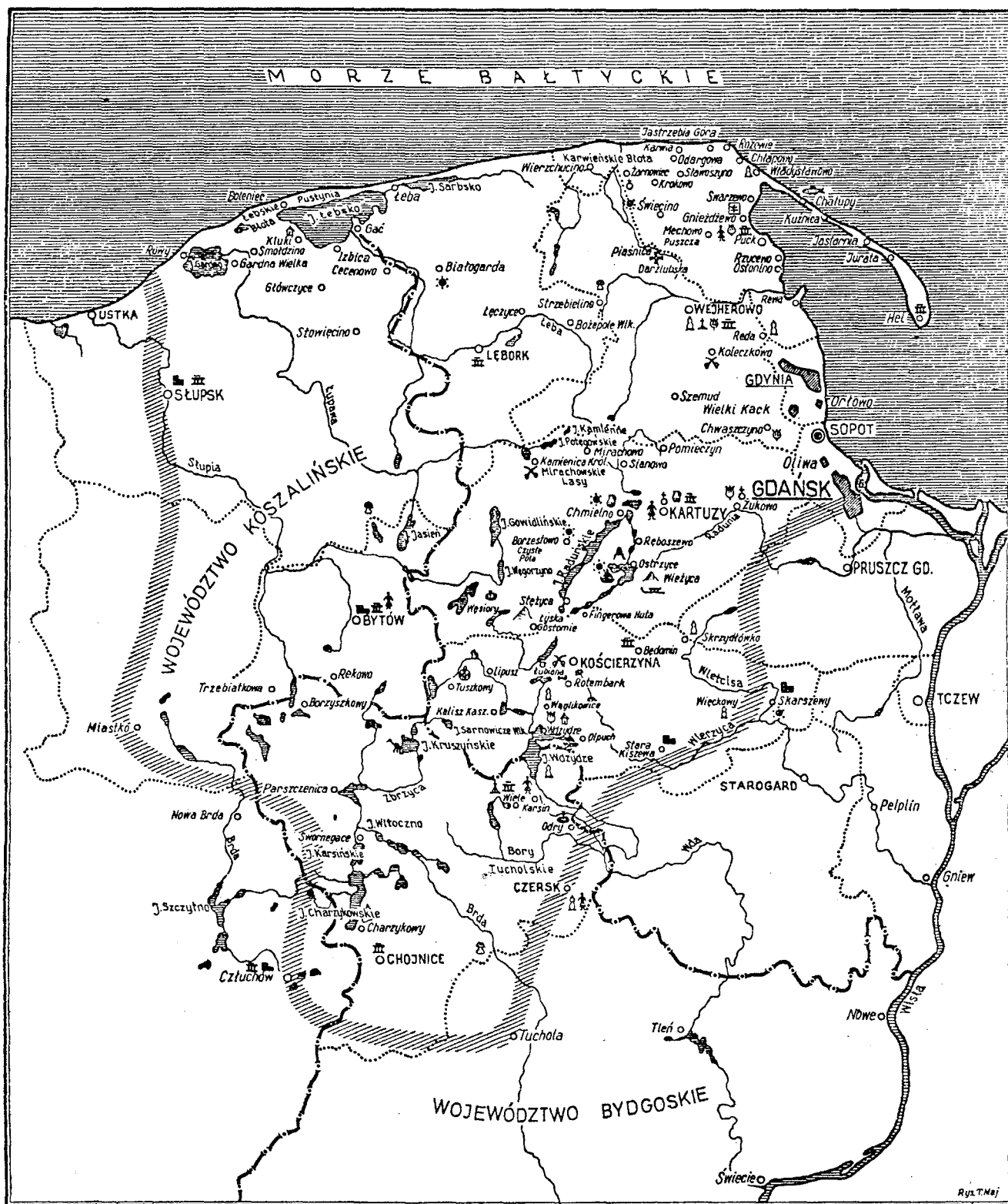
## ACKNOWLEDGMENTS

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the history and culture of a half-forgotten people.

# ZIEMIA KASZUBSKA

West, East



Many of the places mentioned in this book will be found on this fairly detailed map of Cassubia. To the far right notice the Vistula River with three mouths. Between the river and Cassubia dwell the Kociewiaks.

## Cassubians

A true Slavic race, called the Cassubians, remained in northern West Prussia and far eastern Pomerania. Poles call them Kaszubs (Kah-shoobs) and spell it Kaszubi. They were under German rule since the partition of Poland in 1772, yet they retained their own language and customs.

Located in Kreis Karthaus and around Danzig, West Prussia and in Kreis Lauenburg, Bütow and Stolp, Pomerania, the Cassubians were a peasant race. They farmed on poor soil that produced very little. The Karthaus district has unfavorable weather with long severe winters and late springs.

Fields were usually planted with potatoes, and when they were ready to be dug they sowed rye on the ground. As they dug the potatoes the dirt was used to cover the rye seed. They then used pine branches to smooth the ground. The rye was cut with a scythe and a wooden plough was used the following spring. The only fertilizer used was pine needles.

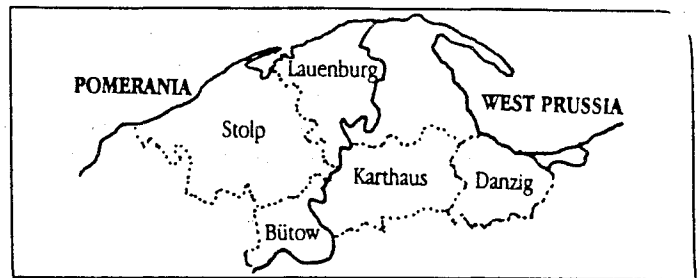
Cows were used to pull the plow and carts because horses were scarce. The Cassubian horse was a small, sorry-looking animal but breeding has since improved the race. The Cassubian cattle were replaced by the Dutch-Frisian, black and white cow. Pig raising was common with the boar being owned by the village. Geese were an important food source. Small flocks were sent to graze alongside roads and ditches while being tended by an old goose who had one leg tied to a stake. After the fields were harvested the geese were taken to clear the fields of any dropped grain. The farmer that owned the field usually kept half of the geese for himself as payment. Bee-keeping was also very common.

When the oldest son married, the father would step aside and allow the son to manage the farm. In return the parents were to receive cash payments, lodging, a share of the crops and garden, fuel and use of horses and carts. Since these payments continued until the parents were dead, it added an additional burden on the new farmer for twenty or more years. Payments were to be made on time or lawsuits were drawn. If the farm was sold to a new farmer, that new owner was then responsible for supporting the seller's parents.

Cottagers had no land except for a house and a garden. If they owned a few animals they generally rented land by working for the landowner a certain number of days at planting and harvest time. If the wife was able to do the work required, her husband would migrate to the lowlands of Danzig, or to Saxony, Brandenburg or Mecklenburg to work for wages. When he returned, before the end of the year, he might have saved up enough money to purchase a farm of his own after a number of years.

Laborers without land were the lowest class. They worked for a farmer with land who provided a poor cottage with possibly some garden land, fuel, and a small amount of money. The laborer was to provide himself and another worker to work every day. At harvest time even his wife was required to work. If he did not have grown children he had to hire another person. Time worked was recorded on two seven

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inch stakes with his name engraved on each of them. Every ten days the two stakes were placed next to each other and a cross was engraved on them. The worker kept one stake and the landowner kept the other. Wages were paid on the number of crosses.

Retired farmers or handicapped men found time during the winter for home industries. Retired fishermen made new nets, while men with a skill for wood carving made wooden spoons, soles for wooden shoes, teeth for farm rakes or handles for shovels. More gifted carvers make figures of Christ for roadside crosses or carved snuff boxes. Cassubians were addicted to snuff so snuff boxes were an important item. Basket-weaving was a valuable cottage industry. Pine roots which grow close to the surface were used to make potato baskets, corn and flour measuring containers, salt and pepper containers and even cans and buckets. The weaving was so tight that water would not even pass through. Extra income also came from blacksmithing, pottery makers, and snuff makers since home-made snuff was better than store bought.

The oldest homes were built of logs and notched at the corners and fastened with wooden pegs. Moss and dried clay were used to fill in the cracks. Later the logs were split in half which made the walls thinner and less sturdy but also saved on the number of logs used for each home. The only iron used was for the door hinges. The post-and-pan building replaced log homes. Flat rocks were placed in the corners and beams were placed upon them to support the structure. Straw and mud was used to fill between the timbers and a coating of loam or sun-dried bricks covered the straw. Walls were white-washed with a blue stripe painted on the walls close to the ceiling. Roofs were covered with thatch or reeds.

The Cassubian diet consisted of home-grown food except for herring which was purchased if they were not fishermen. Everyday food consisted of buttermilk, potatoes, carrots, cabbage, peas, turnips, kohlrabi, mushrooms, rye bread, gruel, and flat cake baked in ashes. Cassubians were not large meat eaters but served pork and goose. Fresh meat was only for special occasions. Food was served four or five times a day starting with gruel, pearl-barley or potatoes, bread and coffee for breakfast at six or seven. Mid-mornings, in summer, a flat cake was served. Dinner consisted of a mixture of food cooked in one pot. In the afternoon more flat cake was served. Supper was gruel, potatoes, pearl-barley, kohlrabi, sausage and eggs.

The main drink with spirits was made of corn. Some fishermen villages preferred beer made with sugar or 'fisherman's wine' made from ether, vinegar, and sugar.

## ***Cassubian Superstitions***

Cassubians were very superstitious about the world of spirits. A pregnant woman must not allow a picture to be made of her or else her baby will be ugly; a sudden fright or meeting a sick or crippled person would give the baby a mole; looking at a squirrel would cause the baby to have red hair. If the baby is a girl it is wrapped in her mother's apron that she may become a good housewife, if it is a boy it is placed under the table so it may become domestic. When dressing the baby in its first shirt the right hand goes in first or it will become left handed. If twins are being baptized the girl must be baptized first or else she will grow a beard.

When a young man decides to marry he goes to church every Sunday before and during Advent in his best clothes to check out the girls. After choosing a girl he pays a visit to her parents accompanied by the matchmaker. If things go well the girl's parents pay a visit to the groom's parents the following Sunday. The house and farm are looked over carefully and they are entertained royally. Parents discuss the material part of the marriage and the amount of the dowry is set. Before the wedding the father hands the farm to his son, but only after much bargaining on the amount of old age allowance the son will be required to pay. Weddings were on Tuesday in West Prussia and Tuesday, Friday or Saturday in Pomerania. No weddings were performed on Thursday or the marriage would be full of discontent. Both bride and groom must wear their shirts inside out at the wedding and kneel close together so no one may look between them and then witches and evil men cannot harm them.

Cassubians had several ways of predicting the weather, some of which we still believe. The weather differs from year to year because God put a different saint in charge of the weather. If it rains at sunrise it will not rain long. The weather from eight to nine in the morning will determine the weather for the rest of the day. A red evening sky means good weather for the next day, but red sky in the morning means bad weather. If it rains on Friday it will rain the whole week. If Christmas night is clear the following harvest season will have good weather. When gnats play in January, there will certainly be snow in May. The devil likes to wait under trees which is why people are struck by lightning under trees.

Animals also possess the power of good or bad luck. Meeting a hare is bad, but meeting a wolf is good. You must not brush spiders or ladybugs off for they are good luck. The cuckoo will answer the question of how many more years you will live. Storks live in Egypt during the winter as human beings. Cats, owls and snakes work for the devil. If you throw a cat in a newly-built house and nothing happens to it the house must be free of witches.

Many medicinal remedies had something to do with animals. Dog fat was used for asthma, chicken fat used on burns, boiled wool from a black ram was used to cure gangrene, drinking the fat of a ram or a black cat relieves the pain from lifting a weight, the ashes from the drum of the right ear of

three gelded black hogs was used to cure epilepsy, a black male goat taken into a barn will draw off the diseases of the cattle. Stolen bread or meat from a neighbor's house is used to rub on warts, but the meat had to be torn off using your teeth, not cut with a knife. A bride's girdle wrapped around a snake bite will bring a cure. To prevent consumption you need to bury a penny at a crossroads and say the Lord's Prayer backwards. Gangrene in a foot is cured by lighting a pile of gunpowder near the foot. The explosion makes the gangrene disappear. Fever is treated with sand from cart-ruts placed on the body or drink horseradish in buttermilk, and coughs are cured by drinking rowanberry juice. The use of herbs to cure diseases was documented as helpful but only if the herbs were gathered on the right day, or the right hour, or following certain other behavior.

People need to be watchful for the evil eye since just looking at a person with an evil eye can cause sickness and death. Even the person with the ability has to be careful that he doesn't bewitch his own cattle. The preventative measure is merely inserting a thumb behind the waistband of your trousers. Certain herbs may be burned to further safeguard against the evil eye. Young goslings are really at danger and are made to walk through the right leg of a pair of men's drawers before being driven to pasture for the first time.

Cassubians believe in dwarfs or goblins which are about twelve inches tall and look like humans. They live in fields, under heaps of stones, under trees, under the oven, in the barn or under the chimney. They dress in red and live about a thousand years. One must be careful not to drive them out of your house for they bring good fortune. If they live in a barn they take care of the horses and cattle but sometimes favor one animal and steal food from the others. Unbaptized human babies are unprotected and may be exchanged with dwarf babies. Catholic Cassubians place a rosary around the babies neck and Protestant Cassubians place a hymn book in the cradle to protect their children. If the babies are exchanged and the mother notices the senile, ugly features she must beat the baby until it bleeds, then she gets her baby back but also beat up. If she never notices the change, the child will remain small. The mother must cook a certain dish to see if the child shows astonishment, then she must beat the child and then will get her child back. Short people are called changelings.

The Cassubians were devout Christians but added some of their own beliefs about what happens when a person dies. They think the soul appears before the throne of God to receive judgment. A trial takes place with the devil reciting all the bad deeds and the guardian angel telling all your good deeds. The good and bad deeds are weighed on a scale and the outcome decides if the person goes to heaven or not.

For more information read, *The Cassubian Civilization*, by Friedrich Lorentz, Faber and Faber Ltd., London, 1935.

## A KASHUBIAN CHRISTMAS SONG

as rendered in German by Werner Bergengruen

English translation by John M. Hingst and Liesel Herchenroether Hingst

If you, little Christ-child, had been in Kashube-Land,  
If you, little Christ-child, had stayed with us!  
Look, you would not have had to rest on hay,  
You would have slept in a down-stuffed bed.

You never would have been born in a stable,  
Your little bed would have been warm next to the stove.  
The community pastor himself would have come running  
To venerate you and your mother.

Little Christ-child, how well we would have dressed you!  
Look, you would have worn a woolen cap,  
Blue coat of Kashubian cloth,  
Lined with fur and fastened with looped ribbons.

You would have been given a belt of your own,  
Little red shoes for your tiny feet,  
Cobbled sturdy and smooth with little nails.  
Little Christ-child, how well we would have dressed you!

Little Christ-child, how well we would have fed you!  
White bread with honey early in the morning,  
Fresh butter, wondrously tender stewed meat,  
Barley grits and yellow gravy at midday,

Roasted goose and chitterlings with ginger,  
Fatty sausage and golden egg-pancake,  
Mug after mug of the strong beer from Putzig.  
Little Christ-child, how well we would have fed you!

And how we would have given our hearts to you!  
See, we all would have been devoted,  
All knees would have bent before you,  
With all feet travelling the heavenly path.

Never would a barn catch fire,  
Never would a drunken skull fall and bleed on Sundays --  
If you, little Christ-child, had been in Kashube-Land,  
If you, little Christ-child, had stayed with us!



## TRANSLATORS' PREFACE

*This is a much-abbreviated English re-translation of the complete German version of a comprehensive tourist handbook written in Polish by an author of Kashubian background. Anyone planning to visit the Kashubia region as a tourist should consult the complete handbook, published by Verlag "Region" at Gdynia, Poland, in 1998, which fully describes the local points of interest and offers plenty of helpful travel information.*

*Although the author has modestly labelled his work as a "tourist handbook", it is equally valuable as a compilation of hard-to-find local histories in a region which has undergone more than its share of political upheavals. By extracting those parts of the book dealing with local and regional history, we hope to revive the memory of a half-forgotten people striving to maintain their own ethnic identity in the turbulent frontier between the Polish and German cultures. We hope that our translation will be of some use to English-speaking family historians descended from Kashubian, Polish, or German emigrants from this historic region.*

*Most of the supplemental historical material which we have italicized and bracketed, and which covers Pomeranian localities formerly held by Germany, is from the book Pommern -- Wegweiser durch ein Unvergessenes Land, by Johannes Hinz (Bechtermuenz Verlag, 1996).*

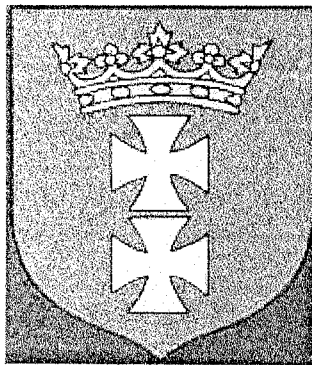
*Lacking certain letters of the Polish alphabet on our computer keyboard, we have represented those letters by the nearest equivalent in the English alphabet, followed by a symbol approximating the desired result (For example: L/eba, Le~bork, Darz'lubie.) As for the German umlauted vowels, we have shown them as diphthongs (ae, oe, ue).*

## INTRODUCTION

This guide encompasses the historical Kashubia, a region extending some 200 kilometers south and west of Gdansk (Danzig), as well as the eastern part of the former Hinterpommern (Yonder-Pomerania) which belongs today to the county of Sl/upsk (Stolp). Today in this region, only a part of the people are Kashubes. The Slavic populace living here in the 1800's often adopted the German language and were "Germanized". After World War II the majority of these assimilated Kashubes fled or were expelled from their homeland, and their places were taken over by immigrants from all parts of Poland [*especially from the eastern Polish territories transferred to Belarus*].

## [THE TRI-CITIES SEAPORT COMPLEX]

*[Although the author for various reasons chose not to cover the Baltic port cities of Gdansk (Danzig), Sopot (Zoppot) and Gdynia (Gdingen) in his book, they stood on the eastern border of medieval Kashubia and played an important role in the history of that region. While all three settlements were inhabited by Pomoranes (Kashubes) when first mentioned in the historical record, they very quickly lost their Kashubian character. Their advantageous locations on the Gulf of Danzig made them vulnerable to the military and maritime commercial ambitions of their more powerful neighbors.]*



*[Gdańsk (Danzig) has a long and turbulent history that has been the subject of many books, but can be outlined only very briefly here. The estuary of the Vistula River was already settled in Neolithic times, and was an important center on the amber-trade route during the Bronze Age and later. The East-Germanic Goths settled here in substantial numbers around 150 B.C. and remained for four more centuries before migrating southward up the Vistula. They were replaced briefly by the Aestii, a Finno-Ugrian race who also left traces on the nearby Hela Peninsula and seem to have intermingled to some extent with the West-Slavic Pomoranes who began arriving after A.D. 500. Shortly after 950 the Pomoranes built a fortress on the Mottlau River near its confluence with the western arm of the Vistula, presumably for defense against the West-Baltic Prussi who had advanced westward to the Vistula, and against the Poles who were advancing northward. The Christian missionary Adalbert of Prague made the first recorded reference to "urbs Gyddanyzc in 997, describing it as a town of "many people" and already belonging to the Polish duke Boleslaw Chrobry (who became king of Poland in 1025). Gdansk consisted of a "fortress settlement" and a "market settlement" about this time. In 1039 the Bohemian duke Bretislav I conquered much of Pomerania, thus depriving Poland of Gdansk and access to the Baltic Sea, but in 1113 the Polish king Boleslaw III recaptured the coastal area around Gdansk.*

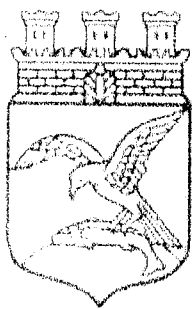
*Danish Cistercian monks founded the cloister at **Oliwa (Oliva)** in 1178. This cloister eventually obtained large landholdings in the region of Kashubia. At about this time, German artisans and merchants began settling at Gdansk in substantial numbers. The first parish church (St. Catherine's) was built in 1185. The market settlement was granted German municipal rights in 1224. In 1227 Duke Swantepolk I founded a Dominican abbey and gave it the church of St. Nicholas, and in the same year he freed the duchy of Pomerania-Pomerelia from Polish suzerainty. Around 1240 the German townspeople built their own parish church (St. Mary's). In 1271 the troops of Margrave Konrad of Brandenburg occupied the town, and the following year King Boleslaw of Poland captured the fortress, regaining sovereignty over Gdansk in 1294 upon the death of the last Pomerelian duke, Mestwin II.*

*In 1308 the Brandenburg forces conquered Pomerelia and were admitted to Gdansk without resistance by the townspeople. However, the fortress offered resistance and called on the Teutonic Order for help. The Order forced the Brandenburgers to retreat and took possession of the fortress and the town. The Polish and Pomerelian leaders and many others who had resisted the Order were put to death. In 1309 the Order purchased most of Pomerelia from Brandenburg. Around 1340 the Order built another fortress. In 1361 Gdansk became a member of the Hanseatic League and continued its thriving maritime trade, resulting in the founding of a "young" town outside the "old" town. In the Thirteen Years War (1454-1466) Poland, allied with the Prussian League, succeeded in putting an end to the rule of the Teutonic Order in Pomerelia and Gdansk.*

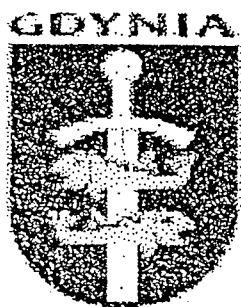
*In 1526 the Reformation began in Gdansk with the tacit approval of the Polish king, Sigismund. In 1626 and again in 1704 the town was besieged by Swedish forces, but managed to withstand both sieges, unlike many other Pomerelian coastal settlements. In 1709 a large part of the town's population was felled by an epidemic of disease. In 1734 Gdansk withstood a siege by Russian and Saxon forces. The first partitioning of Poland took place in 1772 and Gdansk came under Prussian rule. In 1807 French troops under Napoleon Bonaparte occupied Gdansk, which became a free city until retaken by Russian and Prussian troops in 1814. In 1840 the Vistula overflowed its banks and cut a new channel farther to the east, leaving Gdansk situated on what was thenceforth called the "Dead Vistula". The great walls around the city were demolished in 1895-7 and in 1914 numerous surrounding communities were incorporated with Gdansk.*

*After World War I Gdansk was separated from Germany under the Treaty of Versailles and was declared a free city on 15 November 1920. In 1924 the city counted 383,995 residents, of whom 96% were identified as German and 3% as Polish or Kashubian. In January 1931 there was a bloody confrontation between National Socialists and Communists, and Poland demanded (unsuccessfully) to send its troops into Gdansk. In 1933 the economic depression worsened and the National Socialist party gained huge local support, finally coming to power in 1936. Meanwhile, agitation increased in Poland for the annexation of Gdansk and removal of the German threat.*

*In September 1939 World War II began, Gdansk was annexed to Germany, and its ethnic Poles were deported. The town was heavily bombed by the Allies from mid-1942 until early April 1945 when the Red Army took the city. The Russians systematically plundered and burned the city, and the Polish units arriving later were powerless to prevent it. Most of the remaining Germans were expelled by 1947, so that in 1949 Gdansk had about 185,000 Polish residents and about 3,000 remaining Germans. On 1 December 1988 began the shipyard strike under the leadership of Lech Wałęsa which led to the demise of the Communist regime in Poland the following year.]*



*[Sopot (Zoppot) is the site of an Iron Age fishing settlement where amber was quarried and shipped via the Vistula River to merchants at the head of the Adriatic Sea. The village was first mentioned on 5 March 1283 when the Pomerelian duke Mestwin II deeded it to the Cistercian monastery at Oliwa (Oliva). During the Renaissance this fishing village became a tourist attraction for the townspeople of Gdansk (Danzig). French troops under Napoleon Bonaparte occupied it from 1807 until 1814, when it was annexed to Prussia. In 1901 Sopot was granted municipal rights. After World War I it became part of the Free City of Gdansk, until annexed to Germany in September 1939. On 23 March 1945 the Red Army entered Sopot, but in spite of heavy fighting the town suffered relatively little damage. In the nearby woods is a cemetery containing the graves of the fallen Red Army soldiers.]*

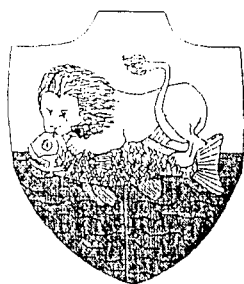


*[Gdynia (Gdingen) was first mentioned in 1253 as a settlement of anglers and mariners, with a good harbor. It belonged at that time to the Bishop of Kujawy, who assigned it to the parish of **Oksywie (Oxhoeft)**. The village was later deeded to the Cistercian cloister at Oliwa (Oliva), which around 1316 bequeathed it to the Rozecina family. It seems to have received municipal rights in 1362. In 1382 the landlord, Johann von Rozecina bequeathed Gdynia to the Carthusian Order at Kartuzy (Karthus). After 1488 Gdynia's maritime trade increased along with that of Gdansk (Danzig), and in 1614 many brick buildings were erected. In 1734 Gdynia was burned to the ground after failing to withstand a siege by Russian and Saxon forces. Much new construction was undertaken in 1820-22 and a railroad connection was completed in 1870.*

*After regaining much of Pomerelia and access to the Baltic Sea under the Treaty of Versailles in 1919, Poland set about vigorously to develop Gdynia into a major seaport which would compete favorably with Gdansk, which was then a free city. Plans for expansion of the port and city were laid in 1920 and construction was well underway by 1922. In the meantime thousands of Poles began migrating to Gdynia for employment. On 14 September 1939 German military and naval units occupied the city and changed its name to **Gotenhafen**. Most of the Polish inhabitants were expelled or interned at concentration camps, and some of the community leaders were murdered. The port was heavily bombed by the Allies from 1942 to early 1945. On 28 March 1945 units of the Red Army took the city and engaged in widespread burning and plundering, despite the efforts of Polish military commanders to stop the destruction. Reconstruction was well underway in 1947 and Gdynia now has more than 250,000 residents.]*

## THE KASHUBIAN COAST

This has been the "Riviera" of Kashubia for almost 70 years. On the beaches and in the coastal waters, Kashubian anglers are still seen working the way their ancestors did. In this region above all others, the Kashubian culture is still especially alive.



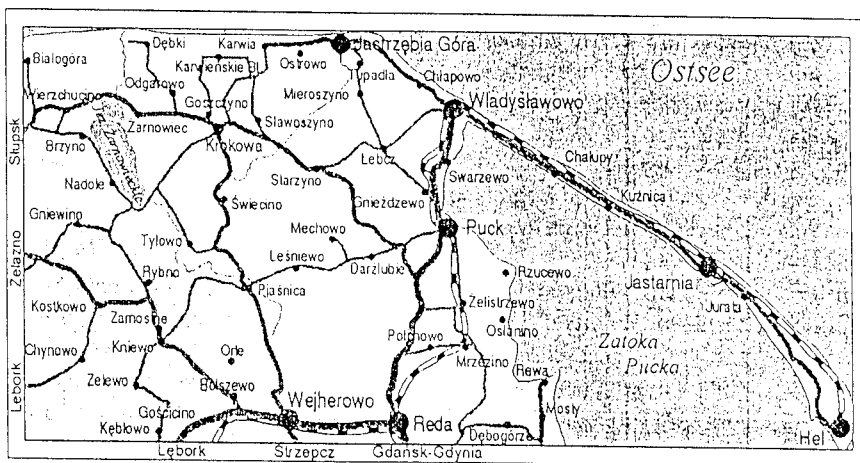
**Puck (Putzig)** looks back on a long tradition. It was the seat of a castellan domain during the 1200's and was granted municipal rights in 1348. During the Thirteen Years War [1454-1466] the town was pawned to Gdansk (Danzig) and in 1457 the Danzigers transferred it to the Swedish king Karl Knutson [Karl VIII], who had been driven out of his homeland. After [the Battle of Puck in 1462 brought about] the unification of Pomerelia with Poland in 1466, Puck became the seat of a royal county. Its important maritime trade and the Swedish ambitions toward Poland led to the construction of a harbor for the newly-created

Polish war fleet. During the First Northern War (1655-1660), Puck was the only Pomerelian town besides Gdansk to withstand the Swedish attacks. Both of the besieged towns were protected from the bay by a squadron of 42 Dutch ships, joined later by 10 Danish ships. Denmark and the Netherlands were at that time the largest consumers of grain from Gdansk.

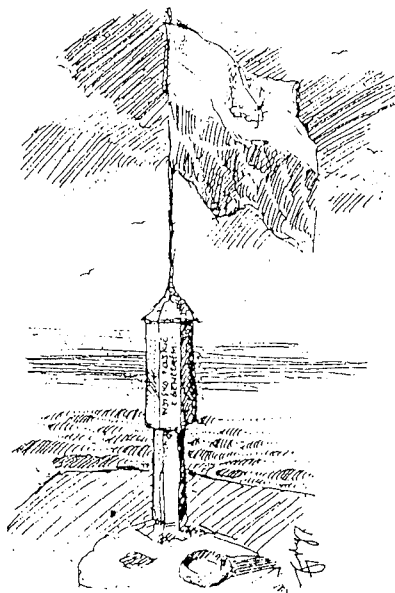
Puck was famous for a "dry" beer, with ingredients prescribed already in the 1300's. The recipe was a carefully guarded secret, and the quality of the beverage was so good that it won over the markets from competing producers. In 1583 King Stefan Bathory granted to the Puck brewery the provisioning of Hel (Hela). The town council controlled the profits from every outgoing shipment of beer. Legend has it that not only [was the council] required to [sample each batch for taste, but a little] had to be poured on the benches where the coucillors sat. When the beer had soaked through the trousers of the honorable officials, the next test followed: If the bench remained stuck to the trousers, then the beer was good enough for the nobility and officials. However, if the test had an unsatisfactory result, then the shipment went to the common people.

The wars throughout the 1600's caused a long period of stagnation and decline for Puck. Shortly after 1800 the fortress and town walls were demolished. The county seat was moved to Wejherowo (Neustadt-in-Westpreussen), thus turning Puck into one of the many poor coastal towns, offering only a few attractions for the surrounding villages. During the great famine of 1844-1847 the municipal beautification association was founded in order to provide employment for some of the people. After Poland's independence had been restored [in 1919], the festive "Engagement of Poland with the [Baltic] Sea" took place. A monument commemorating this event was erected in the harbor and still exists today.

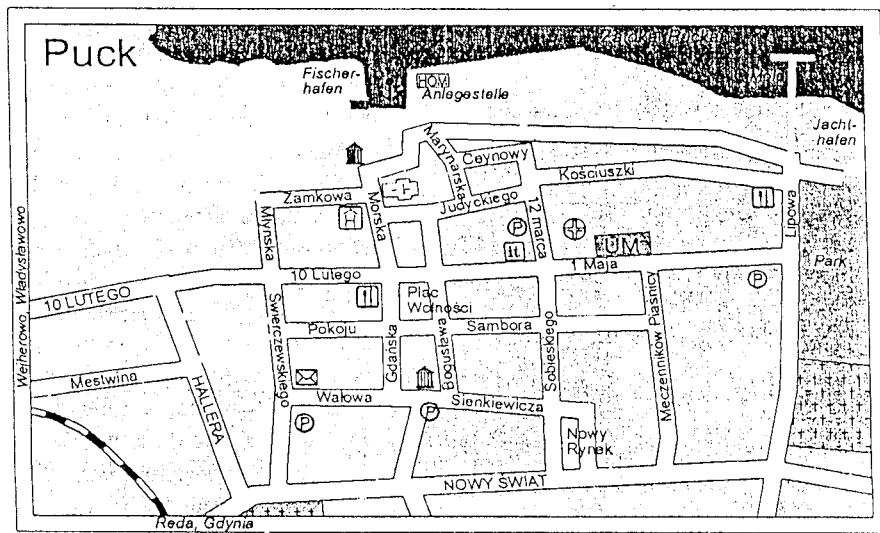
The most interesting building in Puck is the parish church, founded in the 1200's. The present brick structure dates to the end of the 1300's. The town hospital, erected in 1725, is now the headquarters of the Putziger Land Museum, where valuable ethnographic collections of this region are displayed.



The Kashubian Coast



Monument to Poland's  
engagement with the Sea,  
1920



Puck (Putzig)



The Puck Town Hospital.  
Now a museum site.

## The Vicinity of Puck (Putzig)

**Z'elistrzewo (Sellistrau)** is a large village with its own coat of arms [*not shown in the tourist handbook*] and founded in the early Middle Ages.

**Rzucewo (Rutzau)** is a manorial village first mentioned in 1380, in connection with the Nitz family. Later it was owned by the Bolzewskis, Weiher, Radziwills, Sobieskis and Przebendowskis. After the first partitioning of Poland [1772] the Englishman A. Gibsons acquired the estate and presented it to his nephew Keyserlingk. During the Napoleonic Wars [1803-1815] the old manorhouse of the Weiher was destroyed. Through his marriage to a Keyserlingk bride, Major von Below acquired ownership in 1827 and erected the palace standing today. The Below family until 1945 owned the Rutzauer landed estates. After World War II an agricultural technical school was opened here. The palace remained vacant until 1997, when it was opened as a hotel.

Rzucewo lies within a zone of prehistoric burials, investigated by archaeologists for many years. A Neolithic settlement of the so-called Banded Pottery Culture and its unique finds have led scientists to postulate a sub-group with the name "Rutzauer Culture". The occupants of this settlement were apparently seal-hunters.

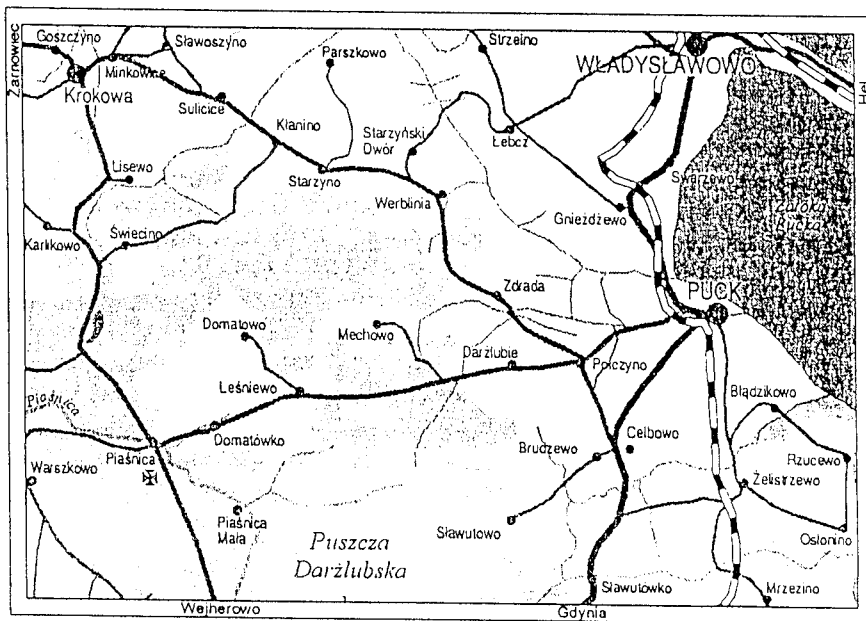
**Mrzezino (Bresin)** is a large village containing the most representative manorhouse in this region.

**Slawuto'wko (Klein-Schlatau)** contains the ruins of a flour-mill built of brick in the 1800's and a small palace of the von Belows. Not far from the palace is the mausoleum of its former owners.

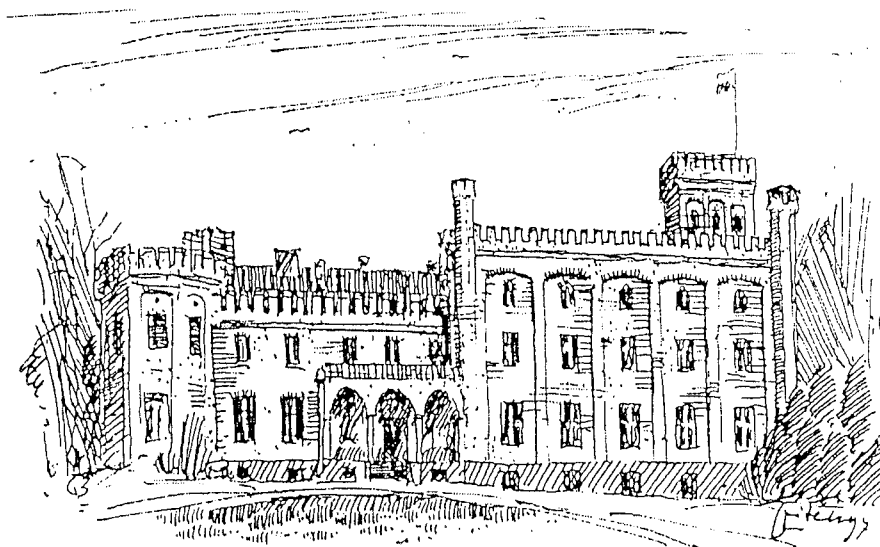
**Celbowo (Celbau)** is a manorial estate purchased by the Rodenacker family of Gdansk (Danzig) brewers shortly after 1800. Although they acquired Polish citizenship after World War I, [*pro-German*] conspiratorial actions occurred here, including even the mounting of a [*radio*] antenna.

**S'wiecino (Schwetzin)** is a small village where one of the greatest battles of the Thirteen Years War [1454-1466] occurred, in which Poland and the [*Teutonic*] Order struggled for supremacy in Prussia. The commander of the Order's army, Fritz von Raveneck, controlled a numerically superior force and sought to face the enemy on open fields. After three weeks of continuing skirmishes, Raveneck finally succeeded in surrounding the Polish army near S'wiecino. When the battle broke out, the determination of the Polish soldiers swung the outcome in their favor. Raveneck himself was killed and was entombed inside the church at Z'arnowiec (Zarnowitz).





The surrounding area of Puck



The Below Palace in Rżucewo. Now the "Jan III Sobieski" Hotel.

**Pias'nica (Piasnitz)** lies near the woods where more than 12,000 victims were murdered by National Socialists in 1939-40. They were the Pomerelian intelligentsia: teachers, local politicians, priests and officials from the vicinities of Wejherowo, Kartuzy (Karthus), Puck (Putzig) and Gdynia (Gdingen). Pias'nica was the prototype for later Nazi actions in other parts of Poland. Gravestones of the victims are dispersed amidst the woods and there is a monument with a plate showing the grave locations.

**Darz'lubie (Darslub)** is one of the oldest villages of the Putziger vicinity. It was first named in 1296 as the property of a certain Radoslaw. In 1333 the Teutonic Knights exchanged it together with the neighboring **Domatowo (Gross-Dommatau)** for Swornegacie (Schwornigatz) near Chojnice (Konitz). For centuries Darz'lubie has been a wealthy and populous village.

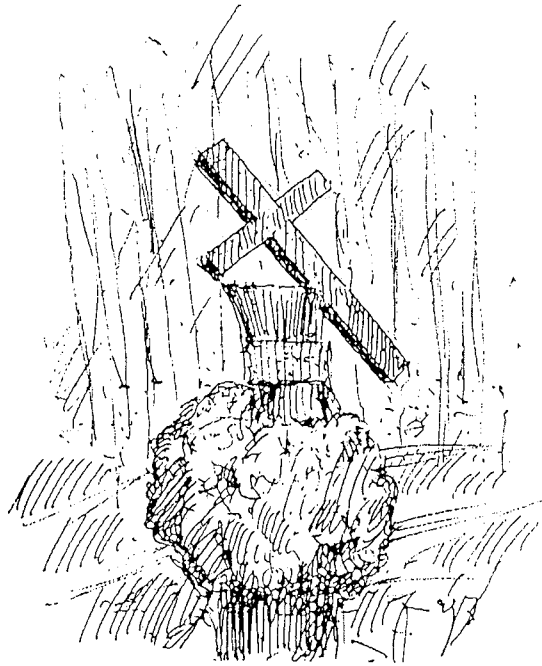
**Mechowa (Mechau)** belonged to the landholdings of the Oliwa (Oliva) cloister since 1300. It has a little church erected by the Oliwa abbot Rybinski in 1742. Next to the village entrance are caverns which allegedly connected underground for a long time to the cloister at Z'arnowiec (Zarnowitz), 10 kilometers away.

**Tylowo (Tillau)** is a small village with a parish church dating to the 1700's and recently rebuilt.

**Starzyno (Gross-Starsin)** was a rich village bequeathed in 1215 to the Cistercian Order, which in exchange had to give up Puck (Putzig), which it already owned. The Cistercians sent sick monks to Starzyno for recuperation. The outlying farm at **Starzyn'ski Dwo'r (Klein-Starsin)** belonged to the Cistercians and was very important to them. For their own needs they maintained ships and a landing dock at the Putziger harbor. The brick church in Starzyno was built in 1649. In its outer wall is lodged a cannonball which is said to be from the Swedish[-Polish] War [1655-1660]. After the liquidation of the Cistercian Order's assets the Grassow family was in charge here. The manorhouse burned down in 1945.

**Swarzewo (Schwarzau)** was already known in the 1500's for a miraculous Mother-of-God [*statue*]. It allegedly was brought here from Hel (Hela) after the Reformation. Records show that since 1776, pilgrimages to Swarzewo have gone on without interruption. Intercession for the cure of diseases is prayed for at the throne of the Mother of God of the Polish Sea. The present neo-Gothic church was built in 1880.

**Lebcz (Loebesch)** has a neo-Baroque church built in 1929-30.

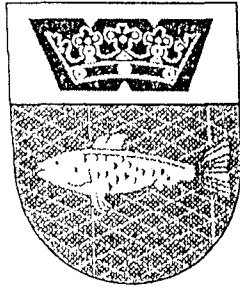


Monument for the  
victims of Pias'nica.



The Virgin of Swarzewo -  
The Queen of the Polish Sea.

**Strzelno (Strellin)** was first mentioned in 1325. According to oral tradition it was burned to the ground in the Swedish-Polish War (1655-1660). A second, similarly devastating fire raged in 1928 [*sic: 1728?*] and left little more than smoldering ruins. The church overlooking the village dates to 1831. A parish existed here [*very early*] but was given up already in the 1100's.



**Wl/adisl/awowo** is the longest town in Kashubia. The separate villages of Karwia (Karwen), Ostrowo (Ostrau), Jastrze~bia Go'ra (Habichtsberg), Chl/apowo (Chlapau) and Chal/upy (Ceynowa) are rightly viewed as sections of this town. Wl/adisl/awowo obtained municipal rights in 1963. Until 1953 it was also called **Wielka Wies' (Grossendorf)**. At the head of the Putziger harbor are the villages of **Cetniewo (Cetttau)**, **Tysia~clecia** and **Szotland (Schottland)**, which was formerly a fishing settlement.

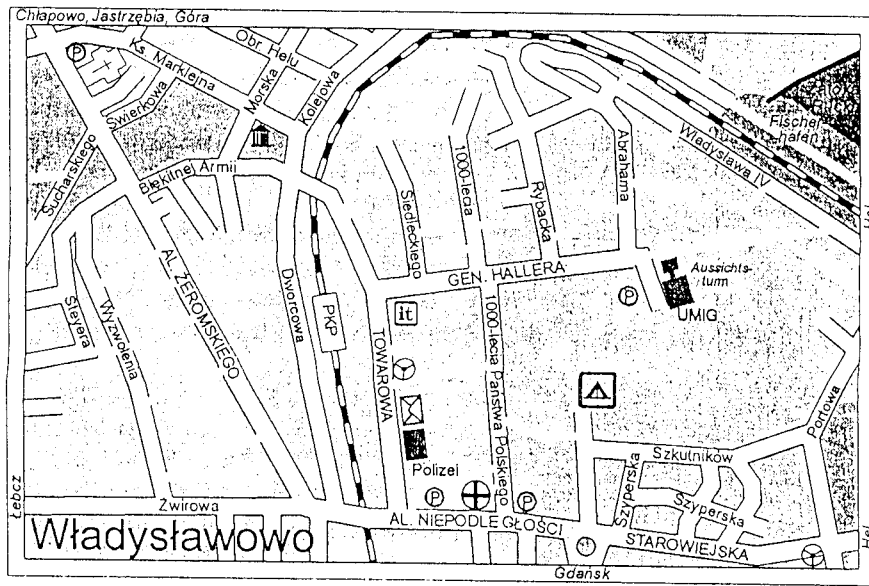
**Chl/apowo (Chlapau)** sits a few kilometers from the sea along a gorge. On the beach lie the boats of the resident anglers. During the Communist era the authorities tried many times to persuade them to work on the high-sea cutters of the "Szkuner" state fishery. However, the fishermen remained true to the tradition of their fathers and continued fishing in coastal waters, even though they had to carry their catches up the steep slope of the gorge to their houses.

**Rozewie (Rixhoeft)** is the northernmost point in Poland. The place is known primarily for its lighthouse. Already in the 1500's signal fires were burned here. The prominent lighthouse seen today was built in 1823. For 200 years there were only two families of lighthouse-keepers in Rozewie: the Kisters, who performed the duty since an unknown time until World War I, and the Wzoreks, active since 1920. Leon Wzorek, the first Polish lighthouse-keeper, was with the marine battalion based locally. In 1939 he formed a part of the defensive line and concealed himself before the German attackers. He paid for this action with his life, when murdered [*shortly afterward*] in the Pias'nica woods. After World War II his brother Wl/adisl/aw took over the post for several decades.

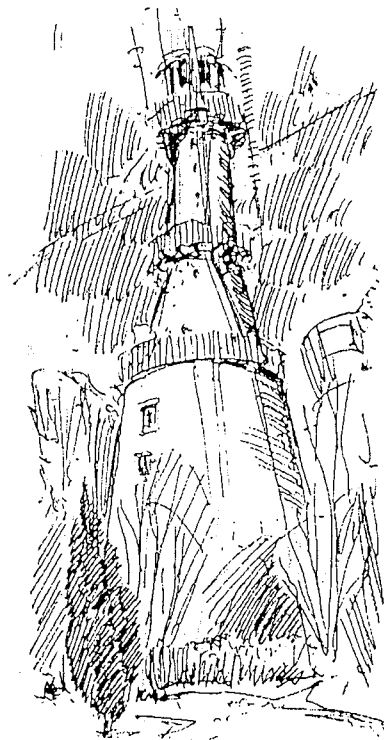
**Jastrze~bia Go'ra (Habichtsberg)** was first mentioned in 1848 and called "Po'lica" by the Kashubes.

**Ostrowo (Ostrau)** has a Kashubian cottage ("che^cz") with thatched roof, dating from the 1800's and protected as a memorial. The village takes its name from an old Slavic word for "island", because a small lake formerly separated it from the neighboring village of Karwien'skie Bloto (Karwenbruch).

**Karwia (Karwen)** is an old fishing village with wide beaches and a protective dike.



Map



The Lighthouse at Rozewie.



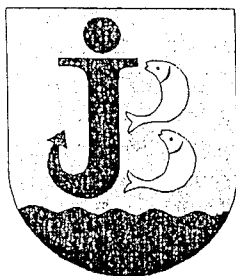
**Karwien'skie Bloto (Karwenbruch)** was settled in 1599 by Hollanders, brought here by the Putziger Land governor to drain the extensive marshes. The settlers preserved their religion and their language for centuries. Thus, the area is called "Olendry" by the Kashubes to this day. The village consists of two parallel rows of houses, a unique village form in Kashubia, which imitates the double-rowed marsh village. A few half-timbered houses from the 1800's are still standing today.

## The Hela Peninsula

**Chalupy (Ceynowa)**, now a part of Wl/adisl/awowo, stands on the site of a fort (Wladislausburg) which existed in the 1600's. On the site of the present inn stood a fishery settlement, formerly called Budziszewo or Ceynowo. In 1836 the last "witch" [*holistic healer?*] in Kashubia was put to death in this village. The victim, Crystyna Ceynowa, did not come from Chalupy and had no husband, but nevertheless did well with the care of her house and children. After an unusually poor salmon catch, she was accused of witchcraft. The woman confessed under coercion [*torture?*] and even tried to revoke the "spell". Since that accomplished nothing, she was taken in a boat onto the bay and underwent the "witchcraft test" [*a carry-over from the Inquisition. To sink in deep water (and probably drown!) proved innocence*]. Because of her widely-spread skirts she did not sink, but bobbed on the billowing waves. For the fishermen this was the final proof of her covenant with the Evil One, and they beat her to death with oars.

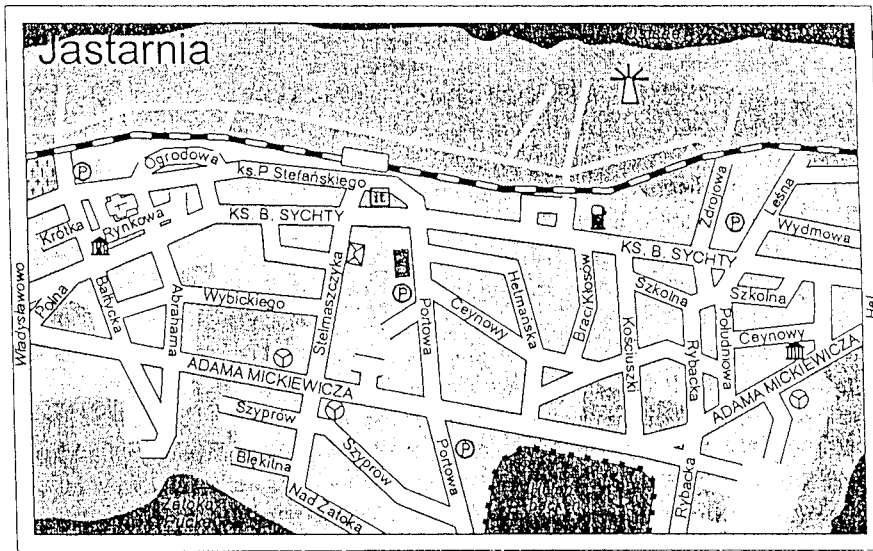
The old buildings destroyed by the fighting in 1945 have now been restored, and Chalupy is popular with tourists for its living folk culture and maritime customs.

**Kuz'nica (Kussfeld)** was formerly a "Stole^ca Re^bo'ko'w" (anglers' capital). It was first mentioned in 1570 as "Kuschfeldt". At that time it was one of the islands owned by a family. Later documents show an innkeeper living here. In 1635 the small fort Kazimirowo (Kasimirschanze) was built nearby. In the 1800's Kuz'nica was the largest village on the [*Hela*] peninsula. The church was built in 1930. Winter storms frequently blow out of the east from the Baltic Sea, sometimes causing the water to rise more than a meter in a few hours, and flooding the eastern part of the village.



**Jastarnia (Heisternest)** was originally formed from two settlements: **Jastarnia Pucka (Putziger Heisternest)** and **Bo'r (Danziger Heisternest)**. Bo'r belonged to Gdansk in the 1600's and was inhabited by German Protestants. At that time Bo'r grew faster than the neighboring Jastarnia Pucka. However, the residents of Bo'r eventually were converted to Catholicism and were "Kashubized". Even today the Kashubian dialect of the Jastarnia residents differs between the two former villages.

As late as 1924 Jastarnia was best reached by boat and had no hotel or boarding house. The only guest rooms were found in the parsonage! Today, however, the Hela Peninsula is readily accessible. The neo-Baroque church dates to the 1930's. Jastarnia has two fishery museums displaying fishing



Map



Anglers' Church  
in Jastarnia

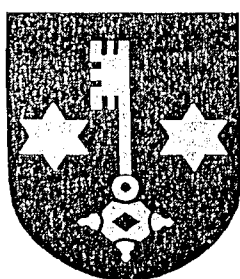


equipment dating from the 1400's to the present day. One museum is maintained by the Kashubian-Pomerelian Association.

As for the practices and work of the fishermen, the word "Maszoperie" or "Maszopi" is often heard. For centuries the anglers have combined into groups to practice the difficult fishing trade. The mass operation differs in size among the various villages. In Jastarnia, for example, there are 30 to 40 participants, and in Kuz'nica 15 to 25. The spread of "Maszoperie" is synonymous with the radiating force of Kashubian culture, because the German fishermen have not adopted the practice. There was still a mass operation in the early 1900's at Wierzchucino (Wierschutzin) near Z'arnowiec (Zarnowitz) and earlier in L/eba (Leba) also. These cooperatives existed primarily to make a common catch of salmon and eels. Each "Maszoperia" occupies a measured sector of the beach and the bay, so that none will encroach upon the assigned sector of the others. Because the total number of fish differed between the individual catch zones, the "Maszoperie" exchanged their [*respective*] catch zones year by year.

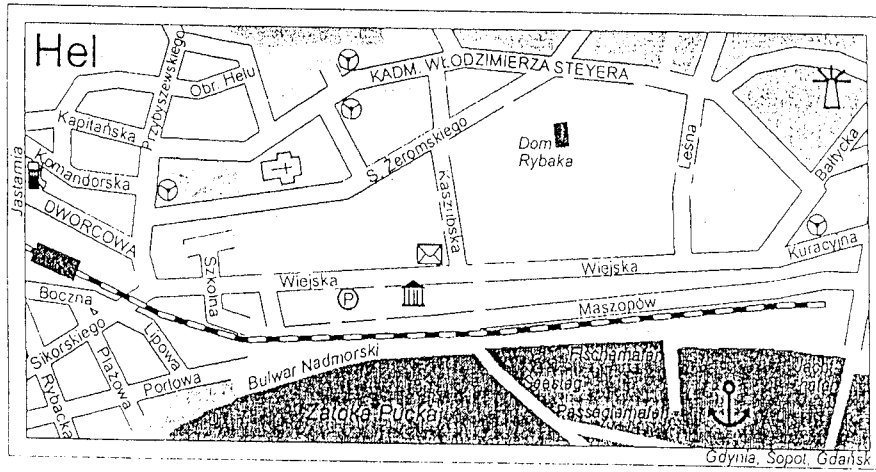
The second [*Rybackie*] museum is the private fishery museum of Juliusz Struck, a descendant of Krystyna Ceynowa, mentioned earlier in the Chalupy story. He can relate the story of the alleged witch, his 3rd-great-grandmother, and explain the background of the affair. In the Bo'r section stands the Rosalien chapel built in 1873 and dedicated to the patroness of Bo'r. Legend has it that the local residents prayed for her protection during the last epidemic, and the epidemic quickly subsided. All year long there are processions from the Jastarnia church to this chapel.

**Jurata** is a beach resort, first opened in 1931. The Polish Army vacation center "Jantar", the largest in Kashubia, is located here.

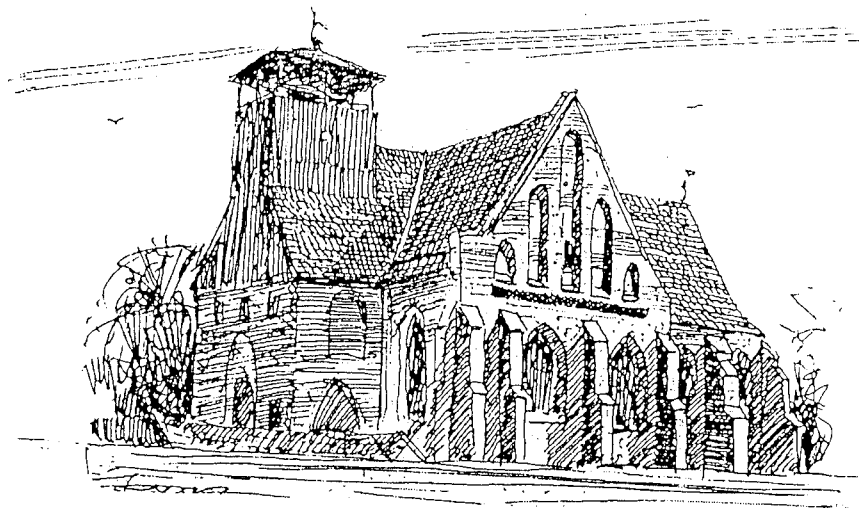


**Hel (Hela)**, a small town at the tip of the Hela Peninsula, is more than 700 years old. The original settlement with the name Alt-Hela stood west of the present town. When it was owned by Gdansk (Danzig) in the 1400's it suffered an economic slump. At this time the townspeople resettled outside the town to escape taxes, giving rise to Neu-Hela. After the partitioning of Poland [1772] the vitality of the town faded away. In 1872 Hel lost its municipal rights, and only began to revive shortly before 1900 as a vacation spot. The centuries-long direct connection with Gdansk finally led to the Hel residents becoming German-sympathizing Protestants early in the 1900's. After Polish independence [1919] Hel became the country's most important beach resort. In order to "Polonize" the place, the government established a fishery colony here for families from the entire Polish coast.

In 1930 it was decided to create a Hel Defense District, which would protect Gdynia (Gdingen) and the Polish coast. This resolution halted the development of Hel as a place of foreign travel. Over the course of a few years the entire German populace was resettled elsewhere, and access to the town was restricted. In September 1939 the seamen and soldiers under the command of officers Steyer and Unrug put up a heroic defense of the town. Fully cut off from the rest of the Polish forces, they held out until 2 October. Similarly in 1945, German units here succeeded in defending themselves until the war's



Map

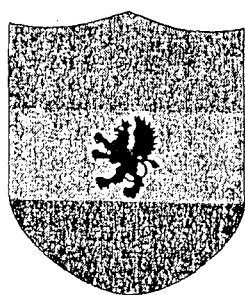


The Old Church at Hel,  
now a Maritime Museum.

end. Many tens of thousands of German soldiers started from here on their way to Russian imprisonment. After the war Hel was essentially a military town, forbidden to foreigners until the 1990's. In 1963 Hel won back its municipal rights and its older section was built up with Army housing.

The Evangelical church built in the 1400's now serves as a fishing-catch museum, maintained by the Maritime Museum of Gdansk. The "bliza" (as the lighthouse is called in Kashubian) is 41.5 meters high.

## On the Z'arnowieckie (Zarnowitzer) Lake



**Krokowa (Krockow)** is today the largest village in this part of Putziger Land. Before World War II it was the property of the von Krockow [*family*] and consisted of the mansion, a dozen or more houses and a railroad terminal. [*After the war*] the Communist planners made Krokowa a showplace-community. The much larger villages of Slavoszyno (Schlawoschin), Z'arnowiec (Zarnowitz) and Wierzchucino (Wierschutzin) were not considered for the selection as the township seat because most of the Slavoszyno residents were conservative Kashubian farmers, in Z'arnowiec was a cloister, and in

Wierzchucino the pro-German sentiments were all too obvious. Thus, Krakowa gained importance within a period of 25 years.

The beginning of this settlement was in the early Middle Ages. In the 1200's it and its neighboring villages became the property of Albrecht Wickerode Krokowa, who came with the Teutonic Order into Pomerelia and founded the von Krockow (or Krokowski) lineage. His descendants were always loyal to the Polish king and later became one of the most important families of the Kingdom of Prussia. With the decline of Poland and the resulting rise of Protestantism in the 1600's, the Krockows were again German by the 1700's. Nevertheless, their hereditary royal estates were twice renewed in "Polish hands", through marriages (with a Weiher and a Da-browski). The Prussian government finally frustrated this [*Polish connection*] by conveying the landed estate to a branch of the Krockows from the vicinity of S/lupsk (Stolp).

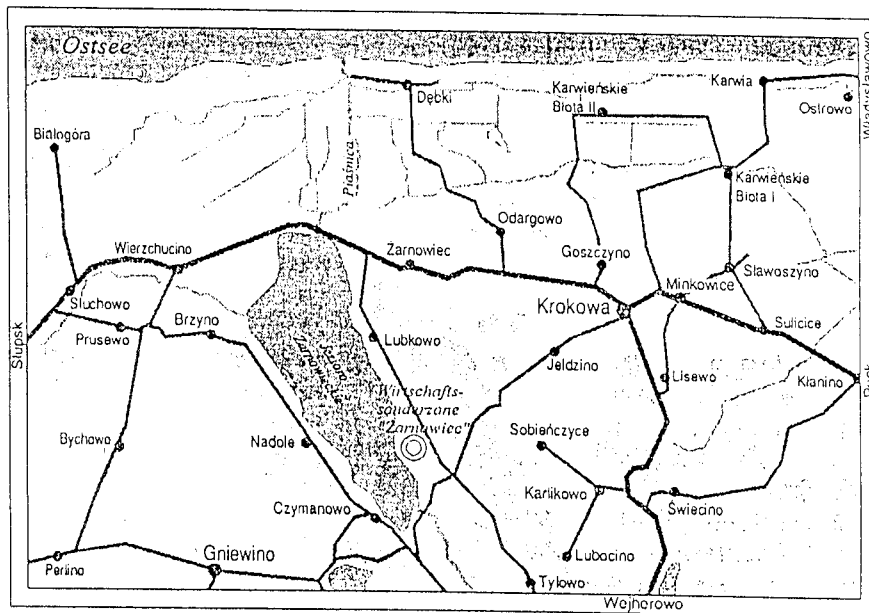
The Krokowski / von Krockow family has been negotiating [*with Polish authorities*] for many years [*seeking a return*]. When they reappeared in Krokowa in 1990, some of the residents supported a new Germanization of the village. [*Family*] investments have done much to beautify and modernize the place. However, there is some opposition to such co-existence among the Kashubes (but primarily from outside of Krokowa).

The neo-Gothic church was built in the later 1800's by the Krockows. This church and the one which stood here earlier were once used by the Protestants.

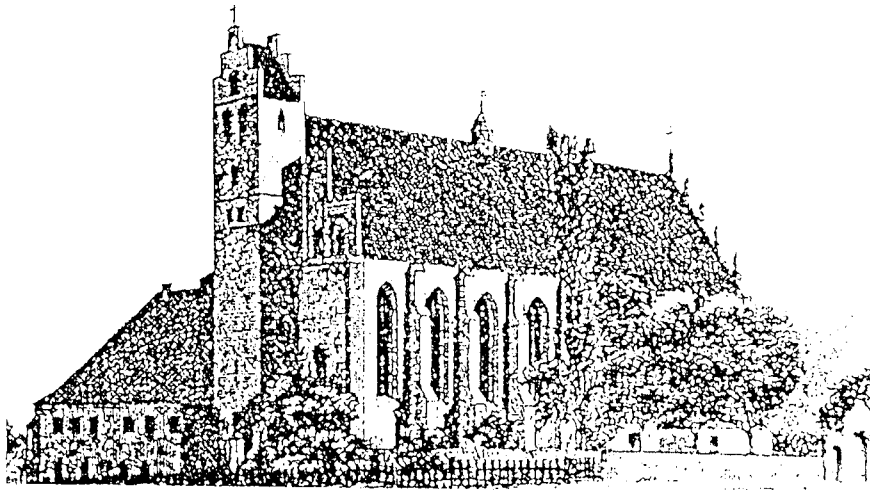
**Slawoszyno (Schlawoschin)** was first mentioned in 1376. In 1432 it became the property of the Z'arnowiec Cloister. Born here into the family of a blacksmith in 1822 was Florian Ceynowa, the founder of Kashubian regionalism and a pioneer in the cultural renaissance of the Kashubes.



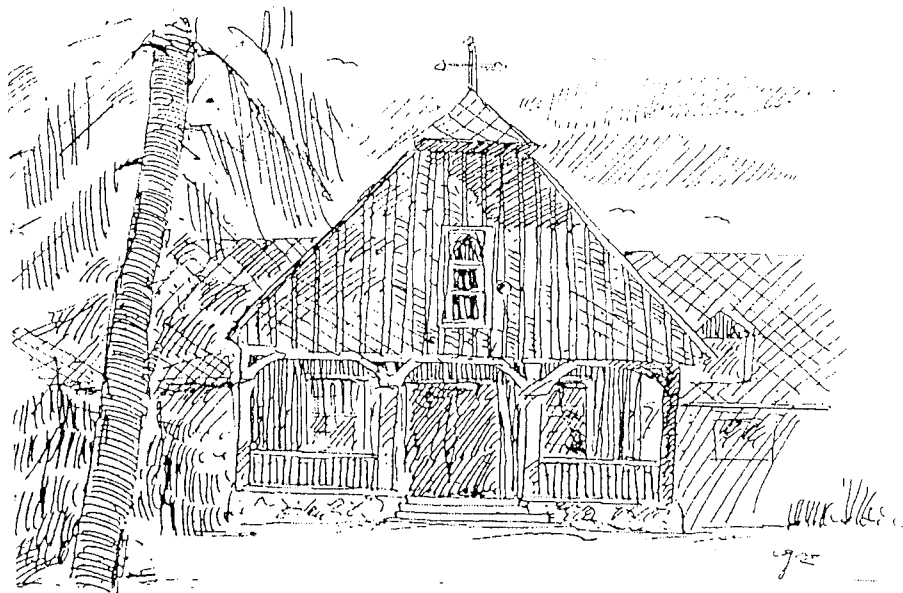
The Church in Krokowa



The Surrounding Area of Krokowa



The Cloister at Żarnowiec



The Little Wooden Church  
at Dejbki

**Kl/anino (Klanin)** is the small estate of the Grassow family. The small manorhouse dates to the mid-1700's. After surviving World War II undamaged, it housed an agricultural technical school, but now is a sanitarium for Silesian coal mine *[workers]*.

**Z'arnowiec (Zarnowitz)** was once the center of the Cistercian Cloister's vast territories. The convent was founded in 1215 by Duke Subisl/aw *[of Pomerelia]* and expanded its landed properties to more than 5,000 hectares through gifts and endowments, until its dissolution in 1834. Thanks to their being located away from the main traffic routes and on the German-Polish border, the cloister and village were spared from wartime destruction and can now offer remarkable testimonials to the past. The majestic brick church stems from the 1200's and is richly decorated and furnished. The cloister now shelters the Bernhardine sisterhood, and its many priceless artistic treasures are currently not on public display.

**Nadole (Nadolle)** has a small open-air museum containing a farmhouse from the 1800's and a cottager's hut. Nearby is *[the village of]* **Czymanowo (Rauschendorf)**. On a nearby hill once stood the old village of **Kolkowo (Kolkau)**, but the site is now covered by the storage reservoir for a nuclear electric power plant, still under construction.

**Prusewo (Pruessau)** has a manorhouse from the 1800's, and was once the site of a cattle-breeding station. Near the manorhouse is a schnapps distillery from the 1800's. Two kilometers away is *[the village of]* **Brzyno (Reckendorf)**.

**Wierzchucino (Wierschutzin)** is a large village which belonged to Germany before World War II. The residents remained here after the war, and there are strong pro-German sympathies in the village today. These feelings have led to the renovation of the old cemetery and the memorial to the local residents killed in World War I. This is unique in all of Kashubia, because in other villages the war memorials *[and even some of the cemeteries]* were thoughtlessly destroyed in the 1960's, despite the Polish- and Kashubian-sounding names *[of those commemorated]*.

*[In 1279 Duke Swantopolk II of Pomerelia donated the village to the Cistercian nuns at Z'arnowiec. It was administered by the Prussian government after 1773 and was secularized in 1833.]* At the village entrance stands a dilapidated Evangelical church built shortly before 1900. *[The Catholic church was built in 1929.]*

**Sobien'czyce (Sobiensitz)** is a small hamlet lying amidst high moraine hills, of which the highest is Zamkowa Go'ra (Schlossberg). On this promontory stood for about a thousand years the most important fortress in Pomerelia, which supposedly gave the village its name. The timber fortress apparently was attacked and burned down during the conquest of Pomerelia by the Poles, and the rise of competing settlement centers *[prevented its rebuilding]*.

**De~bki (Dembeck)** is a small fishing settlement which belonged for centuries to the cloister at Z'arnowiec (Zarnowitz) and was occupied by only a few families. One of them gave the place its name. The little church has a training-house, built in 1935 for the Polish Resurrection Order.

**Odargowo (Odargau)** lies near a gigantic glacial boulder variously called the "Devil's Stone" or the "Heathen Stone" or "The Standing", a subject of legend and curiosity. Legend has it that the Devil tried *[one night to carry off]* this rock and use it to destroy the Z'arnowiec Cloister, but was frightened away by a rooster *[crowing to]* announce the coming day. Still visible on the rock are five depressions which allegedly are traces of the Devil's hand-grip. Now living in this village are people displaced from the village of **Kartoszyno (Kartoschin)**, demolished in the early 1980's to make room for construction of the Z'arnowiec nuclear electric power plant.

**Bial/ogo'ra (Wittenberg)** is a summer lake resort near the **Go'rczyn (Gohra)** forestry station, with a nature reserve to the south.

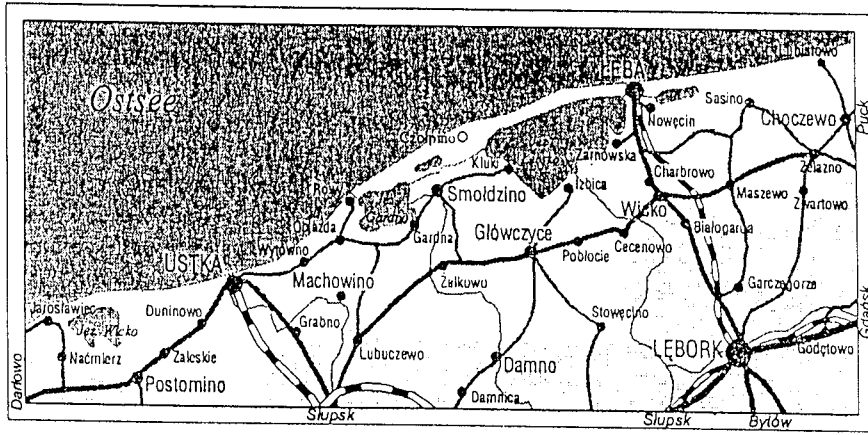
## THE SLOVINCIAN COAST

Of the so-called "Slovincian Coast" which extends from Kolobrzeg (Kolberg) *[eastward]* to the mouth of the Pias'nica (Piasnitz) River, only the eastern and middle parts will be considered here as belonging to Kashubia in the broader sense. The region has been for centuries an intersection of the German, Polish and indigenous Kashubian cultures. Still living among the Germans at the start of the 1900's were Evangelical Kashubes, called "Slovinces" *[or "L/eba-Kashubes" in the eastern sector]*. This culture has fascinated researchers not only in Germany and Poland, but from all over the world. Today, *[more than]* a half-century after World War II, its forgotten history is being rediscovered.

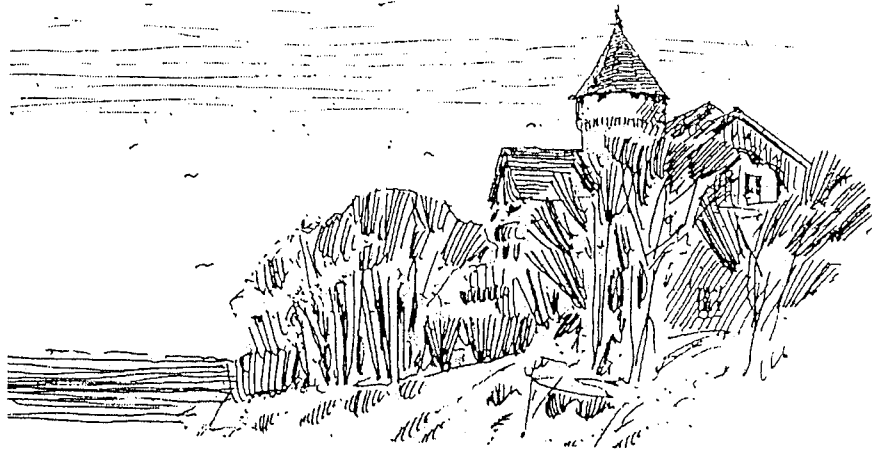


**L/eba (Leba)** is a small seaport town at the mouth of the river by the same name. The first report of the settlement "Lebamuende" was in 1282. The village at that time sat two kilometers west of the present river estuary. In 1357 it obtained municipal rights and Heinrich Flemingk was appointed as its magistrate. *[In 1373 Dietrich von Weiher was the hereditary judge, and in 1389 Nikolaus von Weiher was the hereditary town advocate. In 1440 L/eba joined with Le~borg (Lauenburg) in the Prussian League, to break the power of the Teutonic Order.]*

The settlement developed as a fishery seaport and lumber trade center. For centuries its bitterest enemies were the *[shifting coastal sand]* dunes and dangerous floods which wreaked devastation in 1396, 1441 and 1467. The river mouth shifted two kilometers eastward in 1491. In 1558 the town was directly threatened by the advancing dunes, but it was the flood *[of 1572]* that finally forced the residents to flee. They *decided to build a new town. A small chapel*



The Ślovincian Coast



The "Neptun" Hotel at Łeba



was built in the new town, reportedly from materials salvaged from the old church [*which had been erected before 1357. A remnant of it still stands today*], the oldest structure of the original town. The chapel burned down in 1682, whereupon the present [*Fishermen's*] church was erected in 1683.

In the mid-1700's the Prussian king [*Friedrich II*] ordered that the surface of Leba Lake be lowered and that construction of a large harbor be started. In the course of this work a 34-meter-wide canal was dug, linking the lake with the [*Baltic*] Sea. The lowering of the lake surface also dried up the marshes around **Smol/dzino (Schmolsin)**, Gardna (Garde), Izbica (Giesebitz) and **Gac' (Speck)**. Alongside the canal, the first commercial goods were already stored up for the ships that began to appear on the L/eba route. However, an unexpected storm on 4 March 1779 destroyed not only the canal itself, but also put the entire vicinity under water. The residents of L/eba, fearing for further floods and worried that the whole tongue of land would be washed away, backfilled the canal. The Brenckenhoff Canal, named after its surveyor and architect, had cost the Prussian king 21,000 talers, a staggering sum in those days. The angry monarch put the blameless surveyor into the army as a lance-corporal.

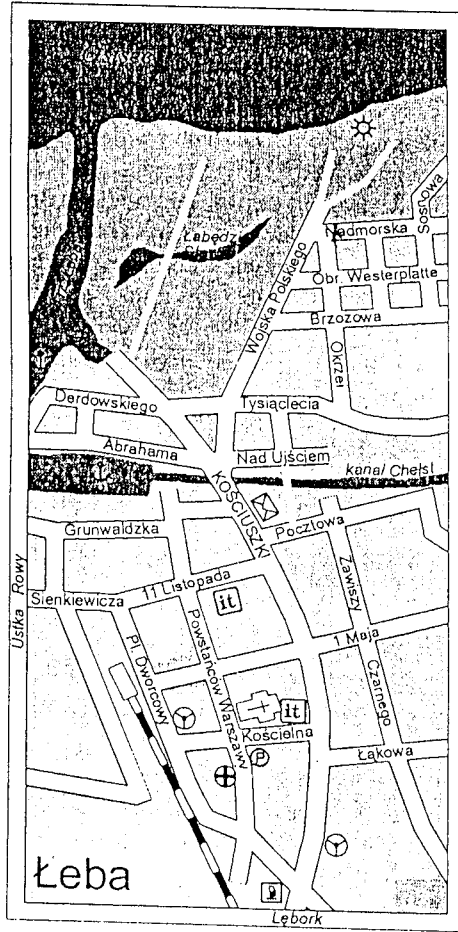
In the early 1800's the river mouth [*again*] shifted eastward. The present hotel "Neptun" was built on the heights sometime before the problems with nature were [*partially*] solved in 1886-7 with the construction of breakwaters and flood regulators [*and a new canal*]. After that it was the [*drifting*] sand that continued to threaten the harbor. Therefore, from 1910 on into the 1970's a dredge was kept busy sucking sand from the canal and guaranteeing a [*specified*] minimum depth.

Shortly after 1800 L/eba still had a Slovincian character and the Slavic residents conducted their own church services [*until about 1850*]. However, the later development of highway and railroad connections brought an ever-larger influx of tourists. After World War I a small number of people [*from Pomerelia*] settled here, who did not wish to remain in the lands taken over by Poland.

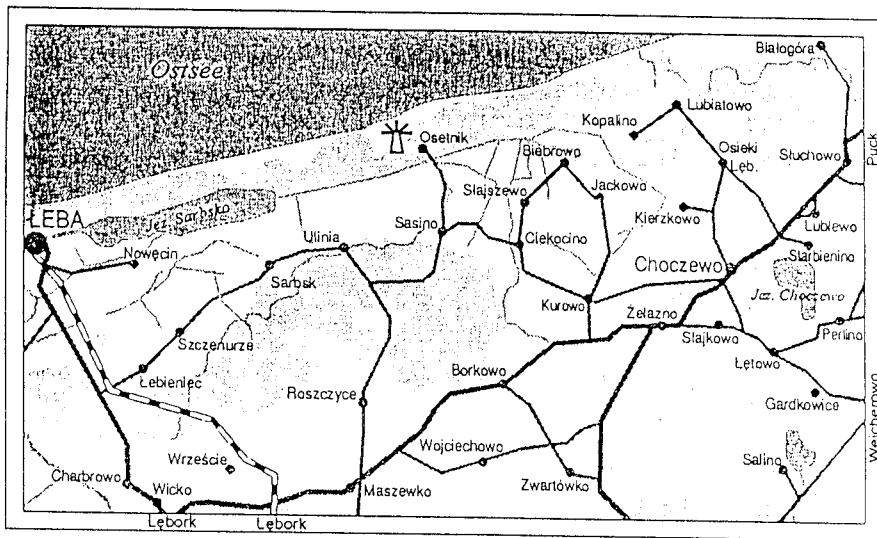
In the [*final*] Soviet offensive [*of World War II*], the Russians took L/eba on 10 March 1945. After a period of chaos, violence and plunder, the first settlers from Kashubia and Poland arrived in April and May. The town has grown somewhat after that, and thanks to foreign commerce has become affluent.

**Gut Nowe~cin (Neuhof)** was laid out in [*1569*] as the landed estate of the Weiher family, who built their neo-Gothic mansion [*apparently*] in the mid-1600's. [*The estate remained with the Weihers until 1781, then passed to the von Somnitz family, then to the Charbrow family, then in 1930 to the Pomeranian Land Company.*]

**Ra~bka (Rumbke)**, a village next to the entrance of the Slovincian National Park, has a small nature museum.

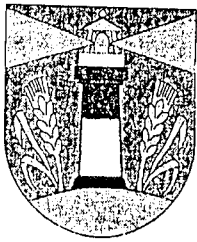


Map



Map

## Between L/eba (Leba) and Choczewo (Chottschow)



**Choczewo (Chottschow)**, renamed "**Gotendorf**" in 1938 is the seat of a township and the largest village in the area. It was first mentioned in 1348. For centuries this nobility estate belonged to the parish of Osieki Le~borskie (Ossecken). It was owned [*in succession*] by the Jackowskis, the Wejhers, the Swedish family Foelkersamb and finally the Dzie~cielskis, who set the tone here the longest (from 1774 until 1945). In the village is a substantially rebuilt manorhouse from the 1800's.

**Osieki Le~borskie (Ossecken)** is a small unkempt village with a former state-owned farm and the oldest church in the vicinity, built in 1740 on the site of an earlier structure. [*The village and landed estate belonged to the Bishops of Kujavy in 1284, and already had a resident chaplain. The estate produced timber, amber and lignite. In 1566 it was sold to Ernst von Weiher. Subsequently, it was owned by the von Krockow family for 200 years.*]

**Lubiatowo (Luebtow)** is a charming seaside resort.

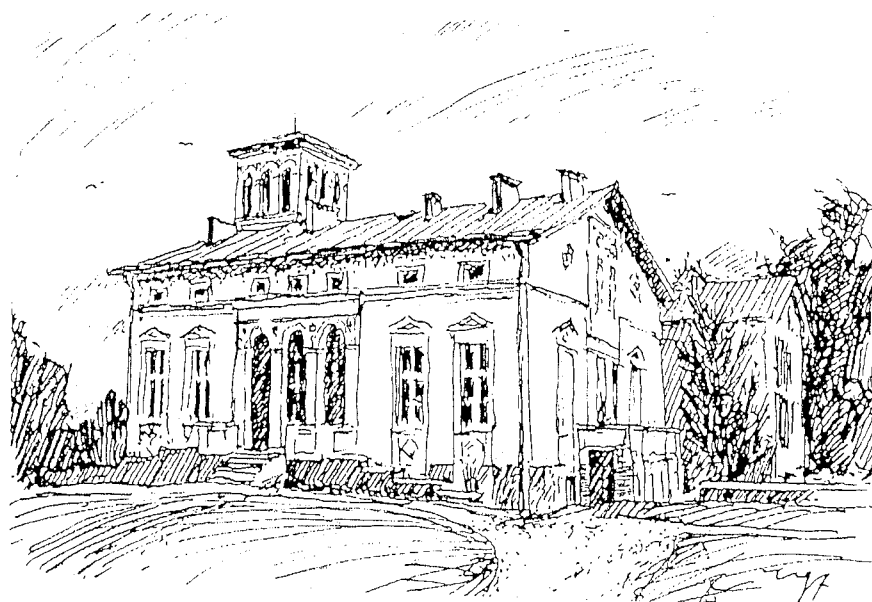
**Sasino (Sassin)** is an old village with buildings from the 1800's. Nearby is the manorhouse of the former **Gut Sasinski Mlyn (Sassinier Muehle)**. A lighthouse built in 1905 stands near here on a high, wooded dune. On the Baltic Sea there have often been shipwrecks near here. It was here that [*on 30 January*] 1945 the passenger ship Wilhelm Gustloff was torpedoed [*by the Soviet submarine S-13*] and [*9,343 of the 10,582*] refugees from [*Gotenhafen = Gdynia (Gdingen)*] who were on board were lost. Regretably, there is no memorial plaque here for this worst maritime disaster of all time.

**Starbienino (Sterbenin)** has a manorhouse built shortly before 1900, which now houses the Kashubian public high school [*for adult education*].

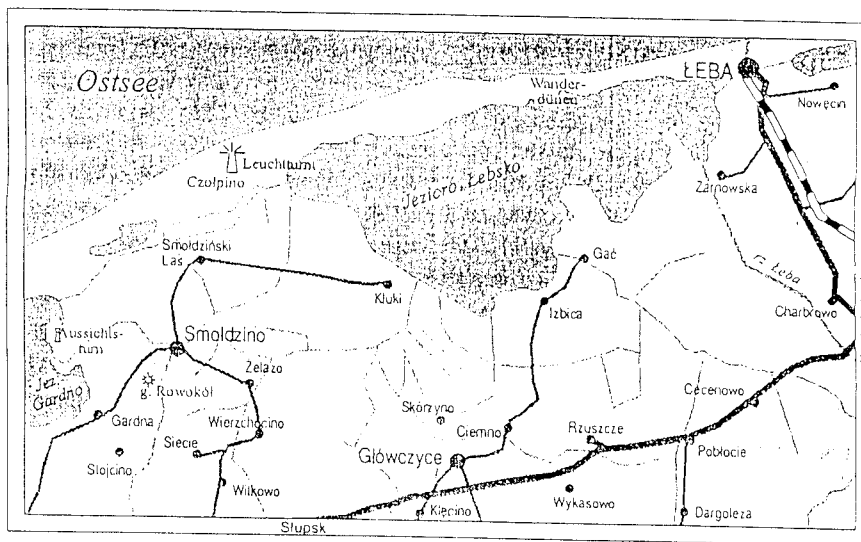
**Lublewko (Lueblow)** has a manorhouse built shortly after 1800 and was long used as a state-owned farm.

**Z'elasno (Zelasen)**, renamed "**Hohenwaldheim**" in 1938, also has a manorhouse built shortly after 1800 and was long used as a state-owned farm. [*Reportedly, it was owned by Karl Wilhelm Milczewski (1786-1857) who married Wilhelmine Amalie Schaper.*]

**Zwartowo (Schwartow)** was already mentioned in 1364 as owned by the knight Peter von Littow. His descendants probably acquired the name of Schwartow. Later, Zwartowo and the neighboring **Zwartowko (Klein Schwartow)** belonged to the [*families of*] Jackowski (Jatzkow), Le~towski (Lantow), Krokowski (Krockow), and Somnitz who stemmed from the Sl/upsk (Stolp) region. In 1853 the Mecklenburger Baron von Hammerstein acquired the estate and built the present manorhouse. After 1885, others established a match factory and a schnapps distillery here. In 1948 Zwartowo was taken over by the [*Polish*] Justice Ministry.



The Kashubian Public High School in Starbienino



Map

**Gardkowice (Gartkewitz)** has a manorhouse which in recent years has been renovated by private investors and turned into a museum.

**Borkowo Le~borskie (Borkow)** has an Evangelical cemetery within which is the large mausoleum of the Tesmar family, who formerly owned the manorial estate. The mortal remains of the Tesmars lies here among debris, rubbish and broken coffins. This small cemetery makes one realize that in the space of 50 years the history of this region has been erased. *[It is as if] Poland began here in 1945, and before that, nothing happened.*

**The Slovincian National Park.** was established in 1967. Its greatest attractions are the unique sand-dunes and the L/eba Spit, but the park also contains 11 nature preserves.

**Ra~bka (Rumbke)** sits next to the drifting sands which have already buried Stara L/eba (Alt-Leba) and the villages of **Chusta** and **La~czki (Lontzken)**. On the dunes near here, *[Field Marshal] Rommel's* famed "Africa Corps" trained for its *[World War II]* mission.

**Gac' (Speck)**, an old, declining fishing village, and **Izbica (Giesebitz)** both lie in marshy ground on the south shore of Leba Lake.

**Charbrowo (Charbrow)**, renamed "**Degendorf**" in 1938, is an old Kashubian village which belonged since 1286 to the Bishops of Wl/ocławek (Leslau). Later it was owned by the Weiher family. The manorhouse in the village stems from 1660, with wings added in 1844 and 1907. The church dates from 1669. In the churchyard are several graves from the 1800's.

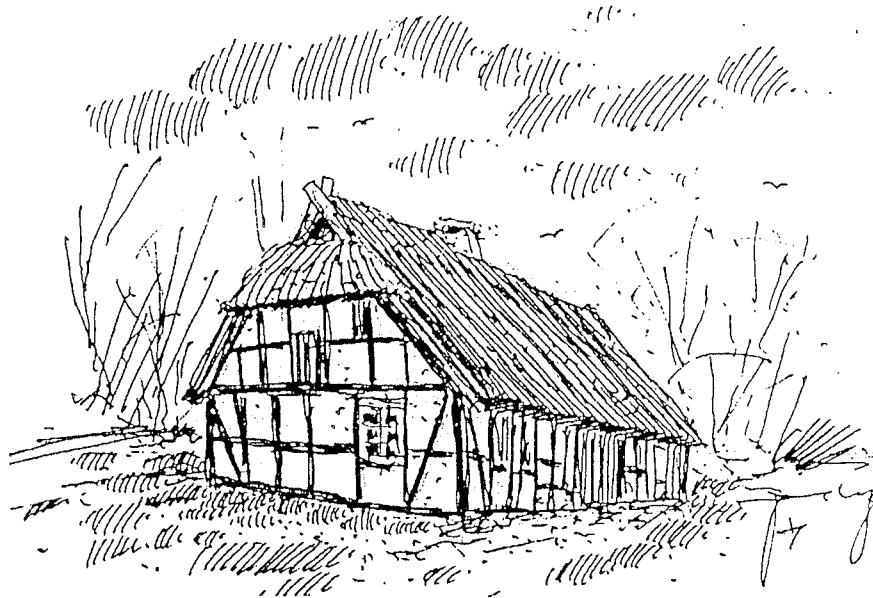
**Wicko (Vietzig)** was formerly an estate owned by the von Gork *[family]*. A stone boundary marker of the Pomeranian archdeaconate, placed in the 1100's, is still standing here. A similar "boundary pillar" stands in the woodlands of **Pogorzelice (Langeboese)** near Le~bork.

**Cecenowo (Zezenow)** was bequeathed *[in 1252-1258 by Duke Swantopolk II of Pomerelia]* to the Norbertine Cloister at Suckow (Zuckau). *[Ewald von Masson purchased it from the cloister in 1510, and it remained the property of this family until 1777. After 1795 the village belonged to the von Zitzewitz family, and the last owner, Wilhelm Sigfried Otto Martin von Zitzewitz was expelled by the Poles in 1946.]* The manorhouse was built in the 1700's and the church dates to the mid-1800's. Masses in Kashubian (Slovincian) were celebrated here until 1876. The nearby cemetery has a chapel built in 1860 and several old graves.

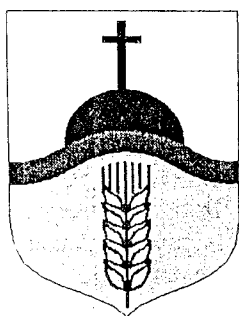
*[In 1834 the teacher Kopelke still had many school pupils who spoke only Kashubian at home. In 1945 the village served as an internment camp for expatriated Germans, and within a period of six months nearly 500 people died here of hunger and disease.]*



The No-longer-existing  
Manorhouse in Gac'

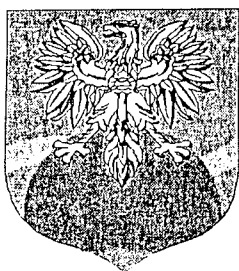


Typical Wooden Cottage  
for Northern Kashubia  
in the Open-air Museum  
at Kłuki



**Glo'wezyce (Glowitz)** is one of the largest and oldest villages of the region, and is today the seat of a township. According to legend, the church parish already existed in 1026, thus being the oldest parish in Yonder Pomerania. The manorhouse of the Puttkamer family stems from the 1800's. The neo-Gothic church built in 1890 stands on the site of an older church that burned down in the 1870's. In the old cemetery are the chapel from 1869 and only a few gravestones. *[The village was first mentioned in 1252. In later years it had a machine shop, a brick factory, a dairy, a sausage factory and a flour-mill.]*

*In 1713 the church had 3,152 Kashubes and 464 Germans as communicants. In 1733 there were 2,204 Kashubes and 701 Germans. Under the pastors Johann Christian Koberstein (served 1802-1828) and Heinrich August Kuesell (served 1829-1852) the Kashubian numbers shrank further, while the German numbers steadily increased. In 1881 there were 5,335 Germans and only 105 Kashubes. By 1886 the number of Kashubian communicants had dwindled down to 18, and in 1887 the Kashubian language was discontinued for religious services following the death of the retired pastor Ernst Cornelius Engelbert Lohmann (served 1853-1885). Then for a few years the new pastor Johannes Wegeli conducted private masses in Kashubian for elderly people in their homes.]*



**Smol/dzino (Schmolsin)** was originally named "Smolino", in a document of 1281, when it belonged to the Premonstratensians *[at Bial/oboki (Belbuck) and assigned to the Dominicans]* at Sl/upsk (Stolp). It stood at the foot of "the holy mountain of the Slovinces", the Rowoko'l/ (Revekol), which is 115 meters high and resembles a cratered volcano *[although it consists of glacial moraine]*. The mountain apparently was once the shrine of a heathen cult, and afterward was a hideout for robbers. After the Dominican clerics had settled here, the place was for nearly 200 years a famous and much-visited pilgrimage site. In 1530 *[with the*

*coming of the Reformation, Protestants from Le~bork (Lauenburg) destroyed the chapel located atop the mountain, and the Tessen family of Smoldzino confiscated its silver, but the town of Le~bork rebuilt it in 1532 as compensation. However,]* the materials from the hilltop chapel were used to build the church in Smol/dzino.

*[In 1291 the village, minus the Dominican chapel, was conveyed to the Cistercian Cloister at Oliwa (Oliva). Shortly thereafter, the ducal house of Pomerania-Stettin acquired Smol/dzino and built a fortress with ramparts and moat, some of which is still standing.]* The present church was erected for the Evangelical community in 1632 through the support of Duchess Anna von Croy, who was the last representative of the Greifen lineage *(with the famous griffon on its coat-of-arms)*. Inside the church are the epitaphs of Anna von Croy *[died 1660]* and her son Ernst Bogislaw *[the last Pomeranian duke, who died in 1684. Also displayed inside the church are the portrait of local pastor Michael Pontanus (= Brueggemann) and the passion story in the Kashubian language].*

*[In 1792, teaching of the Polish catechism was terminated in Smol/dzino because only 40 people had attended the Kashubian-language eucharist. H.A. Kypke was assigned as pastor*

*and schoolmaster in 1817 by the Prussian government, which discouraged the teaching of Kashubian or Polish in the schools, and in 1830 mandated the exclusive use of the German language in the schools. At this point the village leaders objected to their having to pay the school tax, but Kypke was nevertheless directed to enforce collection of the tax from Germans and Kashubians alike. On 28 June 1830 three Kashubian women confronted Kypke and disputed his sending a tax-collection demand to their homes. An angry crowd had gathered, a tumult ensued, and Kypke took refuge in the local tax office. The crowd stormed over there and demanded his surrender. The police drove away the crowd and attempted to collect the school-tax, but the house doors were locked and the police finally withdrew.*

*On Sunday the Kashubes would not allow Pastor Kypke to enter the church, and he notified the district superintendent, who promised to come and intervene personally. The following Sunday turned out worse yet, and eight days later the sexton was even prevented from ringing the church bells. On 24 July the ringleaders of the rebellious crowd were arrested and on 25 July the district magistrate, the superintendent and four policemen arrived, in order to reinstate the pastor. However, at the churchyard they were met with a shower of rocks and retreated. At last the court took matters in hand, sentenced 31 rebels to prison terms, and sought to restore peace. Some 110 complaints were brought against Kypke, some of which were so incriminating that the court president said to him: "Brother, you seem more devoted to the worldly than to the spiritual".*

*Kypke was removed, purchased a mill near Sl/upsk and died in 1844. In 1831 the sexton also was removed, cholera broke out and five farmsteads burned down, followed by seven more in 1832. The leaders of the rebellion were fined 380 talers in court costs, which the village itself collected and paid. The leader of the insurrection, the farmer Schimm, popularly called "General Schimm" still today, had an ignominious end. In December 1831 he attended a wedding, departed from there drunk, and his body was pulled from the Lupow River on 15 February 1832.]*

In the village center stands a manorhouse from the 1800's, used as a parsonage before World War II and now belonging to the Directorate of the Slovincian National Park. From the mid-1600's until 1945 the Smoldzino estate belonged to the [Hohenzollern] royal domain. The old Evangelical cemetery which lay at the foot of the Rowoko'l/ was torn up in 1994 and most of the metal crosses were sold as scrap [allegedly by a wandering Gypsy band]. In the village center is an obelisk commemorating the Soviet soldiers who died while taking Smol/dzino. The local tradition [however] is that the victims buried here died at the hands of their own comrades-in-arms, as they quarreled over their war booty while under the influence of alcohol.

**Kluki (Klucken)** is a small fishing village which once consisted of several parts, named for the neighboring villages of **Kluki Smol/dzin'skie (Schmolsiner Klucken)**, **Kluki Z'elasne (Selesener Klucken)** and **Kluki Ciemin'skie (Zemminer Klucken)**. Reportedly, more than 200 houses stood here before World War II. Because of the boggy terrain and the isolation, there were virtually no German settlers here; thus, the indigenous Slovinces were only partially assimilated by the early 1900's. The best-known Slovincian inventions are the "clumpy" wooden shoes which are fastened by straps to horses' hooves. With these, the horses could move around better in the surrounding marshy zones and sand dunes.



After World War II an effort was made to "re-Polonize" the Slovinces, as it was called then. This was of course a paradox, since the ancestors of these anglers were last subject to Polish dukes around 1300. Perhaps the plan would have worked had it not been for the bleak situation and the total injustice that prevailed after the war. The Polish People's Militia acted with the purpose of evicting the Germans, with no regard for ethnic considerations, and classified the Slovinces simply as Germans or Poles.

The teacher Feliks Rogaczewski played a major role in Kluki during the first Polish years. Thanks to his knowledge of German and some fragments of Kashubian which were understood by the local fishermen, he succeeded in winning over the Slovinces. The mutual contacts, long conversations and sincerity began in fact to ripen into the desired result. But then someone failed to apply for Polish identity papers, and one evening a truck arrived in Kluki from Sl/upsk (Stolp) to transport the next "departure contingent". Today the Reimans are the only long-time resident family still living in Kluki. As the name indicates, this was a German family, indeed the only one, which had settled among the Slovincian Kluks, Czirres and Kirks. The small cemetery with a multitude of iron crosses showed the truth about the Slovinces. Despite the Kashubian names, the crosses show German Gothic script, even those placed after the war. Only on the grave-mound of Ruth Koetsch stands a cross with Polish writing; she was apparently the only Slovince who regarded herself as also Polish.

In the 1960's the Slovincian Village Museum was established in existing buildings. Shop buildings, anglers' cottages, work implements and objects of daily life are displayed.

**Gardna Wielka (Gross-Garde)** is an old castellan territory [*founded in 1265*] which quickly lost its municipal rights, although it still remained the only parish in the region for a long time. [*In 1284 Duke Mestwin II of Pomerelia bequeathed it to the Premonstratensian cloister at Bial/oboki (Belbuck) and the St. Nicholas church in Sl/upsk (Stolp).*] Today it comprises two villages grown together: Gardna Wielka (Gross-Garde) and **Gardna Mal/a (Klein-Garde)**. The Gothic church built in 1282 was rebuilt in 1842. The Evangelical pastor Blancenius, serving here in 1584, translated a postille [*catechism?*] into Polish for his congregation. Until 1845 there were religious services conducted here in Kashubian. In the churchyard are interesting grave-markers with barely legible inscriptions dating back to the 1500's, as well as a monument for those [*local residents*] killed in World War I. In 1912 the village was severely damaged by a fire, which destroyed most of the old cottages.

One evening in 1997, Polish carpenters had a terrifying experience. As they were busy with renovations inside the church, they suddenly thought they heard footsteps in the rafters. They fled from the church frightened. Since then, the people have wondered whether the church is haunted by the last German owner of the village or by the last pastor playing tricks. In the village today are still some Evangelical women who maintain the old traditions and speak German.

**Z'elkowo (Schwerinshoehe)** was formerly called "**Wendisch Silkow**" by the Germans. It has a neo-Gothic church built in the 1800's.

**Stowie~cino (Stojentin)** has a church built in the 1400's and rebuilt in the 1970's. [*Its last sermon in the Kashubian language was in 1816.*]

Wielka Wies' (Grossendorf) has a manorhouse built in the mid-1800's.

Wolinia (Wollin) has a manorhouse built in the 1700's, with a mausoleum and large park.



**Ustka (Stolpmünde)** has little in common with the Kashubes. The region lost its Slavic character in the late 1700's and the town itself *[lost it]* much earlier. The present Ustka residents come from various parts of Poland and sizeable Kashubian communities are not found here, in contrast to the vicinities of L/eba (Leba) or Le-bork (Lauenburg). Nevertheless, this stretch of land is usually regarded as *[the western corner of historical]* Kashubia.

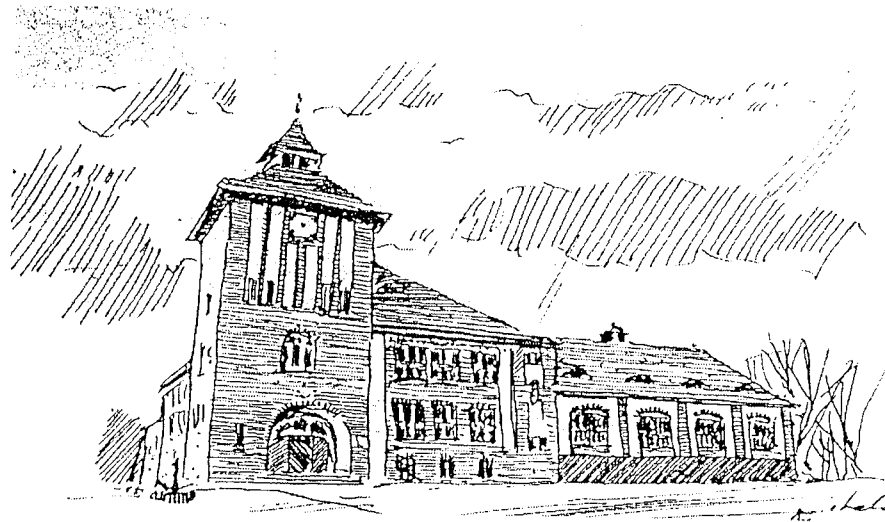
*["Stolpesmunde"]* was first mentioned in 1310 in connection with the newly founded town of Sl/upsk (Stolp), *[to which it was sold in 1337 by Jesco von Schlawe]*. The old church was built in 1356 on a small promontory in the harbor, and *[its tower]* also served as a lighthouse until 1871. In the Middle Ages, the entire *[foreign maritime]* trade of the region passed through the harbor of S/upsk, an informal member of the Hanseatic League. Ustka, with its *[growing]* prosperity and wealth, eventually became a dangerous competitor of Sl/upsk. The ineptitude of the Sl/upsk *[councillors in handling, the affairs of Ustka]* finally led in 1623 to open hostilities in which Sl/upsk was defeated. The *[Ustka]* attackers took advantage of this opportunity to plunder the harbor.

This protest by the Ustka fishermen, mariners and artisans had a certain positive effect, however. The Sl/upsk town council began to assign greater importance to the development of the seaport. Unfortunately, these efforts were thwarted by the struggles of the Thirty Years War *[1618-1648]* and the occupation of Pomerania by *[German]* imperial troops; followed later by Swedish troops. A big storm in 1643 caused the harbor to be filled up completely with sand, and hindered for a long time the access of ships to Ustka. It is believed that for almost the entire 18th century the number of ships in the port of Ustka was never more than a dozen *[at any given time]*.

A firestorm in 1817 burned many of the older wooden buildings to the ground, after which numerous brick houses were built on the burnt-over sites. In 1831 the Ustka port and harbor became the property of the state *[of Prussia, and the vice-consulates of Sweden and Denmark were located here]*. An expansion of the port facility began. In 1874 the administration of Ustka was made independent *[from that of the port]*. The presently-used church was built in 1887. After World War I the population grew to 3,500 and in 1935 Ustka obtained municipal rights. *[The town apparently suffered little damage in World War II.]*

Immediately after World War II the town underwent several name changes, including Sl/upiouis'cie (a direct translation of the German "Stolpmünde"), Ujscie (= "estuary"), Uszcz (as the early Slovinsces had called the place) and Postomin. Only in 1947 was the Polish place-name Ustka finally fixed.





DIE 1912 ERRICHTETE SCHULE IST BEEINDRUCKENDER BAU

The massive brick schoolhouse in Ustka

## The Vicinity of Ustka

**Rowy (Rowe)** is a small fishing village which becomes a great tourist center every summer, thanks to its location at the edge of the Slovincian National Park and on the Baltic Sea. It was first mentioned in 1352. According to tradition, it was founded by refugees from Wolin (Wollin) who arrived here in the 800's after the torching of their town by the Danes. In 1390 Henry [*Earl of*] Derby, who would later become king of England [*Henry IV*], resided here [*briefly, while serving with the Teutonic Order*]. The first church was built in the mid-1500's, and Slavic religious services were held there until 1779. In the churchyard are the graves of sailors shipwrecked in the vicinity, including Swedes, Moors, Frenchmen and Hollanders.

A church chronicle relates that one dark night [*in the early 1600's*] a boat with Swedish sailors landed on the beach at Rowy. An elegantly dressed man in a yellow cloak and a fair-skinned young woman disembarked. They awoke the pastor and forced him with drawn weapons to unite them in marriage. Who they were is still not clear, but an old legend has it that [*the bridegroom was*] Gustavus II Adolphus, king of Sweden from 1611 to 1632. [*The king publicly married Marie Eleonora, sister of the prince-elect of Brandenburg, in 1620 and left one daughter Christina who succeeded him on the Swedish throne. It seems more likely that the event at Rowy involved a different Swedish nobleman.*]

The present church was built in 1845. After World War II it was determined that 10% of the local residents were Slovincian [*although the language had long since died out locally*].

**De~bina (Schoenwalde)** was an old manorial village with a flour-mill, and is now a small vacation resort.

**Objazda (Wobesde)** is a large village with a small wooden church built in the 1500's. [*Since 1799, no sermons in the Kashubian language have been preached here*]. Behind the church is the gravesite of the Kutscher family who formerly lived here. The manorhouse stems from the 1800's and stands in a large park.

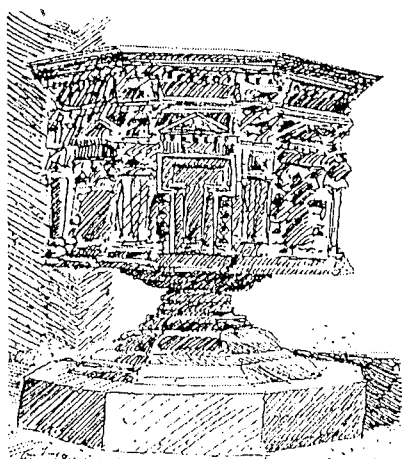
**Wyto'wno (Weitenhagen)** was founded in the Middle Ages by German settlers. The church tower was built in 1482 and the main church in the mid-1600's. Nearby is the manorhouse from the 1600's which was rebuilt in 1910. Around it are plainly visible remnants of a dried-up moat and a timbered palisade.

**Machowino (Gross-Machwin)** is an ancient village from which stems the wealthy Pomeranian lineage of Suawe. The church was built in 1892 on the site of an earlier church of the 1400's, and from which came a portion of the furnishings for the present church.

**Podda~bie (Alt-Strand)** experienced a big storm in 1914 which caused an enormous landslide, overgrown today by trees.

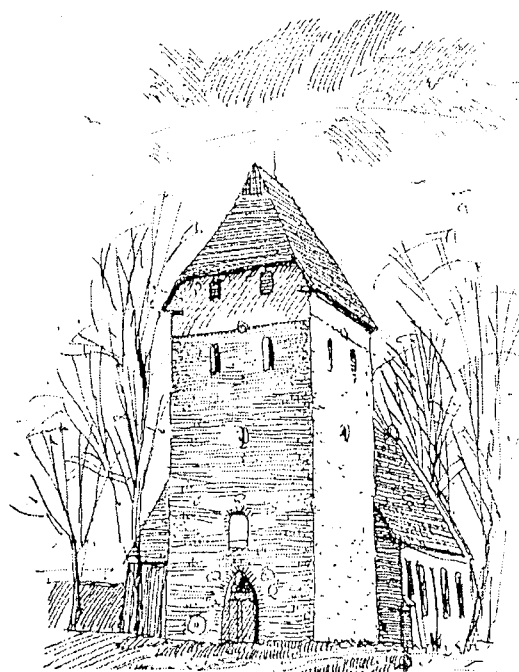
**Orzechowo (Freichow)** has a steep coastline covered with drifting sand dunes and bordered by a beechwood forest.





RENAISSANCE - TAUFBECKEN AUS MACHOWINO

Renaissance-period Baptismal  
Basin at Machowino



KIRCHE AUS DEM 14. JAHRHUNDERT IN ZIMOWISKA

Church from the 1300's at Zimowiska

**Przewłoka (Strickershagen)** has interesting half-timbered cottages.

**Machowinek (Klein-Machmin)** has an interesting manorhouse and rectangular courtyard.

**Duninowo (Duennow)** was first mentioned in 1355. The church dates to [1374] but was later rebuilt, and its lantern tower was built in 1750. *[In 1602 the last member of the Kruemmel family was gored to death by an elk which he was hunting, according to a 1615 grave-plate placed inside the church.]*

**Zaleskie (Saleske)** has a half-timbered church built in 1754 and numerous half-timbered cottages. In the churchyard stands an iron cross commemorating those people buried here between 1325 and 1853. In the village is a manorhouse dating to the end of the 1700's.

**Starkowo (Starkow)** has many half-timbered cottages from the 1800's, including one with two stories (very seldom seen) and one with a chimney ending underneath the roof with the smoke escaping through openings in the gable.

**Moz'dz'anowo (Muetzenow)** has a Gothic church dedicated in 1374 and rebuilt in 1635 *[sic: other sources say 1615. In 1490 this was made a parish church. According to the church chronicle, compiled in 1874 by the pastor Franz Splittgerber, the Belowan movement began here, a neo-Pietist revival founded by Heinrich von Below, owner of the manor at Seehof near Pennekow.]* Southeast of here, amber was quarried in the 1600's.

**Postomino (Pustamin)** is a township seat with a neo-Gothic church built in 1846:

**L/a~cko (Lanzig)** has a small Gothic church built in 1500 from ancient lime-trees. It is said *[here]* that the future Pomeranian Duke Bogislaw X spent a few of his younger years in the cottage of Hans Lang*[e]*.

**Wodnica (Hohenstein)** is a village with numerous half-timbered houses and rectangular farm courtyards.

**Zimowiska (Wintershagen)** contains the oldest church in the region. It was started at the same time [1356] as the old church in Ustka, of which it was an affiliate, and was fully completed in the 1700's. *[On the altar-pedestal are the coats of arms of the von Winterfeld and von Krummel families.]* Beside the church stands the manorhouse built in the 1800's. *[In the 1400's the von Kranckspar family held the village as a fief from the Bial/obo'ki (Belbuck) cloister. They later sold it to Georg von Rahmel, with the approval of the abbot Stanislaus.]*

**Charnowo (Arnshagen)** has a church built in [1625, with a tower built around 1400. In 1337 Jesko von Schlawe sold the village to the town of Sl/upsk (Stolp). In 1741 the boatman Mevs Mickleg from Wodnica was buried here in the cemetery after he returned from 26 years of captivity in Turkey. On 18 August 1776 the wheelmaker Peter Fischer was buried here. He was 102 years and 6 months old.]

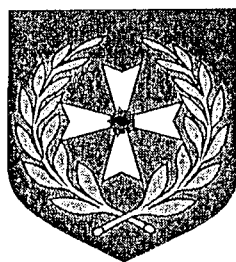




Zespoł folklorystyczny "Krebanie"

Kashubian Dancers in Traditional Garb

## ALONG THE REDA (RHEDA) & L/EBA (LEBA)



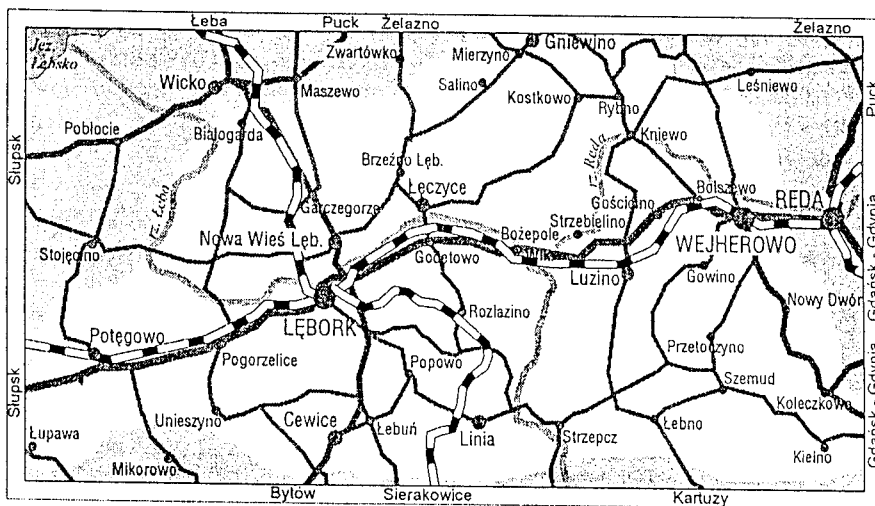
**Wejherowo (Neustadt-in-Westpreussen)** is the largest Kashubian town and the Kashubian culture is still vibrant here. This is the only town in Kashubia that originated under the First Polish Republic [1569-1795]. It is especially famous for its 300-year-old calvary [processional] mountain, called "Svja~te^ Go're^" (= "Holy Mountain") by the Kashubes.

The province of Malbork (Marienburg), which leased the landed estates of **S'miechowo (Schmechau)** among others, conveyed [to *Jakub Weiher*] the settlement called Wejherowska Wola (Weihersfrei), with permission of the [Polish] king. Nearby flowed the little stream Bial/a (later renamed Cedron), which Weiher named after the town of Bial/a near Smolen'sk, where the explosion of a mine had buried him and only by God's help did he survive. After his rescue he vowed to build a church on his estate.

Within a dozen years or so, Wejherowo had two churches and a Franciscan cloister, with a row of chapels on the adjacent hillsides. With all these, the steadily growing settlement obtained municipal rights in 1650. After *Jakub's* death, his heirs continued the work. [However,] the small community lived in the shadow of the Schmechau estate and fared rather badly. A hundred years later the population had only risen to about 250. Only the activity of the cloister distinguished Wejherowo from the other small border towns. The Franciscan clerics operated a school and put together an appreciable library. Besides education, the cloister dedicated itself to missionary work, thanks to which many Protestants were converted to the Catholic persuasion, which later would become a feature of the Polish nationality.

The first partitioning of Poland (1772) brought considerable legal changes *under Prussian rule*] which were implemented after the Napoleonic Wars [1803-1815] with the creation of Wejherowo County. The choice of this small town as the county seat was influenced by its good traffic network and the insignificance of its Polish population segment. The influx of officials, merchants and free farmers from the surrounding villages caused the population to climb from 736 in the year 1776 to 4,145 in the year 1871. A high school opened in 1850 and the town gradually acquired a municipal character.

Throughout the 1800's Wejherowo was a showplace for the struggles between the Kashubian movement and the Germans. One of the steps [taken by the Prussian government] was the eviction of the Franciscans. In 1834 the Order was directed to vacate its cloister buildings. The monks delayed their departure until they could find new accommodations, which they finally moved into in 1872. Just three years later they were again obliged to leave their new cloister. The authorities were supported in this by the Keyserlingk family, who owned the landed estates in Wejherowo. At the start of the 1900's the Kashubes began to organize [themselves] socially and economically. For instance, there were the Polish People's Bank, the famous "Lutnia" choir and an array of pro-Polish organizations. The indulgences [obtainable] at the calvary mountain also had a great importance. The long-time provost of Wejherowo, Walenty Da~browski, preached in the Kashubian language and encouraged the pilgrims from all over Kashubia to remain loyal to their faith and their mother-tongue.



Map



DAS DENKMAL JAKUB WEJHERS AUF DEM MARKTPLATZ  
VON WEJHEROWO

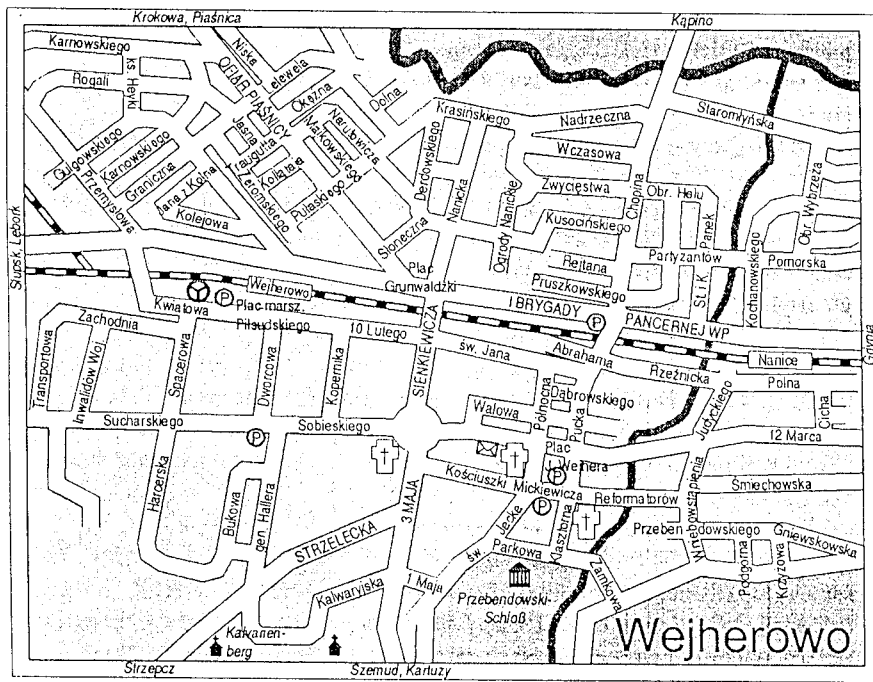
The monument of Jakub Wejher  
in Wejherowo

A certain awakening to Polonism came in 1920 when units of the Polish army [*under General*] Haller marched into the town. Within a few years Wejherowo was almost entirely Polonized. In the election of 1924 only 25% of the votes went to German candidates. [*However,*] the initial passion quickly faded, and the officials who were sent to Wejherowo from Poland's interior soon had the people against them because of their incompetence and failure to understand the local conditions. Previously existing economic contacts were cut off by the [*newly*] drawn [*international*] border. Only in the cultural sphere did Wejherowo play any further role as a regional center. Many graduates of the local high school joined in the movement toward regionalism.

The year 1939 was a tragic one in the town's history. A part of the German population participated in the extermination campaign of the National Socialists. Many distinguished Polish townspeople were murdered in the Pias'nica (Piasnitz) woodlands located nearby. During the first year of [*German*] occupation, those Poles who had moved here after World War I were expelled, and the vacated farms were taken over by Germans. In 1942 began the extensive campaign to coerce the residents into signing the People's List III (and thereby taking German nationality). Families who refused to accept German citizenship were expelled or deported to labor camps. Overall, 90% of the people in the town and county of Wejherowo had taken German citizenship by the summer of 1944. Despite the German terror, the Kashubian underground organization "Pomeranian Griffon" made its appearance already in 1941. By 1943 there was also a pathfinder unit, subordinate to the secret pathfinder [*headquarters*] in Gdynia (Gdingen).

On 12 March 1945 the Red Army took the town. Although Polish authorities had been called into action, the residents had to endure day-long plundering and violence. Thanks to the work of the [*local*] firefighters founded by Jozef Landowski, Wejherowo escaped the fate of many other Pomeranian and Pomerelian towns that were left in soot and ashes after the liberation. The new forcibly imposed rule of the Red Army was not to everyone's taste. In the first postwar year a few anti-Communist partisan groups were active, but by 1951 these were broken up by the security service and militia.

Present points of interest in Wejherowo are the hospital from the 1700's, the Neustadt parish church, a [*former*] town hall from the 1700's, the Franciscan cloister church from the 1600's, the former Evangelical church from the mid-1800's, and the library of the Kashubian-Pomerelian Museum of Literature and Music. At the foot of the hill is the Przebendowski Palace of the Keyserlingks, erected on the site of the old palace of the Wejhers and Przebendowskis (Prebendows). Since 1993 this has been renovated for the Kashubian-Pomerelian Museum, founded in 1967 and continuing the work of a regional museum at Sopot (Zoppot) which existed from 1913 to 1918. The calvary mountain, the "Kashubian Jerusalem", has drawn pilgrims for 300 years and consists of 25 chapels and a gate.



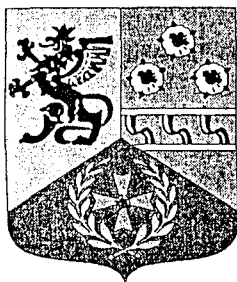
Map



KAPellen AUF DEM KALVARIENBERG VON WEJHEROWO

Chapels on the Calvary Mountain  
at Wejherowo

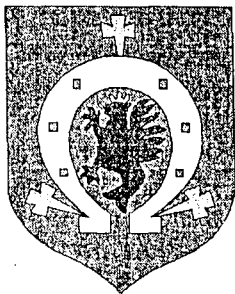
## The Vicinity of Wejherowo (Neustadt-in-Westpreussen)



**Bolszewo (Bohlschau)** is a large village with a small church built in 1857. Nearby is the Orle (Worler) Lake where a lime factory has been operating for *[the past]* 100 years. Earlier, this was a much larger lake, providing lake trout to the cloister at Oliwa (Oliva). After 1870 a large part of the water was drained and a marl quarry was established to provide the nearby cement factory with marl for the production of white cement.

**Go'ra (Gohra)** is a village existing in the early Middle Ages. The parish already existed before 1138. Later the village belonged to the local nobility: the Rybinskis, the Czapskis and the Przebendowskis. During the Reformation the church served the Protestants, and since Wejherowo was *[nearby]*, the local *[Catholic]* parish was dissolved. The present church was erected in 1911.

Northeast of Go'ra was once a muddy and swampy area called "New Bottomland". Both of the adjoining villages **Zamostne (Ueberbrueck)** and **Kniewo (Kniewenbruch)** were settled by Hollanders in 1599. The Hollanders preserved their customs and language until the partitioning of Poland *[in 1772]*, after which they quickly assimilated with the Germans. Between the World Wars the German-Polish border ran along the Reda (Rheda), which flows between Zamestno and Kniewo.



**Gniewino (Gnewin)** is now a township seat. The settlement was first mentioned in the Middle Ages when it became a property of the Rexin *[family]*. The church was built in 1870 on the site of a chapel existing since the 1400's. Until 1945 it was used by the Protestants.

**Salino (Saulin)** is a small hamlet on the Salinskie (Sauliner) Lake. The manorhouse of the Rexin family is a unique example of a nobleman's courtyard from the end of the 1600's. The one-story thatched-roofed building with its two alcoves is the only structure of its kind *[remaining]* in Kashubia. It combines the two traditions of a Polish nobleman's farm and a Pomeranian half-timbered construction style. The Rexin family resided here without interruption for more than 600 years (until 1945). Near the manorhouse is the church built in 1839, with furnishings coming from an earlier structure *[on that site]*.

In the Salinskie Lake is an island on which a defense fortress once stood. It was the center of a small early-Slavic community and was subordinate to the Oberburg at Bial/ogard (Belgard) near Le-bork (Lauenburg). In 1268 the local provost was a church official named Michael. *[In 1344]* the Teutonic Order gave the village *[and parish]* to the Holy Spirit Church *[and Hospital]* in Gdansk (Danzig). Around 1400 *[there was vehement conflict between the hospital and local farmers over fishing rights on the lake, and]* the village became the property of the Krokowski family, against the wishes of the clergy. The new owner Wawrzyniec Krokowski was excommunicated by the church and *[in 1513]* the excommunication was ceremoniously proclaimed at **Krokowa (Krockow)**. (Despite this and later litigation he did not surrender his property. *[His heirs kept it until the 1600's.]*)



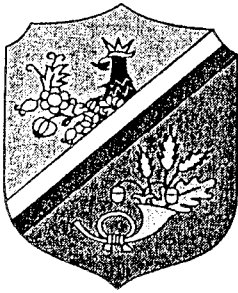
**Kostkowo (Alt-Hammer)** has an unusual Ottonian-style church built in 1933 [*for the Evangelical community*], with a tower that served as a fire-watch. The following year a Catholic parish church was erected here to serve the Kashubian residents. After the [*international*] border was relocated in 1920, a substantial number [*of the Catholics*] eventually attended the churches at Tyl/owo (Tillau), Go'ra (Gohra) and Luzino (Lusin) on the Polish side. In order that the Catholics of the Kostkowo area could be served by Polish priests, it was decided in 1923 to assign a resident pastor to that village. However, at first the new chaplain had to commute by motorcycle between Wierzucino (Wierschutzin) and Kostkowo, which lay more than 20 kilometers apart. Finally [*in 1932*] the Apostolic Administrator at Pil/a (Schneidemuehl) created a separate Catholic parish for Kostkowo and assigned Alfons Radomski as pastor. The present church was dedicated in 1934.

**Bieszkowice (Bieschkowitz)** is a small hamlet with two small picturesque lakes.

**Koleczkowo (Kolletzkau)** is a large Kashubian village first mentioned in 1399. As a former property of the Teutonic Order it became in 1466 a [*Polish*] royal estate leased to knightly families. Among its best-known landlords were the Uberfeld family in the mid-1500's. Koleczkowo still belonged to the knightly estate of Kielno (Koelln) in the 1800's. Between the World Wars more than 500 people lived here, who not only farmed but also worked in commerce and in the surrounding woodlands. During World War II Koleczkowo was a center for partisans in this part of Kashubia. About 150 residents cooperated with the partisans and about 60 joined the para-military units. Only in 1944 did the German occupation troops succeed in crushing the partisan group and killing its leader, First Lieutenant Alfred Loeper.

**Kielno (Koelln)** is a rather old village, where an earlier very extensive pastoral district had existed already before 1138. The [*present*] church is from 1870 and its furnishings come from an earlier structure [*on or near the site*]. On the church wall is the grave-plate of Kasper Uberfeld, who leased the surrounding crown estates in the early 1600's. Connected with him is a legend as to how the church was re-acquired by the Catholics. The Kasper buried here made a wager in which the Protestant churches at Lielno, Szemud (Schoenwalde) and **Przodkowo (Seefeld)** would be returned to the Catholics if he succeeded in reaching all three churches within the duration of a [*single*] religious service. It is not known how many horses collapsed in his [*supposed*] coverage of nearly 40 kilometers within an hour. In any event, all three churches indeed became Catholic again. [*Actually, Uberfeld had no need to win such a wager in order to reclaim these churches for the Catholics. When Duke Bogislaw XIV of Pomerania died without heirs in 1637, his eastern lands reverted to the Polish crown. Catholic churches that had been appropriated by the Protestants during and after the Reformation had to be returned to the Catholic communities, by royal decree. Uberfeld would have been the most logical choice as a local agent of the Polish government and the Catholic heirarchy in reclaiming the churches at Lielno, Szemud and Przodkowo.*]





**Szemud (Schoenwalde)** has been a township seat since 1922. The first mention of it was in 1311. Before the [1772] partitioning of Poland, patricians of Gdansk (Danzig) had leased the crown estate located here. Among them were the Ferber and von der Linde families. In the 1600's Szemud began to develop faster than its neighboring settlements, and a church was built and a parish was created. The church seen today was built in 1827.

**Donimierz (Dennemoerse)** was the family estate of the Donimirski noble house. This family was especially prominent between the World Wars, when a branch of the family leased the Waplewo (Grosswaplitz) manorial estate near Kwidzyn (Marienwerder) and thereby formed a bulwark of Polish culture in the Germanized parts of West Prussia.

**L/ebno (Lebno)** was the family estate of the L/ebien'ski noble house.

**Gl/azica (Glashuette)** and **Smaz'yno (Smasin)** were settled by German colonists, whose descendants remained settled here for several centuries. Gl/azica stood near the site of a glassmaking shop, which gave the place its name. Smaz'yno, on the other hand, was a large landed estate, belonging to prominent Pomerelian and German families. The numerous Protestants residing here built in 1864 the only Evangelical church still preserved in the region, nevertheless used today by the Catholics. The manorhouse is presently used as a sanitarium for [drug] addicts.

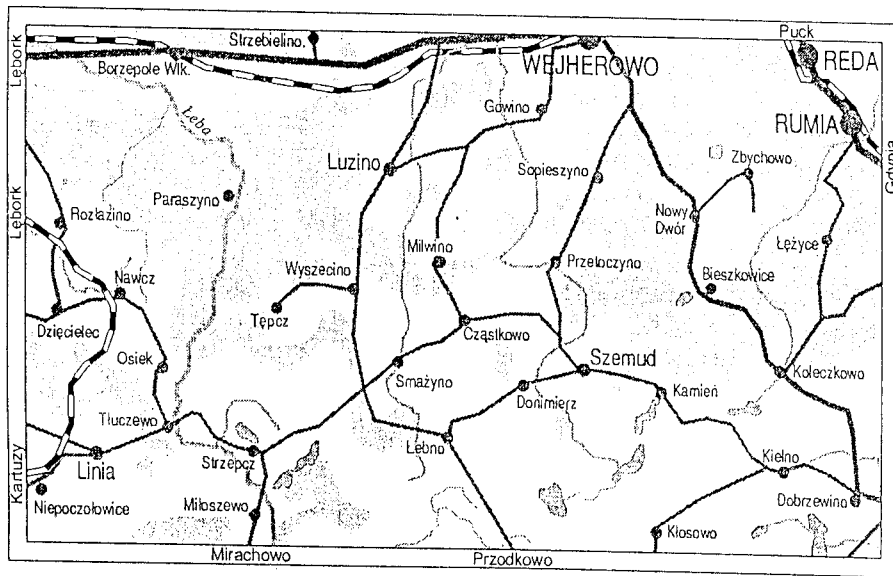
**Strzepcz (Strepsch)** is a large village on the Strzepskie (Strepscher) Lake. The parish apparently existed shortly after 1100, along with the parishes at Go'ra Pomorska (Gohra) and Kielno (Koelln). At first it was affiliated with the church at Chmielno (Chmelno), but was later placed under Mirachowo (Mirchau). During the rule of the Teutonic Order the village belonged to the county of Mirachowo, and later on in the Polish period it was a place of assembly for the county's council of nobles. The estate was subdivided shortly before 1900. The massive and impressive church was built after World War II.

**Miloszewo (Miloschewo)** stands near the largest glacial boulder in Kashubia, the "Devil's Stone", which is five meters high and over seven meters in diameter. [Tradition has it that the Evangelical Slovincian families of Milczewski and Milschewski stemmed from this Kashubian village.]



**Glodnica (Strepsch-Abbau)** has the only Kashubian elementary school, housed in an old Prussian schoolhouse from the 1800's. The children in grades 0 to 3 are instructed in Kashubian, and in the summer a small regional [cultural] museum is open.

**Tl/uczewo (Klutschau)** is a small hamlet with an operating flour-mill, built shortly after 1900 and protected as a monument. The Kashubian author Aleksander Labuda lived here for a long time.

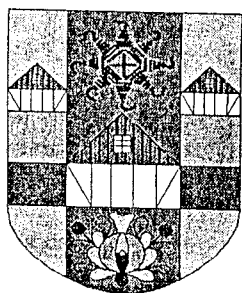


Map



DAS GUTSHAUS DER FAMILIE BACH-ZELEWSKI IN PARASZYNO

The Manorhouse at Paraszyno



**Linia (Linde)** is today a township seat. In 1373 it was granted the privilege to lay out farmland and colonize, but for centuries it was only a poor nobleman's estate, with frequent changes of ownership. Linia only developed after the estate was subdivided shortly before 1900. The modest church was built in 1926.

**Okalica (Occalitz)** and **Zakrzewo (Werder)** are small villages once owned by impoverished rural landlords. Over the centuries, these villages have seen few changes.

**Ke~trzyno (Kantschin)** was described in 1924 as a "lesser-nobility village in a poor, sandy environment". The place was annexed to Poland in 1920, thanks to the determined efforts of its residents. Just as in Wierzchucino (Wierschutzin) and Kostkowo (Alt-Hammer), the [international] border ran through the parish district, but in this case the church remained in Germany. The border was opened for a few hours every Sunday, so that [worshippers] could come to church, participate in the mass, and return [home]. An additional border-crossing [time] was also arranged during Christmas celebrations.

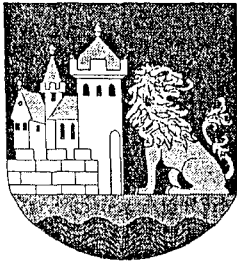
**Pote~gowo (Potengow)** is a favorite summer-resort on the Pote~gowskie Lake.



**Luzino (Lusin)** is today a township seat. It is an old Kashubian village, first mentioned in 1245 when it was bequeathed to the Norbertine [Order] at Z'ukowo (Zuckau). It was an independent parish then, one of the oldest in Belgarder (later Lauenbürger) Land. Excavations show that the area was already settled in pre-historic times. Existing in the Bolszewka [valley] since the 1300's was a flour-mill, and the village developed independently of the nearby manorial estate. Although there were German settlers in Luzino, it preserved its Kashubian character, and around 1900 it was a center of social and political debate. Already in 1893 Luzino had a Polish agricultural circle and a singing club. The library, housed today in the former Evangelical church, carries on the tradition of the lending-library from the 1800's. The present [Catholic] church was built in 1740 on the site of an earlier wooden church.

**Paraszyno (Paretz)** has a manorhouse formerly owned by the Bach-Zelewski family and now serves as a hotel. A large sawmill operated here before World War II, powered by water flowing over a weir on the L/eba (Leba) [River]. The sawmill went up in flames in 1947 and the owner reportedly fled to Germany.

**Porzeczce (Nieder-Lowitz)** sits rather isolated among scenic wooded hills and has a youth hostel.



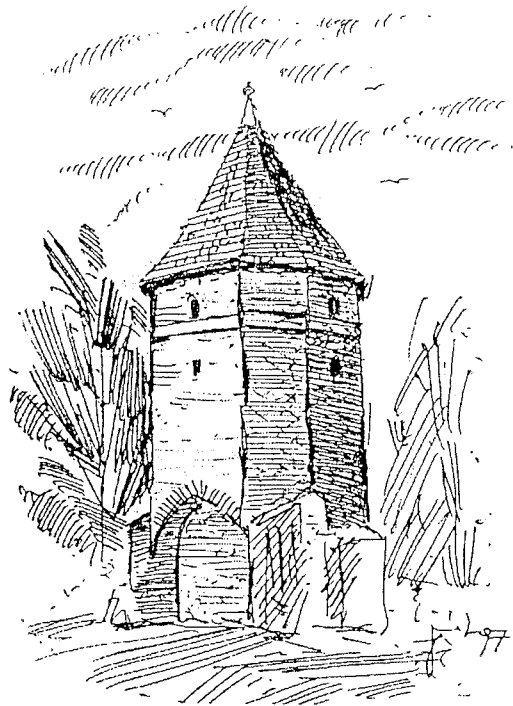
**Le~bork (Lauenburg)** is today a city of 40,000 people. It has grown from a small settlement that stood here before the town was laid out [about 1313] and probably was called Lewino. After the Teutonic Order had destroyed the fortress at Bial/ogard (Belgard) in 1315, Le~bork became the seat of a governor for the Order [*Rutcher von Emmerich*] and took over the functions of Bial/ogard. As the primary stronghold on the western perimeter of the Order's state, Le~bork was granted municipal rights in 1341 [and bequeathed to *Rutcher von Emmerich*]. Construction of a fortress began then [and was completed in 1363].

The Teutonic Order had to surrender the town for the first time during the battles of 1410, when Polish units briefly occupied the fortress. Heavy taxation and worsening conditions [under the Order's rule] persuaded the townspeople to join the Prussian League in 1440. The insurrectionists in 1454 took control of Le~bork, occupying it with Danziger troops allied with King Kazimierz Jagiellon'czyk [of Poland]. The king, who sought to win the cooperation of the Pomeranian duke Erik II, transferred the town to him "in trust", thus retaining sovereignty for himself. However, the trustee proved to be hardly trustworthy, and in 1460 Czech soldiers took back Le~bork on behalf of the Order. The fate of the town and Lauenburger Land was finally settled by the Peace of Thorn [1466], in which Erik II held them again as a [Polish] fief in trust.

[Upon the death of the last Pomeranian duke in 1637,] when Polish units under the command of Jakub Weiher marched into the Lauenburger and Buetower Lands, a new close relationship was established with Poland. The parliament decided to include both districts as counties in the province of Royal Prussia. The resident noblemen obtained the same privileges as the other Polish noblemen. Catholicism was re-introduced and in 1640 the Catholics reclaimed the St. James Church [in Le~bork], among others.

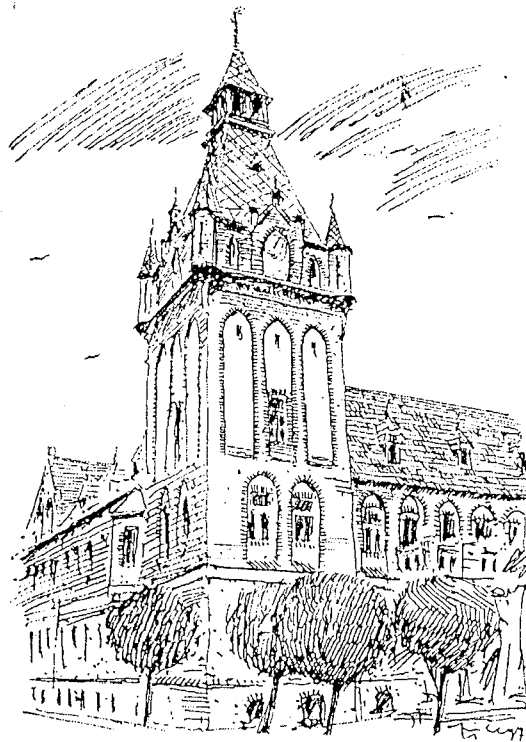
Not quite 20 years later in 1657 the prince-electors of Brandenburg used the Swedish invasion of Poland to obtain the lands of Le~bork and Byto'w as a fief in return for his support of the Polish king. From the start, the Brandenburgers endeavored to isolate the Le~bork area from Poland, in order to bring it ultimately under their sovereignty. The school system and the Protestant churches were brought under state control. The Przebendowski family played an important role in the struggle for confirmation of noblemen's rights and [their] relations with Poland. The nobles struggled to preserve their own justice system in the lands of Le~bork and Byto'w, based on the Polish model, and defended the use of the Polish language and Polish laws in civil lawsuits. They later [under the Kingdom of Prussia] succeeded in securing the privilege that families from other parts of Prussia could not acquire landed estates in the lands of Le~bork and Byto'w.

With the first partitioning of Poland in 1772, Le~bork became a possession of the Prussian state. It is assumed that the town had already acquired a German character by that time. Around 1850 the built-up zone spread beyond the medieval limits of the town. The Evangelical community, that since 1640 had used the town council hall [for religious services] could finally build its Church of the Redeemer outside the [town] walls. The erection of a railroad station gave shape to Le~bork's expansion. Near the terminal stood a gasworks, dairy, and match factory. After 1900 most of the infrastructure was built: water distribution, sewage disposal, electrification and traffic control.



MITTELALTERLICHER TURM IN LEBORK

Medieval Tower in Leborg



DAS RATHAUS

The Town Hall in Leborg



After 1920 the town suffered an economic depression so serious that every industrial plant had to close within a few years. Under such conditions it was no wonder that the local politics became increasingly radical, and Adolf Hitler was supported by large numbers. The 1930's brought a rapid militarization to the town, including the garrisoning of a border-police regiment. On the eve of the attack on Poland, engineer and supply units of the armed forces also arrived.

On 10 March 1945 Le~bork was seized by the Red Army. As was the case with most other Pomeranian towns, the Russian soldiers raped, murdered and pillaged. The "vacated" houses were burned down, as a rule, and the uncontrolled fire spread over neighboring houses. Only in early April was the situation normalized in the town. After the war's end, settlers from nearby Kashubia and from Poland's interior began arriving in Le~bork, in anticipation of the impending annexation of Yonder Pomerania to Poland. During the more than 50 years under Poland, the town has developed and the population count is about double the pre-war figure. A substantial part of the old town has been rebuilt according to its original spatial and architectural pattern.

The St. James Church in the old marketplace was built in the 1300's. It contains epitaphs from the late 1500's. The fortress of the Teutonic Order, [*first completed in 1363,*] has been rebuilt many times. Beside the fortress are an old flour-mill and a salt warehouse. The present town hall was built in 1899-1903 and preserves the facade of the earlier town hall. Remnants of the old town walls still stand.

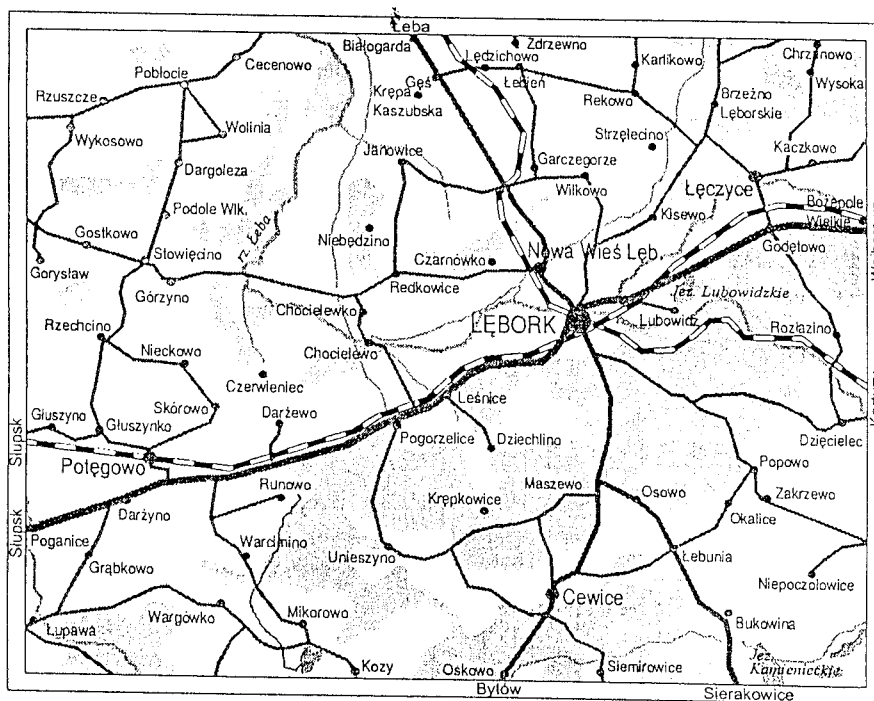
The museum "Le~bork" has thematic displays of regional history, and occupies a house owned by the Nipkow family until 1945. Here in 1860 was born Paul Nipkow, a co-inventor of television, who in 1884 displayed the prototype for the "Nipkow Shield" apparatus, used in the first [*workable*] television set.

## The Vicinity of Le~bork (Lauenburg)

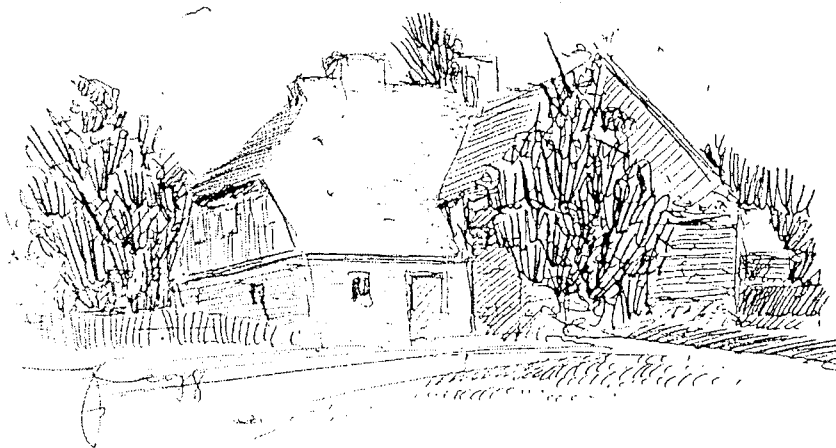
The economic processes typical for all of Pomerania also gave rise in the Lauenburger Land to large landed estates of the nobility. The downfall of the "Socialist" [*collective*] farm economy brought with it in recent times a deterioration of many architectural monuments such as palaces, manorhouses and estate buildings. Today only a shadow of the old aristocracy is still to be seen.

**Boz'epole Wielkie (Gross-Boschpol)** is a large village, first mentioned in [*1357 under the name "Bozepole". In 1437 it had a foundry that refined bog-iron ore. In the 1500's and 1600's it belonged to the von Bochen and von Lantosch families*]. In the mid-1500's it had a private chapel, an outpost of the Rozlazino (Roslasin) parish. The church was built in 1743. Inside it is the family crypt of the Wejhers. [*In 1777 Henriette S.L. von der Goltz purchased the estate. The heirs of her son from her first marriage, E.L. von Wejher, owned the property until 1945.*] The present two-story manorhouse is from the 1800's. Similar manorial farms from the 1800's are seen in nearby **Chmieleniec (Hammerfelde)** and **Witkowo (Woedtke)**.

**Wielistowo (Felstow)** is a village with a manorial farm from the 1800's.



Map



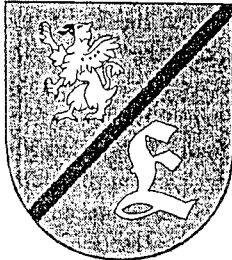
SCHÖNES JÄGERHAUS IN KRĘPKOWICE BEI MASZEWO LĘBORSKIE

Hunting Lodge at Krepkowice



**Gode~towo (Goddentow)** is an old Kashubian village, first mentioned in 1284. It has a beautiful manorhouse built shortly after 1800.

**Le~czyce (Lanz)** has a flour-mill from the later 1800's



**Lubowidz (Luggewiese)** is a small village [*first mentioned in 1437. In the 1500's part of it belonged to a noble family.*] It has a small church built in 1909 and an old schoolhouse. [*In 1937-39 an Iron Age graveyard with 300 skeleton-burials was excavated nearby. Found here was an amber pin from the Roman imperial period, fashioned at Aquileia on the Adriatic Sea, and returned to the Baltic region by merchants.*]

**Bukowina (Buckowin)** [*was founded in the Middle Ages by Premonstratensians from Z`ukowo (Suckow), west of Gdansk (Danzig). It was an independent church parish. The manorial estate belonged in the 1600's and 1700's to the von Grelle and von Pirch families.*] The half-timbered church was built in 1728. In the cemetery are many crosses and gravestones preserved from the 1800's. The manorhouse was destroyed after World War II. [*After 1918 about 700 hectares of farmland were sold to German refugees from territories yielded to Poland. Also at that time, the village was used by the German army as a training camp for non-commissioned officers, to prepare them for duty as "settlers" (on lands soon to be retaken from Poland?).*]

**L/ebunia (Labuhn)** for a few centuries long formed an estate complex of the aristocratic von Grell family, together with Cewice (Zewitz) and Maszewo (Gross-Massow). The imposing church was built in 1870. Near the church is a well preserved small palace from the 1800's. In the woods next to the manorial farm is the crypt of the Grell family.

**Siemirowice (Schimmerwitz)** is an old nobility-owned village, first mentioned in 1377. Nearby lies a field of at least 70 "giant-graves" from the 1st and 2nd centuries A.D.

**Kre~pkowice (Krampkewitz)** has a small church built in 1871, a hunting lodge from the 1930's and the famous oak tree "S'wie~topelk", estimated to be 900 to 1,100 years old.



**Cewice (Zewitz)** is a township seat today. The manorhouse from the 1800's temporarily serves as an elementary school. In the manorial park stands a monument commemorating the Catholic clergyman Rozczynalski of Wejherowo, who was brutally murdered here in the autumn of 1939.

**Maszewo (Gross-Massow)** is a former manorial village. A large yeast and alcohol factory was built on the local estate around 1900, and a settlement of wooden huts for laborers was erected in the village. Maszewo was famous for its liquors before World War II.

**Poganice (Poganitz)** has a flour-mill built in the 1800's and renovated in the 1970's, which now houses a restaurant.

**L/upawa (Lupow)** *[was acquired by the von Zitzewitz family around 1300. In 1494 a parish church under the patronage of Laurentius Puttkamer from Losszin was mentioned. In 1590 only 14 farmers lived here. A manorhouse built by the Canitz family was destroyed in the Thirty Years War (1618-1648). Joachim Ernst von Grumbkow purchased the estate in 1683, built a two-story manorhouse and obtained from Prince-Elector Friedrich III of Brandenburg the right of a state-owned town. Still, L/upawa remained only a hamlet with mostly artisans in residence.*

The present *[brick]* church was built in *[1772 by Philipp Wilhelm von Grumbkow. A sermon given in July 1778 may have been the last one here in the Kashubian language]*. In the former cemetery stands a monument from 1802 and a large glacial boulder which until 1945 served as a memorial for *[local residents]* killed in World War I. Nearby on a forest road are several megaliths and giant-graves of the Lusatian culture *[750-500 B.C.]*.

**Gra~bkowo (Grumbkow)** is a tiny hamlet with a large well-preserved palace of the Puttkamer *[family]*, with many work-buildings. Near the estate is a smithy from the 1700's, with its thatched roof reaching to the ground.

**Les'nice (Lischnitz)** is a small village that grew around an inn on the Gdansk-Szczecin highway. The leading robbers here ambushed merchants traveling the highway.

**Pogorzelice (Langeboese)** has a beautiful church from the 1700's and a manorial farm.

**Bial/ogarda (Belgard)** is one of the oldest settlements in the Le~bork region. In *[1209]* it was the capital of the *[Schlawe-Stolp]* duchy. Duke Ratibor I, younger brother of the *[Pomerelia-]* Danzig Duke Swantopolk I, resided here. *[Around 1240 the local fortress was mentioned as an especially fortified stronghold, and in 1287 the Eastern Pomeranian diet of noblemen met here.]* After the Teutonic Order had taken possession of Pomerelia and the bordering Pomeranian counties, the Bial/ogarda fortress was destroyed under unexplained circumstances and the government was relocated to the newly founded Le~bork. The passing centuries have erased most traces of the fortress. Only a flattened hill with deep gullies on three sides identifies the site today.

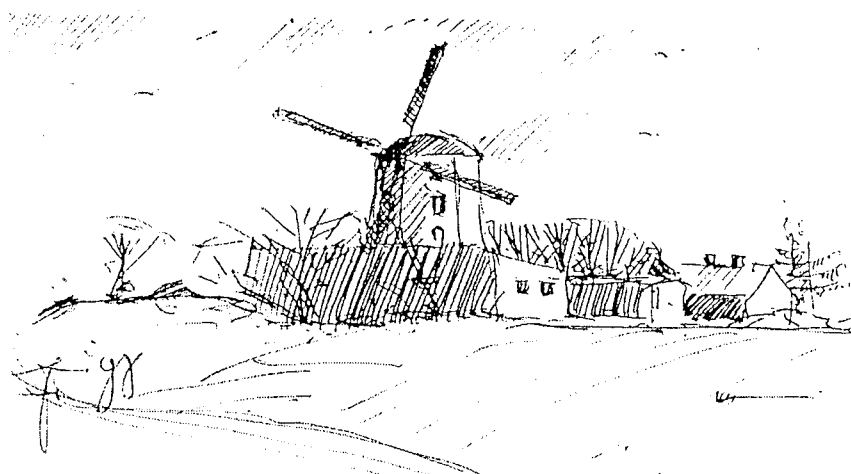
*[When in 1354 the Order's governor at Gdansk (Danzig), Kirsilies von Kindswulre, conveyed the village of "Belgarthen" to a certain Martin for settlement with German colonists, it had lain abandoned. Also in 1354 a church was built, which was appropriated by the Protestants during the Reformation, taken back by the Catholics after 1637, and demolished in 1845. A new Evangelical]* church was erected in 1890 on the site of the old fortress. On a nearby brook is a flour-mill built around 1900.

**Zdrzewno (Zimdarsen)** has a remarkable Holland-style brick-constructed *[wind]*mill from 1765. Also here is an abandoned manorhouse from the mid-1800's.



MÜHLE UND E-WERK AN DER ŁUPAWA IN POGANICE

Mill and Power Plant at Poganice



DIE LETZTE ERHALTENE, GEMAUERTE WINDMÜHLE IN ZDRZEWNO BEI LĘBORK

The Last Brick Windmill at Zdrzewno

**Garczegorze (Garzigar)** is a large village *[and the oldest one founded by the Teutonic Order in the Lauenburger Land. In 1348 the Order's governor at Gdansk (Danzig) conveyed half of the village to each of the two developers Arnold and Wicken, with rights to settle with colonists. In the former Evangelical] neo-Gothic church built in 1897 [is a chalice with engraving from the 1600's, reading: "The Catholic Church had nothing to do with this chalice".]*



**Nowa Wies' Le-borska (Neuendorf)** *[was mentioned in 1341 in the Le-bork (Lauenburg) deed of conveyance. Its own deed of conveyance was in 1349 from the Teutonic Order's governor in Gdansk (Danzig) to his vassal Hildebrand as the developer.]* Old documents indicate that the Medieval location of Le-bork was on the *[present]* site of this village, and that the local parish belonged for a few years to the St. James Church at Le-bork.

*[The Catholic church now standing existed already in 1341. It was appropriated by the Protestants during the Reformation, but had to be returned to the Bishop of Cujawy in 1641.]* Around 1895 the Evangelical community built another church. *[Under the brief Polish rule of 1637-1657, a state-administered outlying farm was created out of the local magistrate's farm. In the early 1900's Ernst and Helmut von Osterroth owned the adjacent estate, but sold it to the Pomeranian Land Company, which in 1930 subdivided it into 21 settler homesteads.]*

## THE KASHUBIAN "SWITZERLAND"

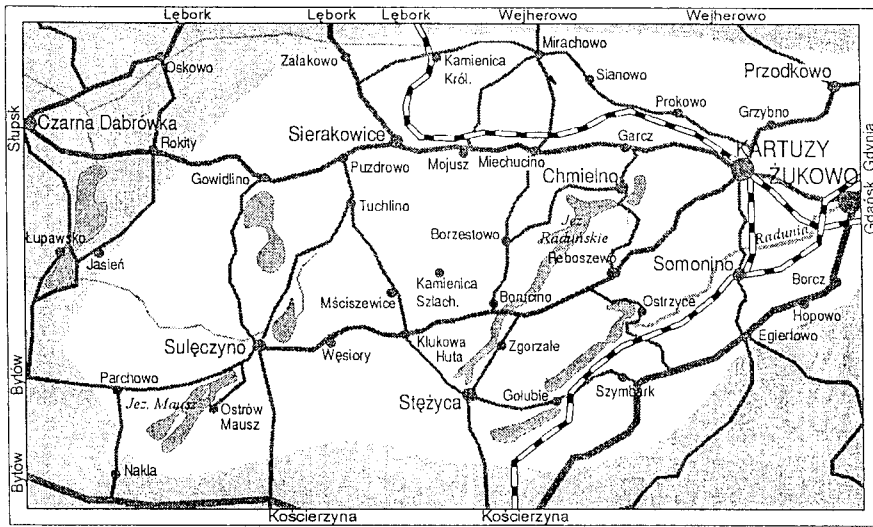
The term "Kashubian Switzerland" first appeared in 1913 in a Polish publication, and applies to middle Kashubia. It is a land of many hills, lakes and dense forests.



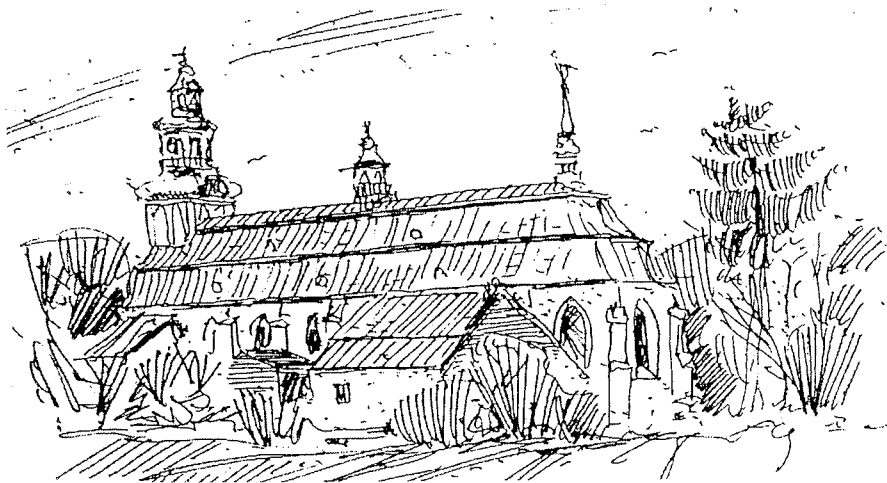
**Kartuzy (Karthaus)** is regarded as the capital of Kashubia. It is a young town, with municipal rights dating only from 1923, but had already been made a county seat in 1818 in the place of nearby Mirachowo (Mirchau). Before then, Kartuzy had been a cloister settlement. The Carthusian Order, which gave the place its name, established itself here in the mid-1300's. The monks lived according to their Order's rules in individual houses, the "charter houses". Their motto reads: "momento mori" (Think of death!). Good relations with the Teutonic Order and contacts with Gdansk (Danzig) facilitated the development of Kartuzy.

Many commercial buildings stood here then, the remnants of which are visible near the Gothic church which still exists today.

The selection of Kartuzy as a county seat was based on politics. Unlike Mirachowo, it was no center of Polish culture. The influx of government officials and the necessity of almost completely rebuilding the settlement guaranteed its "Germanness". The local Germans, with the help of the *[Prussian]* state and the Evangelical church authority, built in

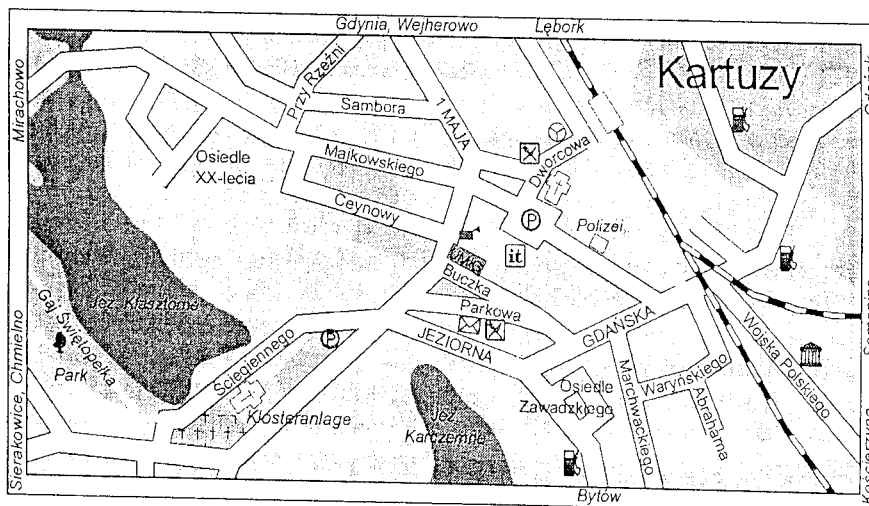


Map

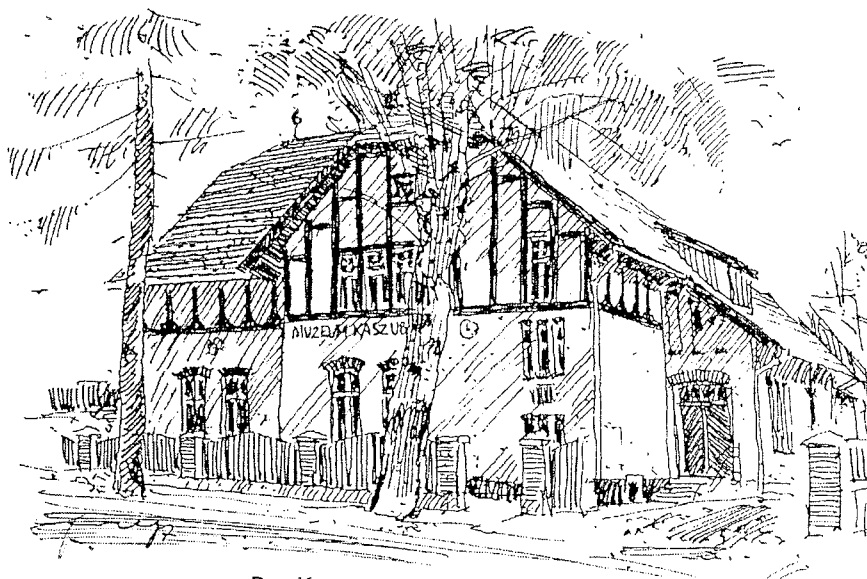


DIE EHEMALIGE KLOSTERKIRCHE MIT IHREM SARGARTIGEN DACH

The Former Cloister Church  
at Kartusy



Map



DAS KASCHUBISCHE MUSEUM IN KARTUZY

The Kashubian Museum in Kartuzy

1883 a mighty neo-Gothic church at the marketplace. [However, in 1920] the renewed "Polishness" of the place was demonstrated by the enthusiasm with which General Haller was greeted on his march into Kartuzy [in command of Polish troops]. In view of its recently rapid growth, Kartuzy finally became a town in 1923.

Around 1900 Kartuzy had already begun to compete with Kos'cierzyna (Berent) for the predominance in Kashubia. One of the greatest Kashubian writers, Aleksander Majkowski, established himself here. The first Kashubian organization, the Regional Association of Kashubes, was founded here in the 1930's. Kartuzy has a Kashubian Museum in which are displayed artisans' tools, farm implements, musical instruments and folk art such as woven goods, ceramics, wood carvings and embroidery.

### The Vicinity of Kartuzy (Karthaus)

**Chwaszczyno (Quaschin)** is an old village which was [in the 1200's a Pomerelia-Danzig] ducal property. Sometime before 1300 it was taken over by the cloister at Z'ukowo (Zuckau), and later by the Oliwa (Oliva) [cloister]. Shortly after 1300 the Oliwa Cistercians conveyed Chwaszczyno to the Cujavian bishops, who held it until the partitioning of Poland [in 1772]. The present church was erected in 1723 and substantially rebuilt in 1875.

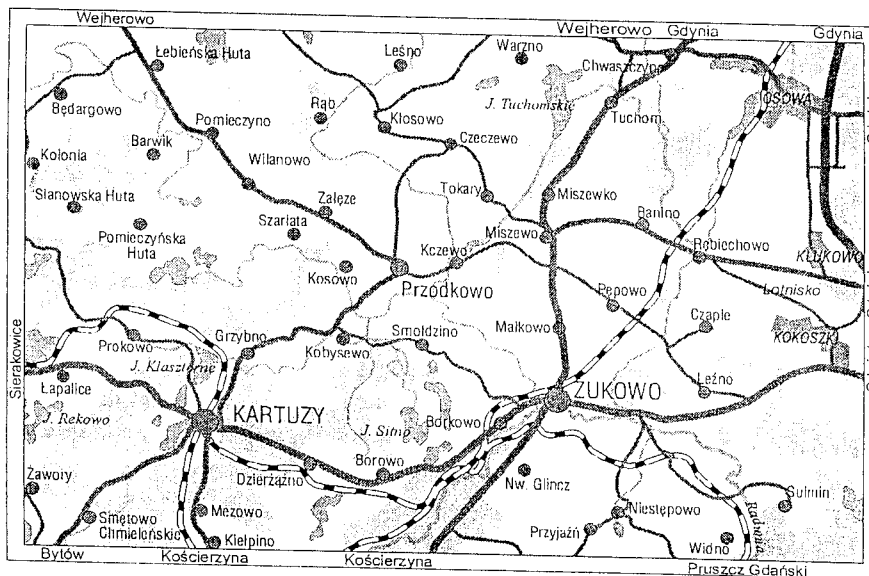
**Lez'no (Lesen)** was until 1945 the center of a large manorial estate.

**Sulmin (Zullmin)** is a small village which formerly had a wooden manorhouse erected in the 1700's. In 1991 Mr. Wieczorkiewicz started an art gallery in the former Evangelical church.

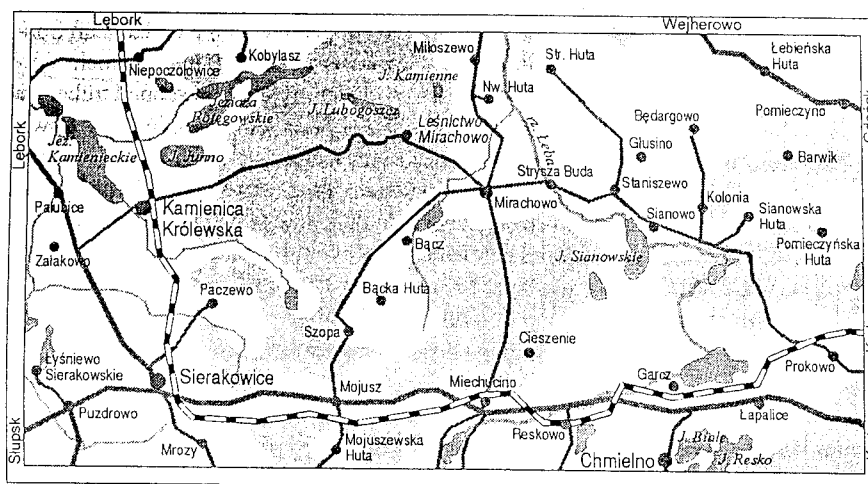
**Przyjaz'n' (Rheinfeld)** is an old village on the heights above the small hamlet of Lniska (Ellernitz). Przyjaz'n' was first mentioned in 1345; however, according to local tradition the oldest church was founded already in the 1100's by Duke Ratibor [of Schlawe-Stolp] who resided here. The small church seen today was founded before 1345. In 1577 it apparently was destroyed in the battle between [Polish] King Stefan Bathory and [the town of] Gdansk (Danzig), and rebuilt afterward in a different style. Until World War II it was used by the Protestants.



**Z'ukowo (Zuckau)** is one of the youngest towns in the District of Gdansk, with municipal rights dating [only] to 1989. Since the 1200's it was the seat of the Premonstratensian [Order], which had close ties with the [Pomerelia-]Danzig ducal court. Standing here for centuries was a girls' school for daughters of the nobility and the Danziger patricians. Before the dissolution of the order in 1834, numerous landholdings throughout all Kashubia belonged to the cloister. Fortunately, the cloister buildings were not totally demolished after the order's departure, as they were in Kartuzy.



Map

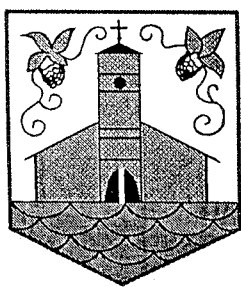


Map



**Mirachowo (Mirchau)** was for more than 400 years the center of the present Karthaus Land. In the 1700's it still had a marketplace where markets were held twice a week. Before the first partitioning of Poland [1772] a royal judge officiated here. Still standing are the manorhouse built around 1800 and a small chapel from the 1700's, the cellar of which contains cells that were quite probably used to incarcerate prisoners. In 1818 the Prussian government moved the county seat to Kartuzy, after which Mirachowo was severely impoverished and took on a village-like character. The present church was built in 1860-1 and served the Evangelical community until 1945.

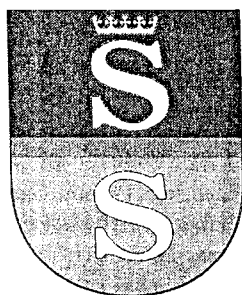
### The Sources of the Radunia (Radaune) River



**Chmielno (Chmelno)** was formerly the seat of a castellan territory. According to legend, the lineage of Kashubian dukes stems from here. The village was first mentioned in 1220, and in 1295 it was regarded as a "fortress". Working at Chmielno for the past 100 years is the Necel family of potters, who originally came from the area of Kos'cierzyna (Berent). The Museum of Kashubian Ceramics is located here alongside the pottery workshop. The church was built in the 1800's.

**Reboszewo** is a small hamlet located on an old ford across the Brodno (Kleiner Brodno) Lake. Nearby stands a monument commemorating the Kashubian partisan heroes of World War II.

**Zgorzale (Seedorf)** sits between woodlands and lakeshore. Its Polish name derives from the seldom-used verb "gorzec" (burn) and refers to the many fires it has experienced.



**Stez'ycza (Stendsitz)** was mentioned in the 1200's as a knightly manorial estate. Later the village consisted of two parts until just before 1900, nobility-owned Stez'ycza and royal Stez'ycza. In the village center is a Baroque church, and at the edge of the village is a church with a high tower, built shortly before 1900 and formerly used by the Protestants.

**Wygoda Laczyn'ska (Wigodda)** has a beautiful neo-Baroque church erected shortly after 1900.

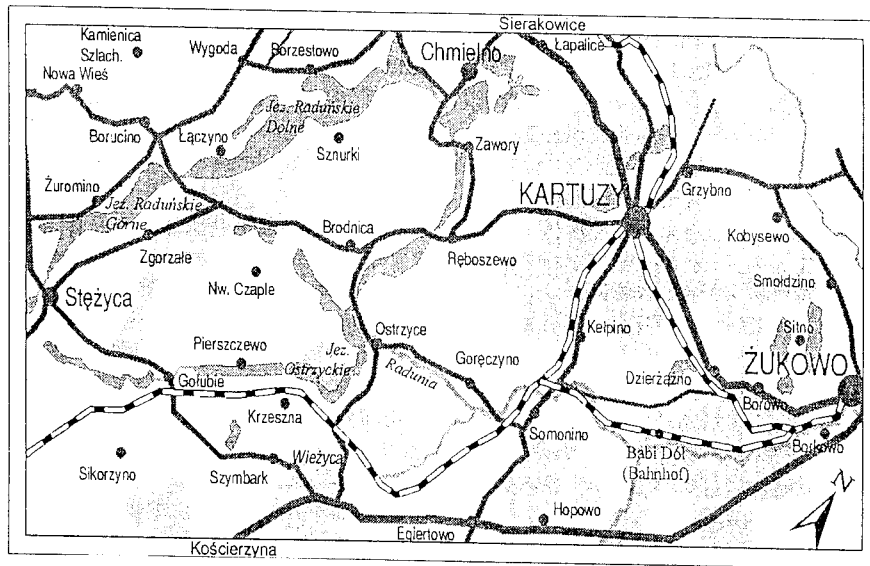
**Ostrzyce (Ostritz)** was first mentioned in 1241. After 1422 it belonged to the Carthusian cloister. It suffered somewhat during the Northern War [1700-1720].

**Golubie Kaszubskie (Gollubien)** belonged in the early Middle Ages to the Cistercian Order at Pogo'dki (Pogutken), and was later conveyed to the Carthusians. In 1972 a large botanical garden was established here by Zbigniew Butowski.

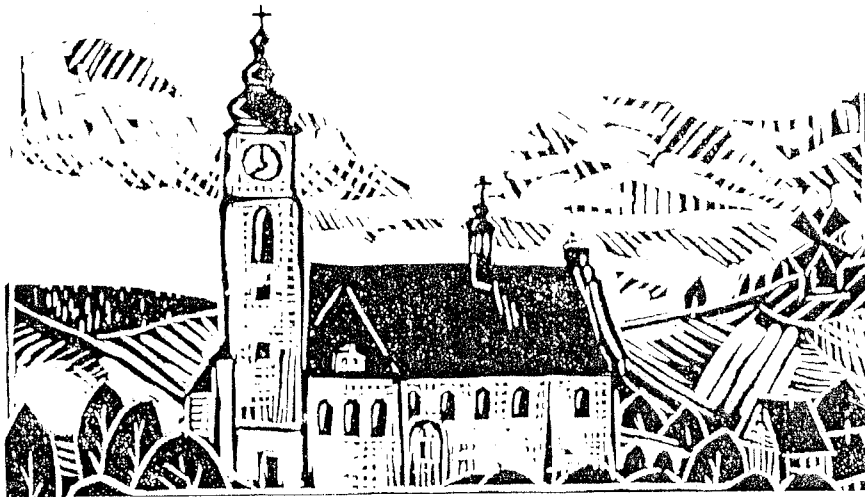


KAPELLE AUS DEM 18. JH. IN MIRACHOWO (VOR DER RENOVIERUNG)

Chapel from the 1700's  
in Mirachowo

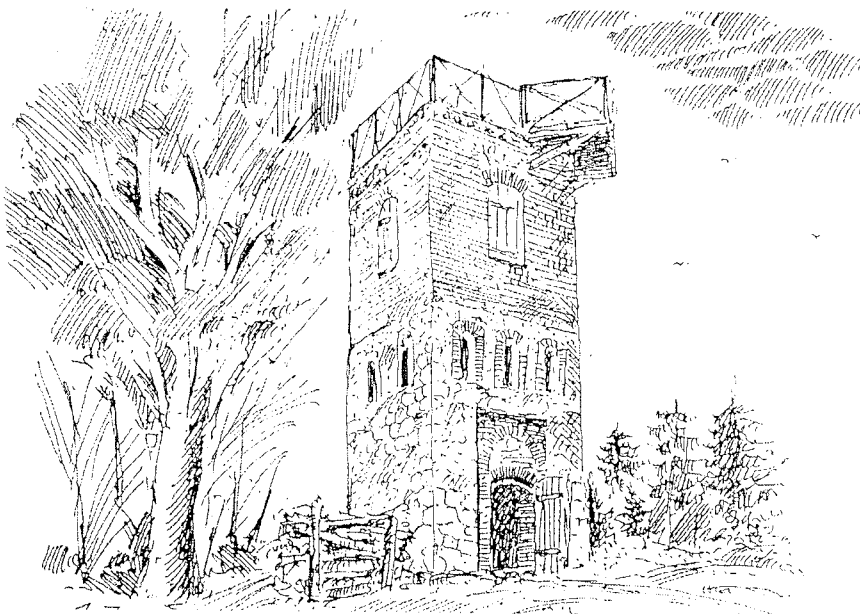


Map



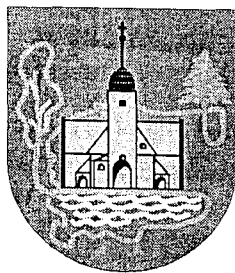
DIE NEOBAROCKE KIRCHE IN WYGODA ŁĄCZYŃSKA

The neo-Baroque Church in  
Wygoda Łączyńska



DER ERSTE TURM AUF DER WIEŻYCA WAR GEMAUERT UND WURDE VOR DEM ERSTEN WELTKRIEG ABGERISSEN

The First Tower on the Wieżyca



**Goreczyno (Gorrenschin)** is a small village with a history going back more than 1,000 years. In the 1200's it was the seat of a castellan territory. The present Baroque church was built in 1639 by the Carthusian Order.

**Szymbark (Schoenberg)** has the highest elevation of all villages in Pomerelia. It was founded in the early 1600's by German colonists, who also gave the village its name. The neo-Romanesque church, built in 1882, was used by the Protestants until 1928. As late as the 1920's, a large part of the local residents were Protestants, whose colloquial speech remained German. World War II sealed the fate of Szymbark, however. Whoever considered himself German *[after the war]* had to leave the region. Today, those former times are commemorated only by the surviving Evangelical cemetery

### The Sources of the Słupia (Stolpe) and Lupa (Lupow) Rivers

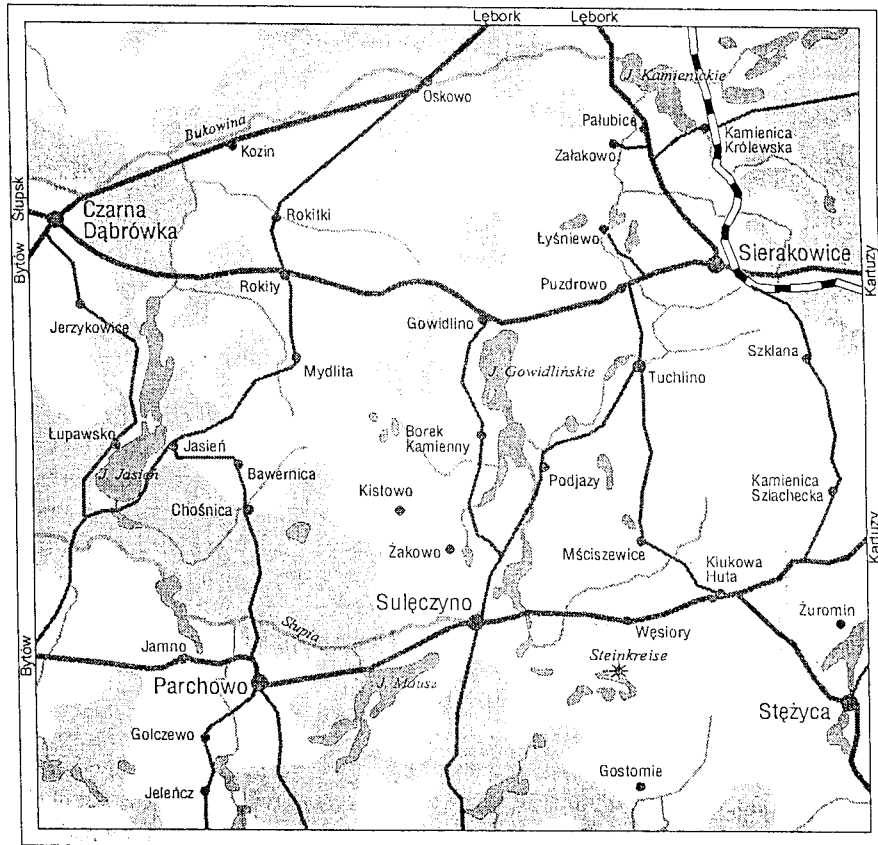


**Sierakowice (Sierakowitz)** has grown from a village into a town only recently. In the 1200's it was mentioned as a parish seat. Later it was for a long time the property of the Laszewski family. The small village took a sudden upswing in the 1800's. After the manorial estate was sold to a German owner, German colonists settled in the vicinity. At the eastern edge of the village they built *a[n Evangelical]* church, but this was taken over for some time by the newly established Catholic parish. At the village center is a neo-Gothic church built in 1903. Its rear part consists of a tiny wooden church built in 1822, and its furnishings date back to the 1700's. The Museum for the Sierakowitzer Land was opened in 1993 and displays farming methods, work implements and lifestyles of the region.

**Kamienica Krolewska (Kaminitza)** lies near the Zamkowa Go'ra (Schlossberg) where, according to legend, a defensive fortress once stood. During World War II a unit of the partisan organization "Pomeranian Griffon" operated in the vicinity, and heroically defended a bunker called the "Griffon's Nest".

**Gowidlino** lost its old wooden buildings in a firestorm during the 1960's. Its neo-Gothic church was built of brick and granite in 1866-68. The Catholic clergyman Franciszek Grucza lived here during his youth. He promoted Kashubian *[cultural]* affairs and compiled the first translation of the Holy Bible in the Kashubian language.

**We-siory (Wensiorri)** is an old manorial village from which the We-sierski family line stemmed and spread throughout Kashubia. On the banks of the Dlugie Lake is a Gothic grave-field dating from the 1st to 2nd centuries A.D. It consists of 20 stone-framed barrow-chambers, four megalith circles and more than 140 stone-coffin graves on a wooded hillside. The upright stone circles are especially interesting and *[supposedly]* have a ritual significance. Also noteworthy is a heap of fallen stones, all of the same size.



Map



DAS GEBURTSHAUS VON PFARRER SYCHTA MIT GEDENKSTEIN

The Birthplace of Pastor Sychta  
at Sierakowice



DIE STEINKREISE LIEGEN SÜDLICH VON WĘSIORY AM DŁUGIE-SEE

The Stone Circles South  
of Węsiory



**Suleczyno (Sullenschin)** is an old manorial village. Until 1751 it belonged to the Heidenstein family, and then until 1920 to the Laszewski family. The neo-Gothic church was built in 1874, after a fire [*had destroyed*] the wooden structure erected under Heidenstein patronage. The restored manorhouse is now a hotel.



**Parchowo (Parchau)** was for about 200 years a county seat. During that time it belonged to the Szczepan'ski and Krockow families. The church built in 1854 has a well-preserved 150-year-old cemetery. The manorhouse built in the 1800's is now a center for social infirmities, which is operated by nuns. Before World War II the German-Polish border lay not far from here.

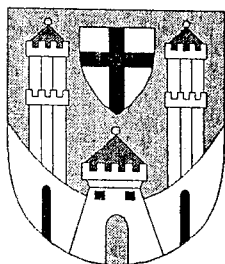
To the southwest near **Golczewo (Golzau)** and **Jamno (Jamen)** are the remnants of a fortress built in the 800's. Although overgrown with bushes and saplings, the rampart, trench and interior yard are especial well preserved.

Near **Sylczno (Schuelzen)** in the woods are several "giant-graves" which date from the same period as those at **We~siory (Wensiorri)**; [*i.e., built by the Goths on an earlier model*].

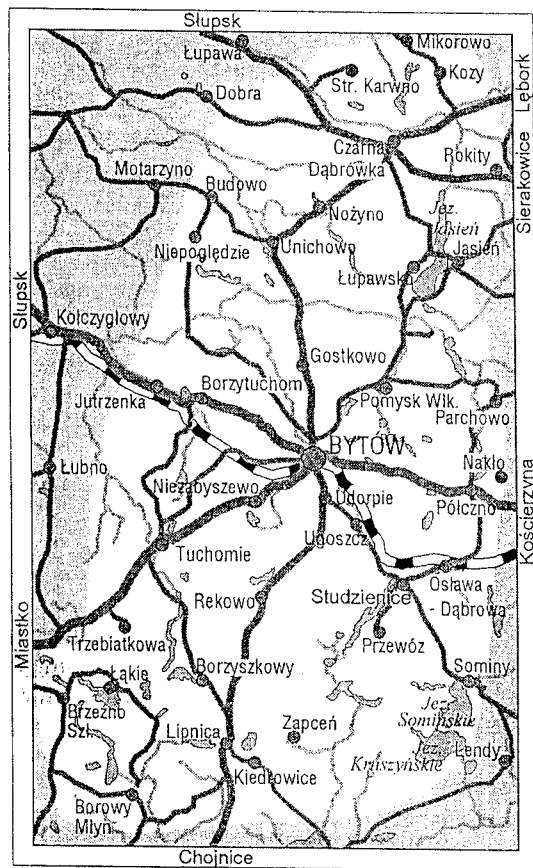
## THE BUETOWER LAND

*[For a much more comprehensive and detailed history of the Byto'w (Buetow) region, see the books "Kreis Buetow", by G. Bronisch et al, published in 1939 by the Pomeranian Provincial Archivist, and the article "Das Amt Buetow und seine Ortschaften um das Jahr 1637, by Ernst Bahr, published in 1938. We have recently distributed an abbreviated English translation of the monumental book and a complete English translation of the article.]*

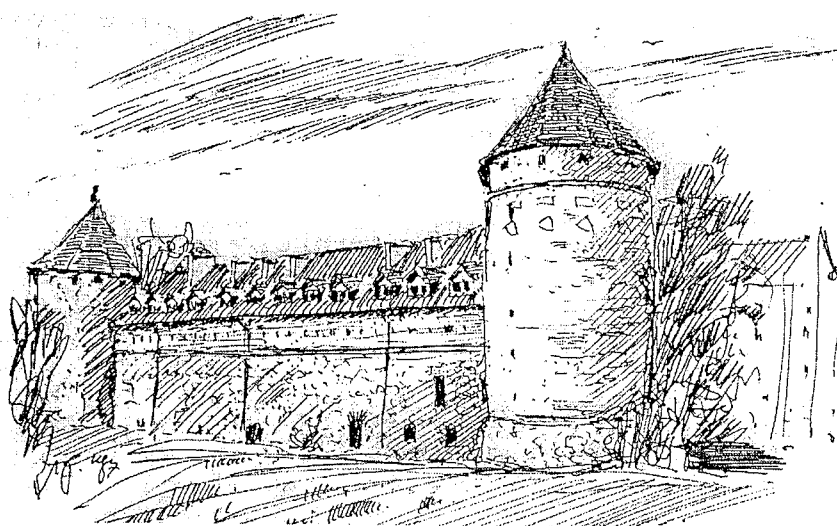
The "perpetual borderland", as the Buetower Land is called, is a region of cultural and geographic contrast. Over the centuries, it was connected sometimes to Gdansk (Danzig), sometimes to Szczecin (Stettin), sometimes to Poland, and sometimes to the Germans. The lines of separation between Germans and Poles, Catholics and Protestants, ran here across villages, manorial estates, parishes, and even across families.



**Byto'w (Buetow)** belonged to the duchy of Schlawe-Stolp in the 1100's and probably had a timber fortress already at that time. At the start of the 1200's its lands and people were annexed to the duchy of Pomerelia[*-Danzig*]. Later, the Polish kings Przemysl/ II and Wladislaw L/okietek reigned here. In 1306 Byto'w was governed by [*the margrave of*] Brandenburg, an Askanian heir, who [*in 1317*] conveyed the fortress and its surrounding land to the dukes of Pomerania. The Pomeranians gave it to the von Behr family, who in 1329 sold it to the Teutonic Order.



Map



ÜBER DER STADT ERHEBT SICH DIE ORDENSBURG

The Fortress of the Teutonic Order  
at Bytów



In 1346 the Order founded a new settlement with Kulmish municipal rights in the vicinity of the wooden fortress. Because of the *[exposed]* location on the edge of the Order's territory, the Knights decided to erect a *[new and stronger]* fortress, which was completed in 1404. After the Battle of Tannenberg (1410), Byto'w was briefly occupied by Polish troops. *[In 1454]* King Kazimierz Jagiellon'czyk annexed Byto'w and all of Pomerania to Poland, and in 1455 he conveyed *[all]* this territory as a fief to the Stolper Duke Erik II. The Pomeranian government, however, proved to be a fickle ally and again placed Byto'w and Le~bork (Lauenburg) under the rule of the Teutonic Order. The struggles with the Order's garrison *[troops]*, who time and again sallied forth from the fortress, lasted until 1466. Because the Polish side always prevailed decisively, Duke Erik II had begun efforts in 1465 to dampen the conflict and to regain the Lauenburger and Buetower Lands. Finally, Erik settled under the Pomeranian-Polish Treaty for control of the Byto'w and Le~bork fortresses only, in return for which the Polish monarch gave him both of the lands "in trust". This arrangement guaranteed to the king his sovereignty and the right to repossess the two lands.

The Pomeranian government busied itself for 50 years with the exploitation of the existing woodlands. The resident nobles, together with those Prussian nobles under Polish rule, sent petitions and grievances to Krakow, and the Prussian diet obligated the Polish king to demand the return of both lands. In 1526 a new agreement integrated the Byto'w and Le~bork counties with Pomerania. This "normalization" came together with the Reformation, which reached here about 1535. One of the first *[Protestant]* Buetower pastors was Simon Krofey, who published the first printed book in the Kashubian language for his flock in 1586. It was a prayer-book with a collection of hymns and a short catechism.

After the death of the last Pomeranian duke *[1637]*, the Buetower *[and Lauenburger]* Land/s/ reverted back to Poland. They were incorporated with the province of Pomerelia at the request of the delegates for both regions. Jakub Weiher was made governor of Byto'w. During Poland's 20-year rule, Catholicism was re-introduced and the former rights of the indigenous nobility were restored. The privileges of nobility were extended to a great number of rural Kashubian landholders. These measures were decisive, in that the region maintained its Polish character until the end of the 1800's.

The brief Polish rule ended with the Treaty of Wehlau *[1657]* between the *[Polish]* king and the Prince-Elector of Brandenburg. As compensation for its *[military]* assistance against Sweded, Brandenburg received the lands of Byto'w and Le~bork as a *[Polish]* fief. *[At the end of the Swedish-Polish War in 1656, departing Swedish troops wreaked horrendous devastation in both lands.]* Byto'w and its environs were indeed only a fief until 1772, but were treated by the Brandenburg-Prussian rulers as an integral component of their state. As a result of this continuing state policy, Byto'w was to become a typical German town by the mid-1800's.

The Kashubes living in the southeastern part of Buetower Land, along with those in the counties of Kartuzy (Karthus) and Kos'cierzyna (Berent), were at around 1900 the seed from which sprang a new Polish nationalism. In Byto'w stood a Polish bank, among other things, and after World War I the annexation of the region to Poland was envisioned. *[Although]* the activities of Polish minority organizations were primarily educational, these were seized upon by the *[German]* authorities to agitate against the "Polish danger". Based on this *[and the worsening economic conditions]*, National Socialism rapidly won many followers here. Groundless lawsuits proliferated, and those people identified as Poles often lost their jobs. In

view of this and *[some ethnic]* scuffles, the *[public]* activities of Kashubes ceased almost completely. The outbreak of World War II brought with it a mass arrest of the Polish minority leaders, who ended up with death sentences or long prison terms for "treason".

The Soviet Army seized Byto'w on 8 March 1945, and afterward destroyed more than 750 buildings and 16 factories, and dismantled four sawmills and the railroad line between Miastko (Rummelsburg) and Le~bork. The Russians set many fires, the most damaging of which was on 17 March. As a result of these actions, the town they had acquired without opposition was 57% destroyed, with the inner core about 90% destroyed. Only in mid-April were the first Polish authorities called into action here. During the last decade the town has established several *[new]* settlements, and in the past 30 years the restoration of the fortress has been brought to completion.

*[Construction of]* the present fortress *[began in 1399]*. It was not integrated with the town and its defenses. The fortress consists of the castle of the Teutonic Order, the residence of the *[Pomeranian]* dukes (presently a hotel), a *[ducal]* widows' residence and a justice building. A tower was erected in each of the four corners. The West-Kashubian Museum now has an exhibit hall in the fortress, with a permanent ethnographic exposition of the Buetower Kashubes. Byto'w is the headquarters of the Pomeranian Kashubian Association.

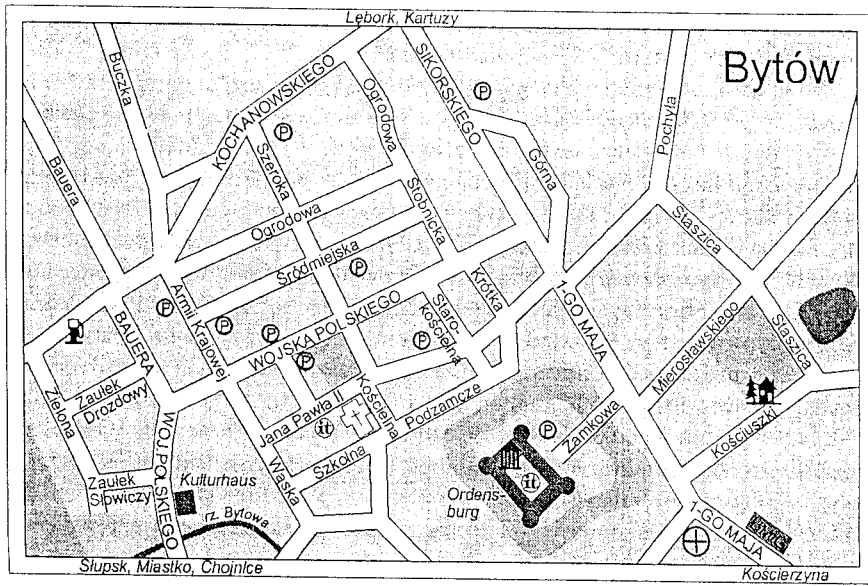
The St. George Church, built in 1675-85 and rebuilt in 1743, is called the "Kashubian Church" today because of the religious services held there in the Kashubian language until 1859. *[These alternated with German-language services and singing of hymns by Kashubes and Germans together.]* The Kashubian pastor Simon Krofey officiated here until just before 1600. Today this church is used by the Ukrainian Byzantine community.

At the town's central square is the ecumenical St. Catherine Church, built in 1847-54. Until 1945 it was called the St. Elisabeth Church and served the Protestants. Nearby is a Gothic brick tower, a remnant of the former Catholic St. Catherine Church, which burned down in 1945. This was Bytow's first church, built around 1170 after the parish was created. A masonry church building stood here in 1329. It was used by the Protestants during the years 1614-1640 and burned down during the Northern War *[1700-1720, or more likely in 1656 at the end of the Swedish-Polish War]*. Damaged several times by fire, it was finally rebuilt in 1716.

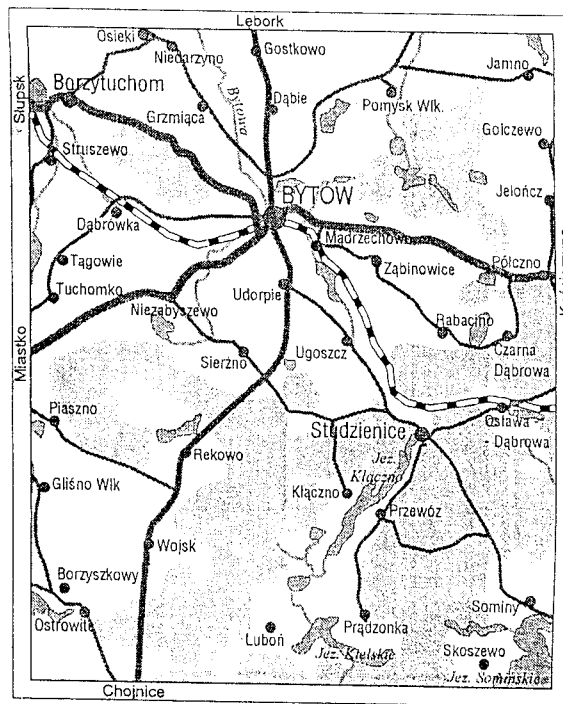
### The Vicinity of Byto'w (Buetow)

**Studzienice (Stuednitz)** was first mentioned in 1313. In the 1500's when the Reformation swept into the Buetower Land, this village alone contained *[practicing]* Catholics. Under the Versailles Treaty of 1919, this area was not given to Poland, even though the residents voted for it *[by local plebiscite]*. Between the World Wars, Studzienice, together with its neighboring villages, was the center of Polish agitation in the county of Buetow. The Catholic church, built in the 1600's, burned down in 1937 under unexplained circumstances.

**Czarna Da~browa (Sonnenwalde)** was mentioned in 1346 as a knight's village. Nearby is a deep glacial canyon filled by the waters of the Da~bro'wno (Sonnenwalder) Lake, and a single hill of glacial moraine 80 meters high.



Map



Map

**Kla~czno (Ulrichsdorf)** was first mentioned in 1412 and was formerly occupied by lesser Kashubian nobles. In the 1600's there were three outlying farms here. Even before World War II Kla~czno was a mostly Polish village. Antoni Szreder, who came from here, was elected in 1929 as a Polish deputy in the county legislature. He erected a building on his property for a Polish school. On the eve of the war he was arrested and taken to Berlin, where he was imprisoned. In 1942 he was sentenced to death by a Nazi court, and the sentence was executed in 1943. One of his sons works in the school today, where a memorial has been placed along with information on local efforts to [reserve the Polish tradition.

**Ugoszcz (Bernsdorf)** was first mentioned in [1350] as having its own church parish. The [first] church always belonged to the Catholics [sic. *Actually it was held by the Evangelical community from the introduction of the Reformation (1535?) until 1637.*]. After the old church was burned during the Napoleonic Wars [1803-1815], the present church was built in 1822. An Evangelical church was built in 1874. Between the World Wars the [Catholic] pastor Pluta-Pra~dzynski performed his duties. He was involved with the Association of Poles in Germany, and in 1920 organized the "Polish March" on Byto'w, in which the county president was handed a memorandum announcing the joining of the Buetower Kashubes to Poland. In 1923 the first Polish Pathfinder [Boy Scout] group and the first Polish choir in the region were started here. In 1930 a Polish school was opened. [On Easter Sunday in 1945 the advancing Soviet troops shot the Catholic Pastor Grabke.]

**Osl/awa Da~browa (Rudolfswalde, called Oslawdamerau until 1932)** was first mentioned in 1313, with its name deriving from the given name Wojsl/aw. In the Middle Ages it was a manorial village. Between the World Wars it was a true battleground between German authorities and gangs of ruffians, and the Polish residents as well. The magistrate at that time was a certain Zimmermann, whose favorite activity was to "snatch" Kashubian children who were attending the Polish school, and place them in the German school.

In 1931 the Polish school was demolished and the teaching had to be conducted outdoors in summer. The climax of the struggle was when a 300-man detachment of Steel Helmets [an organization of German World War I combat veterans] appeared at a Polish youth event. The authorities used the incident to prosecute a lawsuit against Jan Bauer, the leader of the Polish organizations in Byto'w. Moreover, Polish teachers at Osl/awa Da~browa, **Rabacino (Groebenzin)** and Pl/otowo (Platenheim) were forbidden by court injunction to pursue their profession.

**Sominy (Sommin)** lies on the pre-war German-Polish border. The village was first mentioned in 1313 and was in later times the only Evangelical settlement in the entire region. The residents in 1755-57 built a wooden church, which is Catholic today.

**Rekowo (Reckow)** is an old Kashubian village, first mentioned in the 1300's and inhabited by impoverished lesser noblemen. Between the World Wars it was a center for Polish nationalist agitation.



DIE KIRCHE IN UGOSZCZ

The Church at Ugoszcz



DER DEUTSCHE FÖRSTERFRIEDHOF AUF DER BUKOWA GÓRA BEI PYSZNO

The German Forestry Cemetery  
on the Bukowa Góra

**Pl/otowo (Platenheim)** [was founded by 12 colonists from Poland who arrived in 1751. It] was somewhat of a Polish enclave, thanks to the Styp-Rekowski family. A Polish school was here [by 1884] and in 1935 the village hosted the first Polish harvest festival in Buetow County. The family patriarch, Jan Styp-Rekowski, was called "King of Poland" by the [local] Germans. After the outbreak of World War II the family had to pay for its Polish attachment. Two sons died in concentration camps and Jan himself died after being in the Dachau camp.

Southwest of Pl/otowo is the Bukowa Go'ra forest reserve in which a 200-year-old beech forest is protected. It contains the only forestry cemetery in Poland, established [by Prussian state foresters] in the mid-1800's. The largest gravestone is that of Otto Heinrich Smalian, who came from Stralsund and worked as a forester in the nearby forestry station. The cemetery is still well maintained.

**Niezabyszewo (Damsdorf)** is a large village and the seat of a parish to which Rekowo and Pl/otowo, among others, also belong. It was first mentioned in 1355 and a parish was created here in 1393. During the Reformation the church was taken over by the Protestants, but from 1637 to 1657 [under Polish rule] the Catholics again controlled the parish. In the 1800's the local Catholic pastor sought to make the Kashubes of this area conscious of their Polish roots. Nevertheless, between the World Wars, the majority of Polish families resettled in Poland. Niezabyszewo was known for its pottery crafts, ceramics, glazed tile and pipes. The massive neo-Gothic stone church was built in 1857.

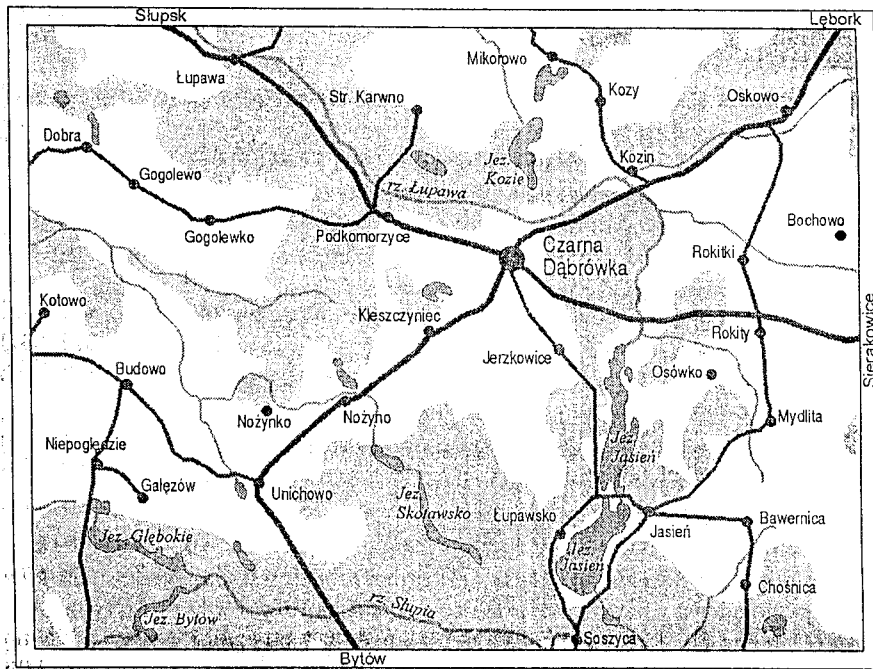
**Pomysk Wielki (Gross-Pomeiske)** already existed in the 1200's and is the seat of the von Pomeiske family line. Its name derives from the Old Prussian language. The village belonged first to the cloister in Oliwa (Oliva) and [then to] the Teutonic Order, which in [1381] bestowed it as a fief to the Pomesanian-stemming Pomeiske family. The first church was erected here in 1430. The present neo-Gothic church existed in 1890 [for the Protestant community, but] since 1945 it has been used by the Catholics.

**Gostkowo (Gustkow)** was a manorial estate belonging for centuries to the Pirch family, whose coat of arms and motto are quite remarkable. The two-part shield shows the image of a carp and a red-colored nude maiden, who grabs a fox by the tail. The motto reads [in Latin] "These fleas bite like the Devil!". [Apparently an early version of the lowly rattlesnake's "Don't tread on me!" warning.]

[Living in Gostkowo in 1658 were the Pirch, Puttkamer, Vitzow, Jarcke, Schurick, Palbitzke and Zirson families.] The classical manorhouse was built in the 1800's.

**Jasien' (Jassen)** was mentioned as "Jessona" in 1335 as a property of the Oliwa (Oliva) cloister. Later the Teutonic Order purchased the village and around 1400 founded a knightly manor. Landlords have included the Ossowski and Puttkamer families, among others. The present wooden church was built in 1699. In the 1800's a glass factory operated here, and charcoal-burners lived in the surrounding woodlands.

**Rokity (Gross-Rakitt)** has a church built in 1907-09, dedicated to St. Andrzej Bobol.

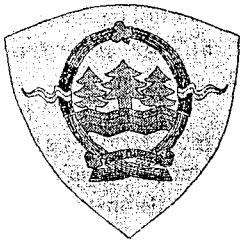


Map



DIE AUS DEM 17. JAHRHUNDERT STAMMENDE KIRCHE IN JASIEŃ

Church From the 1600's  
at Jasień



**Czarna Da~bro'wka (Schwarz Damerkau)** is an old manorial village which is a township seat today. It was founded in 1346 by the Teutonic Order. Until the mid-1800's Protestant Kashubes lived here. Numerous fires [*over the years*] have "purified" the village, and the church now standing dates only to the 1930's.

**Mikorowo (Mickrow)** was first mentioned in 1301. Since 1504 it was owned by the Zitzewitz family. The half-timbered church was built in the 1700's. [*In 1750, preaching alternated between the Polish language one Sunday and German the next. When the newly arrived Pastor Seebald was installed here in 1788, he was advised by Pastor Alexius of Nossin: "Add also a Polish one according to the wishes of the Koseschen (=Kashubian) people." However, no more Polish sermons were heard of after that time.*] For more than 200 years there was grumbling over the appointment of pastors who did not know Kashubian. [*because*] many impoverished Kashubian aristocrats resided at Mikorowo. These differed from the farmers only in their social class, but not in their standard of living.

The only sizeable manorial estate here belonged to the Massow family. [*By the early 1800's*] the village was entirely Germanized, thanks to a well functioning school and the discontinuance of preaching in Kashubian. [*However, prior to 1899 about 100 Polish Catholics came here to settle. They were called "Polacks" by the other residents, but did not take kindly to this name.*]

**Kleszczyniec (Kleschinz)** has a gallery established in 1991 by the Biernat family, containing antiquities from the surrounding villages.

**Soszyce (Neukrug)** contains the oldest operational hydraulic power plant in Europe.

**The Gochy Region.** "Gochy" is a name that the Kashubes themselves can scarcely explain. It derives from the word "jochy", which once applied to poor and sandy areas. Historically, the Gochy was the northeastern part of the former Land Czl/ucho'w (Schlochau), which belonged to Poland after World War I., along with territory belonging to Germany until 1945 and reckoned with the Buetower Land. Since World War II most of the settlers here come from the small nest of aristocrats in the Polish Gochy. This is especially noticeable at Tuchomie (Gross-Tuchen), which carries on the Kashubian and aristocratic tradition. However, these nobles are distinguishable from the Kashubian [*common*] farmers only by their class-consciousness, and not by their prosperity.

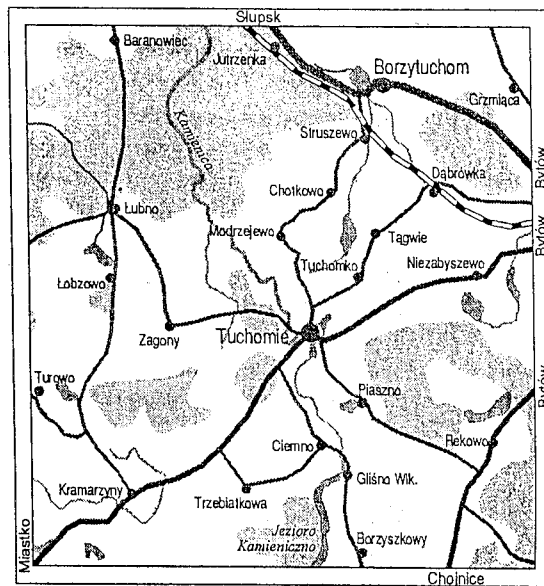
**Osieki Bytowskie (Wusseken)** is a former manorial village laid out in 1355. Later it was part of the [*Pomeranian*] ducal domain and was an outlying farm engaged in sheep-breeding.





DIE FACHWERKKIRCHE IN MIKOROWO

The Half-timbered Church  
in Mikorowo



Map

**Borzytuchom (Borntuchen)** was first mentioned in 1350. Like neighboring Osieki Bytowski it was a [*Pomeranian*] ducal property in the 1500's. The village has preserved an unusual layout until today. One part represents a Slavic "heaped" [*randomly arranged*] village, whereas the central area around the church characterizes a [*Germanic*] roadside village. In the 1700's two churches still stood here, one Catholic and one Protestant. The present church was erected in 1804 for the Protestant community [*but taken over by the Catholics in 1946*].

**Jutrzenka (Morgenstern)** was first mentioned in 1387 as a manorial estate with the name of "Morgenstern" [= *morning star*]. Later it was part of the [*Pomeranian*] ducal domain.

**Modrzejewo (Moddraw)** is an old manorial village that formerly belonged to the Tuchomie manorial district, presided over by a knight named Chocimierz. Although the present name "Modrzejewo" was announced after World War II by the Polish Place-Names Commission, the name was formerly recorded as **Modrzewo**. The village was first mentioned in 1345. In the mid-1600's it was inhabited by eight noble families.

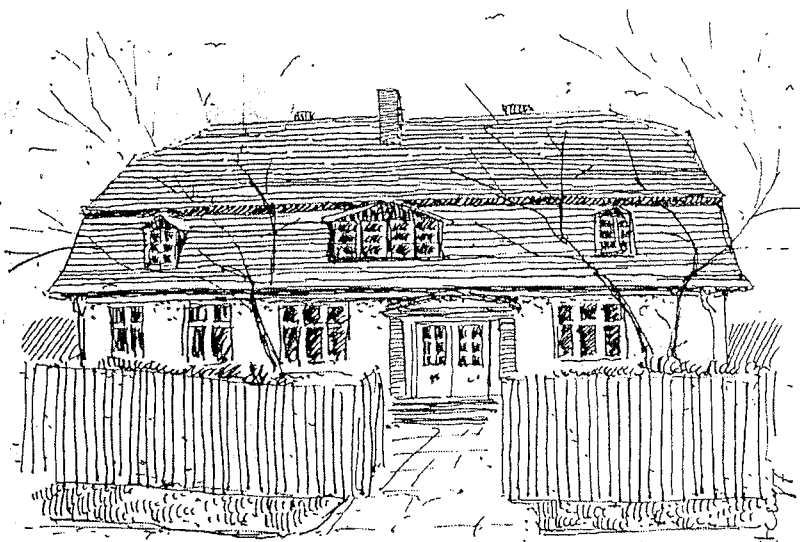


**Tuchomie (Gross-Tuchen)** is one of the largest villages in the Buetower Land. Around 1300 it was the seat of the Tuchomie manorial district, which belonged to the S'wie~c [(*Swenzo*)] family. [*In 1315 it passed to*] the knight Chocimierz [*S'wie~c*]. In 1385 the district [*was pawned to*] the Teutonic Order, [*which later became the owner*]. The manorial estate existing then became a stud farm for army horses. The village later belonged to the duke [*of Pomerania*] and then to the [*Polish*] king [*in 1637, before passing to Brandenburg in 1657*].

The parish existed already in the Middle Ages. During the Reformation, the majority of the residents turned to Protestantism and confiscated the only church building then standing. During the 20 years under Polish rule (1637-1657) Tuchomie reverted back to Catholicism, although the local Catholics were decidedly in the minority and belonged until 1931 to the Catholic parish in neighboring **Niezabyszewo (Damsdorf)**. The small church standing today was erected in 1904. Shortly after 1800 the local Pastor Mueller proudly reported that he had succeeded in stopping all preaching in the Kashubian language. The dilapidated neo-Gothic Protestant church dates from the 1800's and stands on the site of an earlier structure. [*Its Evangelical parish records are temporarily in the care of the local Catholic pastor.*]

A paper-mill stood in Tuchomie until the 1800's. The small manorhouse seen today was built in the 1800's on the foundation of an older structure.

**Kramarzyny (Kremerbruch)** is one of the westernmost villages in which Kashubes reside today. The village was laid out in 1610 in a large marshy area. For several centuries it belonged to the county of Miastko (Rummelsburg). Before World War II it was inhabited by Germans, who in the early 1900's built a church of stone and brick. After the war the village was re-settled by Kashubes from the bordering Gochy.



GUTSHAUS AUS DEM 19. JAHRHUNDERT IN TUCHOMIE

Manorhouse From the 1800's  
at Tuchomie



HOLZKIRCHE VON 1724 IN BORZYSZKOWY

Wooden Church From 1724  
at Borzyszkowy

**Turowo (Steinau)** has a rose-covered calvary-path with 15 chapels, erected after World War II by the local residents.

**Trzebiatkowa (Radensfelde)** is an old Kashubian village first mentioned in 1345. Before 1385 it was conveyed to the Tuchomie manorial district. From this village stems the Trzebiatkowski family which has spread throughout the entire region.

**Masl/owice (Gross-Massowitz) and Masl/owiczki (Klein-Massowitz)** are small market-villages with buildings dispersed in the nearby valleys and on the hills. The history of both settlements is comparatively recent. They stood in the early 1700's as royal-domain estates on which German colonists were settled. [*In 1751, 16 colonists from Poland arrived.*] The villages are named after the then-Minister F[riedrich] von Massow. Over the course of time, the neighboring Kashubes modified the name into Masl/owice (= "butter village").

**Nowe Huty (Neuhuetten)** was laid out in 1740 and was also founded by German colonists. Until shortly before 1800 there was a small glass workshop here, producing flasks and windowpanes.

**The Vicinity of Lipnica (Liepnitz)** lies north of Chojnice (Konitz) and west of the Zaborer Land on the border of the Buetower Land and the former county of Czl/uchow (Schlochau). From the local villages sprang prominent Kashubian families. The small landholdings of the lesser nobility are preserved here unchanged. The poverty of this region is proverbial, and an old saying is: "A hare utilizes a thousand morgen, and yet he must steal!". [*A Kulmish morg (about 1.38 acres) was a former land measure in this area.*] The countryside, with dense pine woodlands, sandy hills and numerous lakes is little changed from its primeval condition by human activities.

**Lipnica (Liepnitz)** formerly had the character of a roadside village, but in recent years this has been totally altered by many new houses.

**Brzez'no Szlacheckie (Briesen)** is one of the largest villages of the Gochy. It was first mentioned in the 1300's and was at that time part of Pomerania. The Polish name means "Noble Briesen" and signifies that it was a knightly settlement from the start. Over the course of time the larger properties were divided up among numerous descendants, so that already in the 1600's, 14 families worked an area of less than 8.5 hufen. [*A Kulmish hufe contained 30 Kulmish morgen (about 41.4 acres).*] However, time and again, free farmers settled here, whose farmsteads were often much larger than those of their aristocratic neighbors.

The wooden church was built in 1716, and is surrounded by monuments today. In this village, which once was the center of the Gochy, is a large obelisk unveiled in 1983, with the inscription: "The Kashubes before Vienna". It commemorates the participation of a local Kashubian unit in [*breaking the Turkish*] siege of Vienna in 1683. An interesting fact is that in 1920 the Kashubes living here [*on land retained by Germany after World War I*] took it upon themselves to move the German-Polish border [*markers*] a few kilometers to the west.

**Borzyszkowy (Borzyskowo)** is another large village, first mentioned in a 1352 document confirming its sale to Jan Szada. The purchaser also took over patronage of the local church. As with neighboring Brzez'no, poor noble families resided here and were known as "petty lords". The impressive wooden church was built in 1724. The parish owns a considerable collection of old prints, which the provost and historian Johann Gottfried Bork began to assemble while working here in 1751-72. Near the church is a sculpture commemorating the second reunion of the Borzyrzkowski family, one of the best-known Kashubian lineages. In the cemetery is the grave of Jo'zef Gierszewski, who was the commander of the Kashubian resistance movement "Pomeranian Griffon" during World War II.

**Ciemno (Zennen)** formerly belonged to the Tuchomie manorial district, which the owner Chocimierz bequeathed in 1345, along with this village, to his attendant Wisl/aw. Wisl/aw was apparently the patriarch of the Cieminski noble family line.

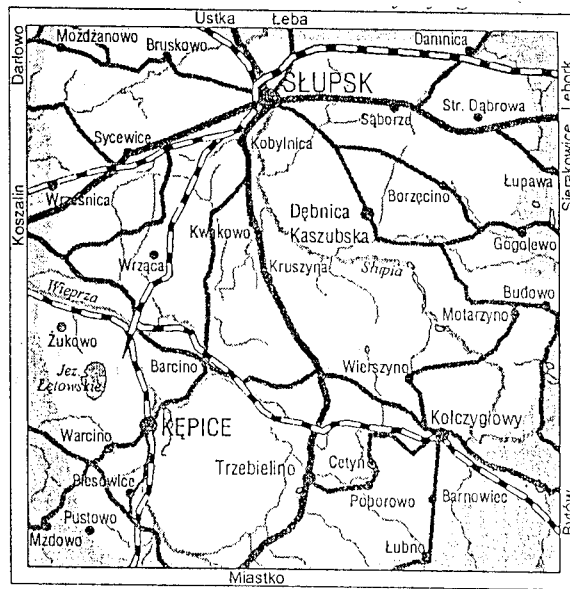
**Glis'no (Glisno)** is the seat of the Gliszczyn'ski family lineage. The German-Polish border ran north of here before World War II. Between the World Wars, Jo'zef Sl/omin'ski was a village teacher and also the magistrate of Lipnica (Liepnitz) and Borzyszkowy (Borzyskowo). In the autumn of 1939 he was bestially hacked to death by National Socialists.

## BETWEEN THE SL/UPIA (STOLPE) AND WIEPRZA (WIPPER) RIVERS

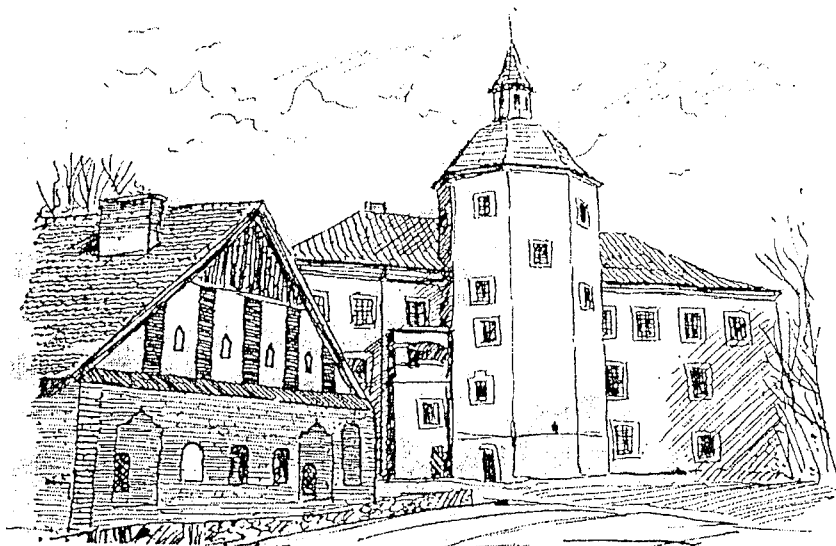
When [*Prussia*] won the struggle with Poland over this region in the 1700's and 1800's, the [*Slovincian-*]Kashubian people were assimilated into the German language and culture. However, the war in March 1945 swept through the land like a "spring thunderstorm", and during the next two years all of the resident Germans were expelled. Later, [*Poland*] sought to erase all traces of the German past. Nevertheless, the beautiful environs of Sl/upsk (Stolp) with their nameless centuries-old churches and dilapidated manorhouses still remain as attractive reminders. The best examples of the present atmosphere are the long-useless bridges and embankments of the railroad lines dismantled in the past 50 years, on which no trains can travel.



**Sl/upsk (Stolp)** has become important over the past 20 years as the seat of a province and an industrial and cultural center for "Middle Pomerania", as the Poles now call the region. In the early 800's a small fortress stood on a no-longer-existing island in the Sl/upia (Stolpe) River. Around 1100, an unenclosed settlement developed at some distance from the fortress, along with the first Stolper church (St. Peter's). After 1236 Sl/upsk belonged to Pomerelia, whose ruler Swantopolk II granted municipal rights to the settlement in 1265. [*In 1276*] the St. Nicholas Church was built to serve the substantial German populace. Between 1278 and 1281, at Swantopolk's



Map



DAS HERZÖGLICHE SCHLOSS AN DER SŁUPIA

The Ducal Palace at Słupsk



invitation, Dominicans from Gdansk (Danzig) and Premonstratensians from [*Bial/oboki (Belbuck)*] settled here. The fortress was one of the primary residences of the [*Pomerelian*] dukes. Under the Treaty of Ke-pno following the death of the childless Duke Mestwin II [1294], the Polish King Przemysl II took possession of Sl/upsk and the Duchy of Pomerelia.

In 1307 the noble family of Swenza, whose members held numerous offices in Sl/upsk and elsewhere, surrendered the town to the Brandenburgers. In 1310 the margrave [*Waldemar granted the town a new charter and*] granted it a series of privileges, including the right to have its own Baltic Sea fleet. In 1316 Sl/upsk passed to the duchy of Pomerania [*-Stettin*]. The Stettiner duke in 1329 pawned the town and its environs for 12 years to the Teutonic Order, which had helped the ruling family with a loan. In 1337 the town councillors purchased from the Swenzas the harbor of Ustka (Stolpmuende) and the area upstream from it. In 1341 the Pomeranian dukes were unable to pay their debt to the Teutonic Order in full. The Order was in strong economic competition with Sl/upsk and endeavored for a long time to attach the Stolper region to its own state. The town council therefore sought to pay off the loan and be free from the Order's rule, but were unable to do so. [*sic. In 1341 Sl/upsk offered to pay off the delinquent amount in the duke's pledge, but the results of subsequent three-way negotiations over the town's fate are not entirely clear.*]

In 1368 the Duchy of [*Pomerania-*]Stolp became formally independent under Bogislaw V. Then in 1382 Sl/upsk became a [*n unofficial*] member of the Hanseatic League. From then on the town grew to be very prosperous. The later rulers followed no consistent policy toward Poland or the Teutonic Order and swung back and forth according to their own interests. During the Thirteen Years War [1454-1466] the Stolper duke Erik II held the Buetower and Lauenburger Lands "in trust" from [*Poland's*] King Kazimierz Jagiellon'czyk in return for his help given to the towns of the Prussian League. Despite the frequent objections of the townspeople, a new fortress was erected [*in 1507*]. The town already had taken on a German character by that time. The entire patriciate and the majority of guild [*members*] were German. After the Reformation, however, the [*St. Nicholas*] church held religious services also in the Kashubian language for the domestic servants and the local Kashubian nobles. In the 1500's Sl/upsk was known for the high educational level of its schools, and the town's youths attended universities all over Europe. But then the town suffered a decline in the 1600's, brought on by the Thirty Years War [1618-1648], the death of the last Pomeranian duke [1637], war taxes, troops marching through, and epidemics.

In 1648 under the Peace of Westphalia, Sl/upsk became a part of Brandenburg, and an intensive Germanization of the remaining Kashubian residents now began. Around 1700 probably 60% of the inhabitants of the Old Town spoke Kashubian. Nevertheless, religious services in Kashubian were terminated. This harsh assimilation was accelerated with the cadet-training school founded in 1769 and operating until 1811. In this school the children of the Lauenburger, Buetower and Stolper aristocrats were immersed in the Prussian drill. After nearly 10 years of school they returned to their home estates and brought the "fruits of German training" with them. Some pupils [*later*] rose to high positions in the Prussian army. During the Napoleonic Wars [1803-1815] the town was occupied by Polish units.

The 1800's saw a dynamic growth of the by now completely German city. It gained numerous industrial firms and the population rose from 5,000 at the start of the century to 27,300 at the century's end. After World War I many Germans re-settled here from the Prussian territory taken over by Poland. [*However, the post-war economic crisis brought*



*severe unemployment, so that here]* in 1932 and 1933 the National Socialist party achieved the best election results of all Pomeranian towns.

Until 1944 Sl/upsk suffered little damage from World War II. Although it had already started preparing for defense in the spring of 1944, the Soviet Army advanced unexpectedly from the west and took the city on 8 March 1945 almost without resistance. During the few months before the Polish city government [*took control*], Sl/upsk was plundered and the inner city was destroyed in the fires set by the Soviet soldiers. On 1 October 1945 the city was placed under Polish authority. It is interesting that in Sl/upsk and vicinity more than 85% of the pre-war population remained, whereas in some Pomeranian districts it was only 10% to 15%. Of necessity, the German residents had their own [*local*] authorities until the end of the expatriations [*1947*].

Since 1975 Sl/upsk has been the capital of the Province [*of Pomorze (Pomerania)*]. Today more than 100,000 people reside here. In May 1994 it was recognized by the European Union for the furtherance and support of mutual understanding between peoples. The palace of the Pomeranian dukes, built in 1507, was rebuilt in 1951-53. Upon the death of the last ducal heir in 1735, it passed over to Brandenburg[*-Prussia*] and its rich library was brought to Berlin. Today it contains the Museum of Middle Pomerania. In the adjacent flour-mill built in 1310 are two ethnographic exhibits, the remains of regional Kashubian culture.

The Dominican church erected in the 1500's was torched by the townspeople in 1525 during the unrest brought by the Reformation, and the monks were hunted down. In 1602 it was rebuilt as the [*ducal*] palace church. Since 1946 it has been a parish church. Inside is a gravestone of Duke Ernst Bogislaw von Croy and an epitaph to his mother, Duchess Anna.

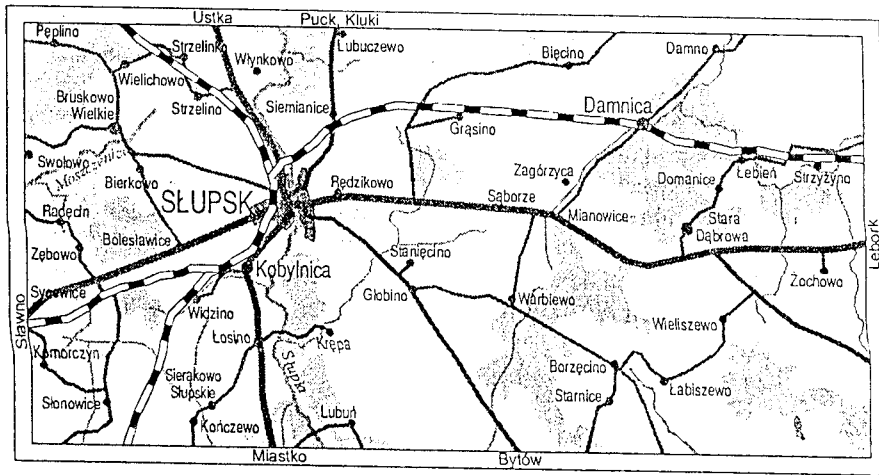
## Around Sl/upsk (Stolp)

**Damnica (Hebrondamnitz)** is a township seat with a manorhouse and a church. [*The name "Hebron" goes back to the brother-in-law of Mary Stuart, Queen of Scots, Alexander Hepburn, who fled to Stargard during the Jacobian struggle in Scotland. His son Daniel was born at Stargard in 1584, became a colonel in the German imperial service, married Erdmutha in 1622 and had three children by her. Damnitz was conveyed to him as a fief in 1628. Contemporary documents referred to the family as "Hebron, also Hepburn". The village remained the property of the von Hebron family until 1717.*]

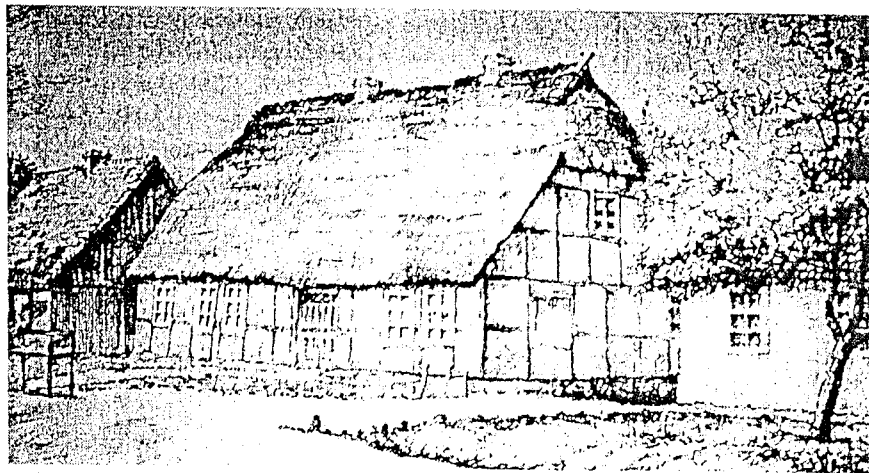
**Damno (Dammen)** has a neo-Gothic church built in 1876 on the site of an earlier structure. [*The last Kashubian church service was held here around 1795.*] Here also is a nobleman's manorhouse from the 1700's. Nearby are an early-Medieval fortress rampart and part of a moat still preserved.

**Karz'nica (Karschnitz)** has a manorhouse built in the 1700's by the Puttkamer family.

**Domaradz (Dumroese)** has a church built in 1907. From 1440 to 1945 the village belonged continuously to the Zitzewitz family.

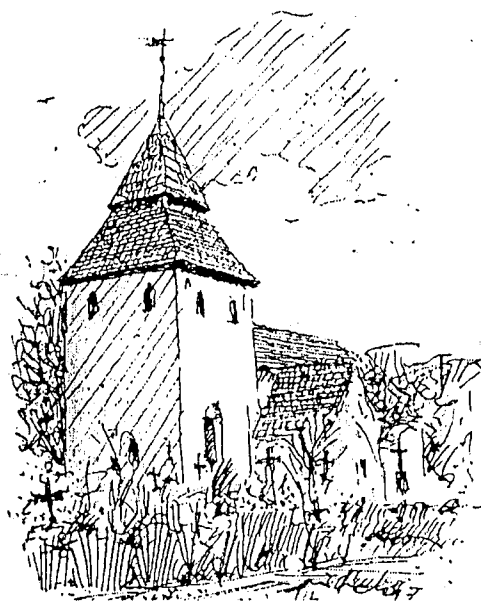


Map



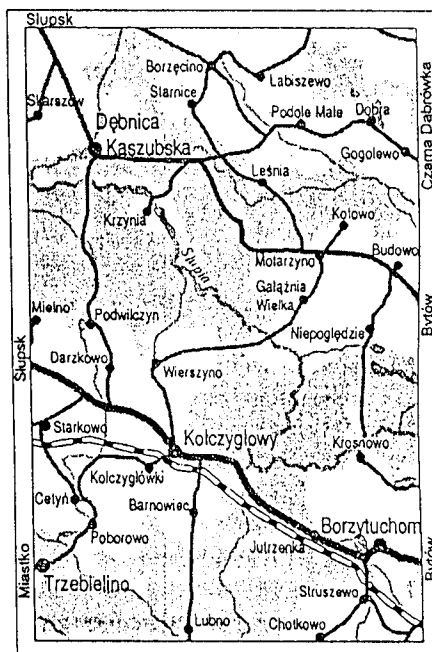
BAUERNHAUS AUS DER STOLPER GEGEND NACH EINEM STICH AUS DER ZWISCHENKRIEGSZEIT

Farmhouse From the Słupsk Region



KIRCHE VON 1400 IN SWOŁOWO

Church From 1400 at Swołowo



Map

**Kre~pa (Krampe)** has a manorhouse built in the 1800's. West of it grows the oldest oak tree in the region, the "Barcis". *[Nearby is a mountain fortress with a rampart enclosure and two flanking ring-walls. This strongly fortified compound belonged to Duke Ratibor II of Pomerelia (who died before 1238). According to legend, this was to be the hunting lodge of his niece, "Black Margaret"]*

*In 1382 the Teutonic Order's governor at Gdansk (Danzig), Walpod von Bassenheim, acquired Kre~pa and installed Hintze Voltzen as magistrate. Around 1800 the village passed into private hands. Reinhold Bergell sold it to the Pomeranian Land Bank in Berlin, which in 1905 subdivided it into 69 homesteads.]*

**L/osino (Lossin)** belonged earlier to the Zitzewitz *[family]*. Still standing here is the gravestone of the last owner Maximilian, who died in 1937. The manorhouse was destroyed after World War II.

**Sierakowo Sl/upskie (Zirchow)** is a very old settlement, first mentioned in 1267. The brick and stone church was erected in the *[late 1300's]* and has been rebuilt twice since then. It contains epitaphs and a tablet showing the names of the local pastors since the 1500's.

**Kwakowo (Quackenburg)** is a small hamlet with a church built in the 1800's, but having a tower built in the 1300's. Church services in the Kashubian language were held until 1702.

**Kobylnica (Kublitz)** has a church built in the 1300's for the Premonstratensian Order at Sl/upsk. It was extensively rebuilt in 1931.

**Wrza~ca (Franzen)** has a church built in 1874 on the site of an earlier structure erected in the 1500's.

**Swol/owo (Schwolow)** has many half-timbered houses, among which is a hut with its roof covering the chimney-top, probably the last in Pomerania. Of course no one lights a fire in it any more in preparing a meal, but in the 1700's this was the usual dwelling design. *[In 1240, Duke Swantopolk II of Pomerelia donated the village of "Zolow" to the Order of St. John commandery in Sl/upsk (Stolp). The brick church with tower was built in 1400 and was recently remodeled.]*

**Dobieszewo (Gross-Duebsow)** was bequeathed by Duke Mestwin II *[of Pomerelia]* in 1294 to the Archbishop *[Jakob]* of Gnesen. Services in Kashubian took place in the village church until 1776, despite *[German]* influences from Sl/upsk (Stolp). The present *[half-timbered]* church built in 1815 stands on the site of an earlier structure. Its tower is from the 1500's.

**Krzynia (Krien)** was first mentioned in 1266. Today it has a hydroelectric power plant.

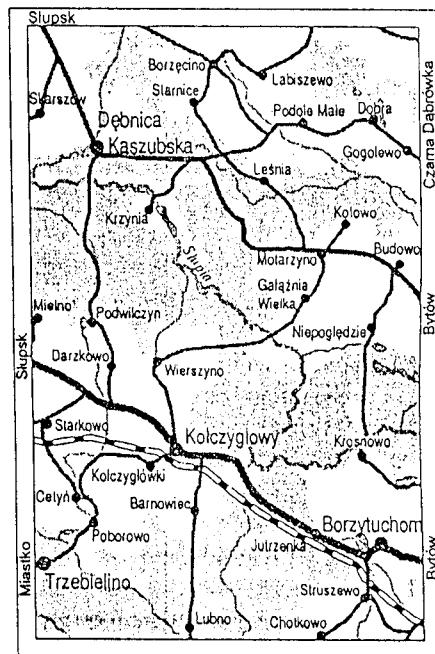
**Konradowo (Klaushof)** also has a hydroelectric power plant, built in 1923.

**Gal/e~z'nia Mal/a (Klein-Gansen)** also has a hydroelectric power plant, built in 1913.



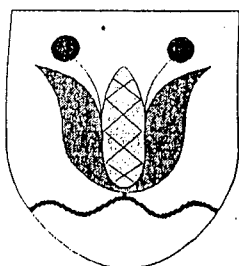
KIRCHE VON 1400 IN SWOŁOWO

Church From 1400 at Swołowo



Map

## In the Stupia (Stolpe) Valley



**Debnica Kaszubska (Rathsdamnitz)** is the largest village in the region. It was first mentioned in 1485 [but was apparently founded in the 1100's]. Its church was erected in 1584 and rebuilt in the later 1800's. The village was known earlier for its paper factory [which was shut down in 1933]. Today it has a tannery.

The origin of the Polish name of the village ("Kashubian Damnitz") is unreported. Formerly it was called Rathsdamnitz ("Council's Damnitz") because [since 1514] it belonged to the Sl/upsk (Stolp) town council, which settled German colonists here in the 1600's. Apparently there were never any Kashubian services

held in the local church, even though such services were held in the neighboring villages until around 1800. During World War II, airplane parts were manufactured in the former paper factory, and for this reason the Allies bombed the place.

**Motarzyno (Muttrin)** is an old landed estate of the Zitzewitz family. It was first mentioned in 1418, but the present [church] parish dates from around 1300, which is about when the present church was built. The manorial farmstead seen today existed in the later 1800's. Motarzyno was still a Kashubian village until the mid-1800's, despite several efforts to Germanize it. The last Kashubian church service occurred in January 1799.

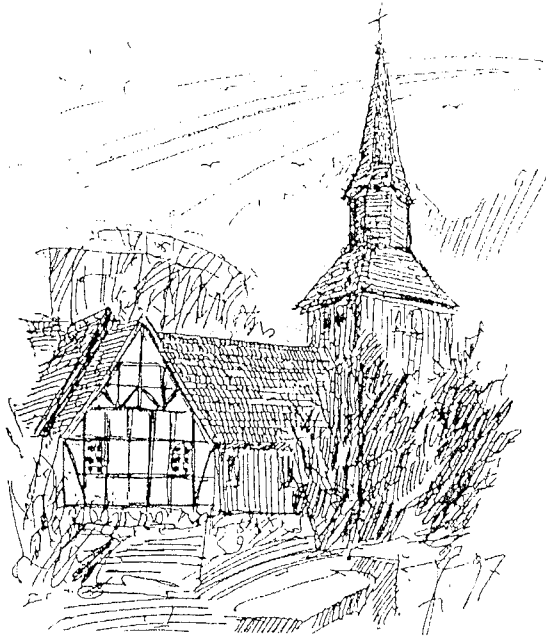
**Niepogle-dzie (Nippoglense)** also belonged to the Zitzewitz family. The mansion stems from the 1800's. The village was first mentioned shortly after 1400. The famous district captain von Wolgast came from here.

**Budowo (Budow)** is an interesting village with traces of an earlier settlement. To the northeast is a fortress rampart from the 900's with well-preserved earthen embankments and moats. In documents of the 1400's the village was called "Budaw". It has a Gothic church from the 1300's with a tower built around 1700. [The last church service in Kashubian was held around 1795.] At the local outlying farm is a manorhouse built shortly before 1800.

**Kol/czygl/owy (Alt-Kolziglow)** existed already in the 1300's and was owned by a knight of Great Poland. In [1374] it passed to [Bronisius] Puttkamer [who obtained the local position of chief judge for himself and his heirs from Duke Kasimir V].

[In 1689 the village pastor was Fedorowitz. He succeeded in freeing himself and his successors from the duty of herding the swine, shared by all men in the village. When his turn to perform this duty came on a Sunday, he drove the pigs to the church at the time scheduled for religious services, with a whip in his hand and in full clerical vestments. When several churchgoers asked him what this meant, he answered: "One cannot exercise two offices at the same time. If I drive the swine, then it must follow that whoever wants to can do the preaching. I shall not do it today!"]

The still-standing little church at Kol/czygl/owy was built in 1823. Next to the church are a bell-tower from 1793, and a large glacial boulder, which until 1945 was a war memorial for the villagers killed in World War I. The tablet of the monument lay in pieces beside the tower until recently. [Ironically,] the names inscribed thereon in German script are found still today throughout Kashubia.



KIRCHE IN DĘBNICA KASZUBSKA

Church at Dębica Kaszubska



SO SAH VOR DEM KRIEG DAS GUTSHAUS DER PUTTKAMERS IN BARNOWO AUS

The Manorhouse of the  
Puttkamers at Barnowo

*WIAATLUM*

**Wiatrol/om (Virethum)** is the nearby estate where lived Johanna von Puttkamer, who [in 1847] at the church in Kol/czygl/owy married Otto von Bismarck [who would later become Chancellor of Germany].

**Barnowo (Barnow)** contains the mansion of the Puttkamer family, built in 1730-35 by Baron Martin von Puttkamer. The family name derives from the Slavic "Podkomorzy" (under-chamberlain). This Pomeranian family became Germanized by 1550 and became one of the wealthiest lineages of high nobility in Pomerania. Their landed properties were primarily in the counties of Miastko (Rummelsburg) and Sl/upsk (Stolp), and Barnowo was the center of their territory.

**Kol/czygl/o'wki (Neu-Kolziglow)** originated in the 1500's on drained [marsh]land owned by the Puttkamers. Colonists from Germany settled here. The Puttkamers sought to suppress the Kashubian language by importing foreign colonists onto their lands. However, since the majority of the [indigenous] common people did not understand German, the [local] church [pastors] had to continue preaching in Kashubian until around 1800.

**L/ubno (Lubben)** has a half-timbered church built around 1600 and a manorhouse from the 1800's. There is a smashed-up glacial boulder with [a tablet which contained] the names of local residents killed in World War I.

## Along the Wieprza (Wipper) River



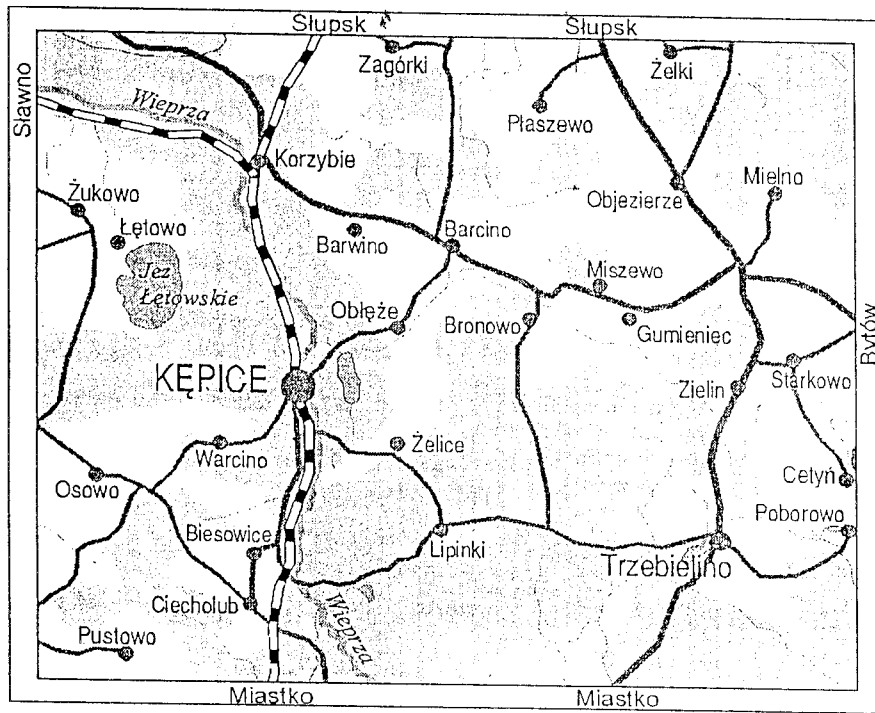
**Ke~pice (Hammermuehle)** is a small town which attained its municipal rights in 1967. The place developed [after 1871] with the arrival of the railroad and the founding of a paper factory. At that time the place was still called Hammermuehle, and the mills themselves were the "Varziner Mills". During the Hitler regime the infamous counterfeit dollars and pound-notes were printed here in the paper factory, for use by German spies in Britain and America. The village was seized by the Red Army on 6 March 1945 and the paper factory was promptly dismantled, but some of the equipment was left on the site because it was too large and too heavy for

shipment to Russia.

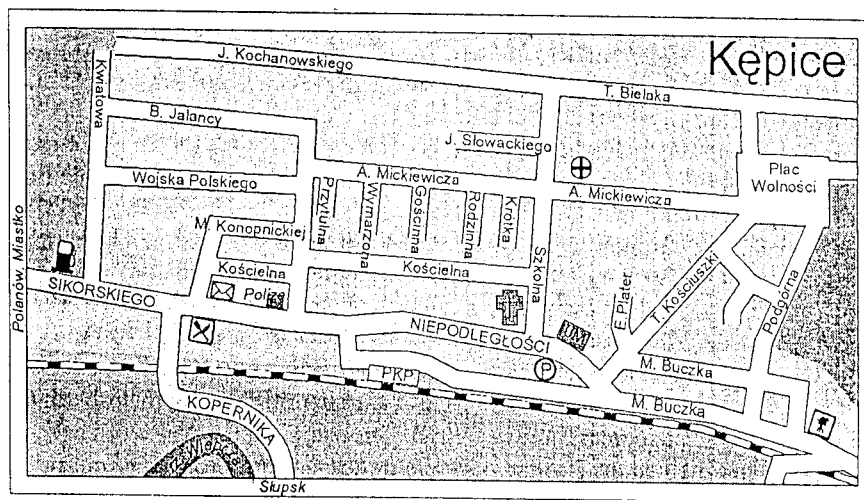
[The origin of Hammermuehle was a small iron forge built in the 1600's.] After Poland took over Hammermuehle, it was given the name "Businko" until 1947 when the present name Ke~pice was applied. The destroyed paper factory was re-opened in 1957 as a tannery, one of the largest in Poland. The present church was built in the 1960's.

**Barcino (Bartin)** is one of the oldest villages in this region. The present parish church was built around 1600. It belongs to the Catholics but once a month Greek Orthodox rites are performed here. The manorhouse of the Puttkamers was built in the 1700's. [In 1478 Barcino was acquired by the Massow family and became the seat of justice for the town of Miastko (Rummelsburg). In the 1500's a torture chamber and instruments of torture were located here. In 1857 amber was quarried nearby.]





Map



Map

**Warcino (Varzin)** is a manorial estate [*first mentioned in 1485 when it was conveyed to Heinrich Zitzewitz and remained with his family until 1736. The palace was built in 1644 and completely rebuilt [around 1700. In 1867 Otto von Bismarck purchased the estate.]* Members of the Bismarck family are buried in the spacious park. In 1945 [*the estate's archives were taken to Gdansk (Danzig) and its palace and grounds were]* taken over by the State Forestry Directorate and used for the schooling of forest workers.

**Ciecholub (Techlipp)** has the only Protestant church in the region, erected [*around 1565*] and rebuilt around 1911. However, it was given up [*in 1989*] because the last remaining Protestants in the area had died out [*At that time the building was terribly dilapidated, but with no money available for extensive repairs, it will probably be demolished very soon.*]

*The village was first mentioned in 1477. In 1478 Mickes Zitzewitz sold half of it to Peter Kruemmel of Sl/awno (Schlawe), and the other half to his cousins. Ciecholub had a number of free farmers until the landlords began buying them out in the 1600's. In 1655 there were still 14 farmers, but only one remained in the 1700's, and by 1829 Ciecholub had become a purely manorial community.]*

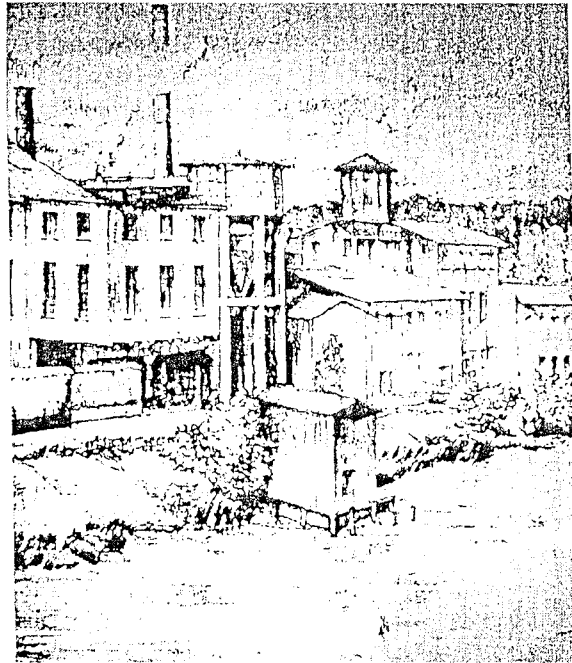
**Biesowiczki (Beswitz)** is a former manorial estate. Nearby is a mausoleum built by the landlord for the village residents killed in World War I. West of the village is a large glacial boulder bearing an inscription commemorating the landlord's tragic death at Puestow.

**Trzebielino (Treblin)** is a sprawling village and a township seat. [*Before 1599 a "new farm" and then a sheep farm were established here.]* The Pomeranian geographer Lubinius wrote in 1612 that the village was inhabited by Wends [=Sorbs. In the later 1600's Trzebielino was pawned to the von der Goltz family, who erected several small outlying farms. Field Marshal von der Goltz began construction of the brick church in 1688, and his widow Eva Elisabeth (von Massow) and his son, Baron Georg Kaspar von der Goltz, completed it in 1691. In the 1700's there were 12 farmers and 16 cottagers here, as well as a smithy.

[*Probably in the 1700's the village and estate were acquired by*] the Puttkamer family and became the western center of their landholdings. In 1836 the local farmers were freed [*from serfdom*]. Despite the colonization efforts of the Puttkamers, the local people used the characteristic Kashubian farming implements [*and methods*] until World War II. Some families also had direct contact with the Kashubes of the Byto'w (Buetow) region. After the war, most of the new settlers here were Kashubes from the regions of Kartuzy (Karthaus), Kos'cierzyna (Berent) and Chojnice (Konitz). However, in the last 50 years they have assimilated with other immigrants from non-Kashubian regions, so that today only their names still show their Kashubian lineage.

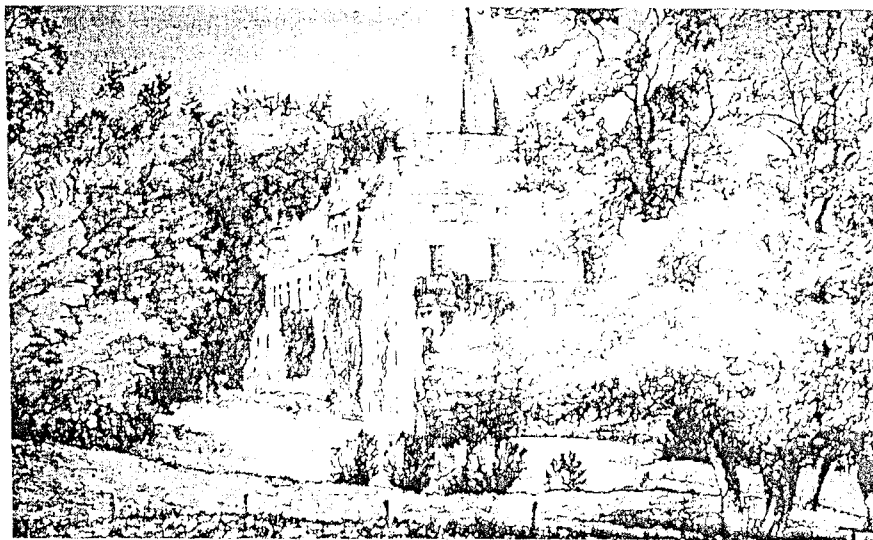
The manorhouse dates from the 1800's, and near the manor courtyard is the smithy from the 1700's. On the brook is a flour-mill from the 1800's. The cemetery has its older graves overgrown with bushes.

**Cetyn' (Zettin)** has a small church in which services in Kashubian were held until the mid-1700's. Near the church is a bell-tower. Around 1750 the marshy environs were drained and German colonists were settled on the newly won terrain. This is one reason for the disappearance of Kashubian culture [*from the village*].



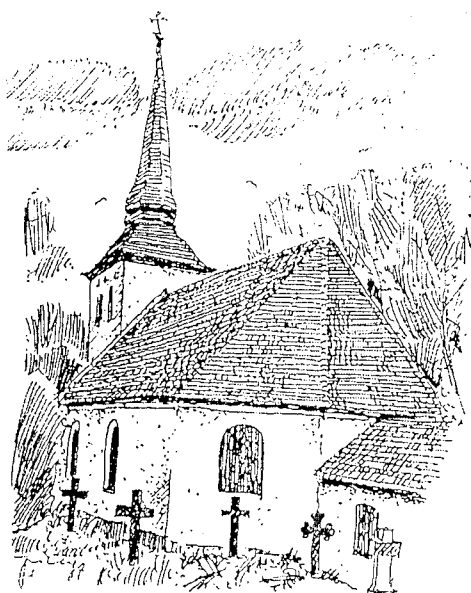
DIE VARZINER PAPIERMÜHLE AM ENDE DER DREISSIGER JAHRE

The Varzin papermill at the end of the 1930's



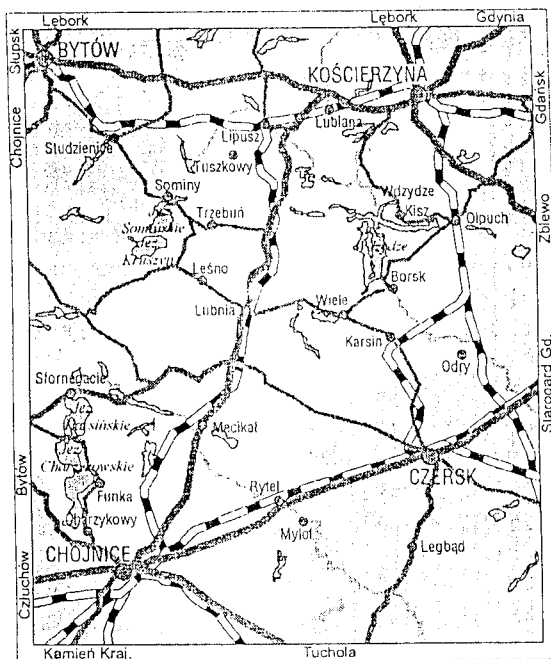
IN DIESEM SCHÖNEN SCHLOSS BEREITETE SICH BISMARCK AUF SEINE AUFTRITTE IM  
REICHSTAG VOR

In this beautiful palace Bismarck prepared himself for his seat in the Emperial Diet



KIRCHE IN TRZEBIELINO (19. JH.)

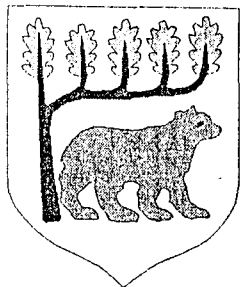
Church From the 1800's  
at Trzebielino



Map

## AMIDST THE WOODLANDS AND BEYOND THE WOODLANDS

### Kos'cierzyna (Berent) and Vicinity



**Kos'cierzyna (Berent)** has 24,000 people today. It was first mentioned in 1284 as the seat of Princess Gertrud, to whom the [*Pomerelian*] Duke Mestwin II had bequeathed the surrounding territory of Pirsna. In 1346 the Teutonic Order founded the village and sometime before 1395 Kos'cierzyna acquired municipal rights. After 1466 the town was a county seat. It was very poor, however, and never could collect the means to build a town wall. The chief occupation of the townspeople was farming, although Kos'cierzyna was known as a brewery center, delivering its beer as far as the suburbs of Gdansk (Danzig).

In the 1600's there was a drop in the population count because of three fires, armies marching through and epidemics. After 1818 Kos'cierzyna became the seat of a larger county and settlers began arriving from the surrounding villages as well as from Germany (primarily artisans and officials). In the later 1800's it had a girls' [*finishing*] school, a seminary for teachers and a high school for boys. After a railroad line was built, there were also a brewery, a tobacco-processing plant and a dairy. In the 1870's the spiritual and cultural life of the town blossomed, making it a cradle of Kashubian regionalism.

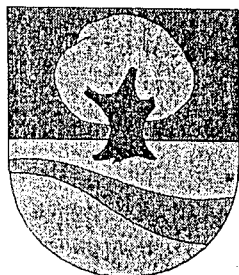
The transfer of power in 1919 [*from Germany to Poland*] was dramatic. The local German border patrol units were disarmed and the German mayor was forced to resign. However, because the German authorities threatened to bombard the town, the transfer to Polish administration only occurred when Polish army [*units under General*] Haller arrived in the winter of 1920. [*Prior to World War II*] a "bacon-slaughterhouse " was founded, which still operates today as a meat-packing plant.

The neo-Gothic town hall was built in 1845 and has since been renovated. The church was built in 1914-17 in the shape of an equidimensional cross (untypical for Kashubia) and stands on the site of an earlier structure built in 1724. The former governor's mansion was built in the 1800's and rebuilt in 1925 and 1970.

**Be~domin (Bendomin)** is a small aristocratic seat. This is where Jo'zef Wybicki, poet of the Polish national hymn ("Poland still is not lost") was born and spent his youth. His father purchased the manorial estate in 1739 and Jo'zef inherited it upon his father's death in 1758. He sold it in 1783 and the property passed into German hands, to be eventually occupied by the Weidendahl family. Modeste Weidendahl wrote a book "I give you Bendomin" relating memories of her youth spent there in the 1930's. [*The estate*] was subdivided in 1946-47 and Be~domin became a village. The present manorhouse was built in 1912 and since 1977 it has housed the Museum of the National Hymn.



**L/ubiana (Lubianen)** contains the "Lubiana" table porcelain factory, founded in 1968, which is the largest industry in this region. It produces table settings with patterns conforming to the traditional Kashubian embroidery art.



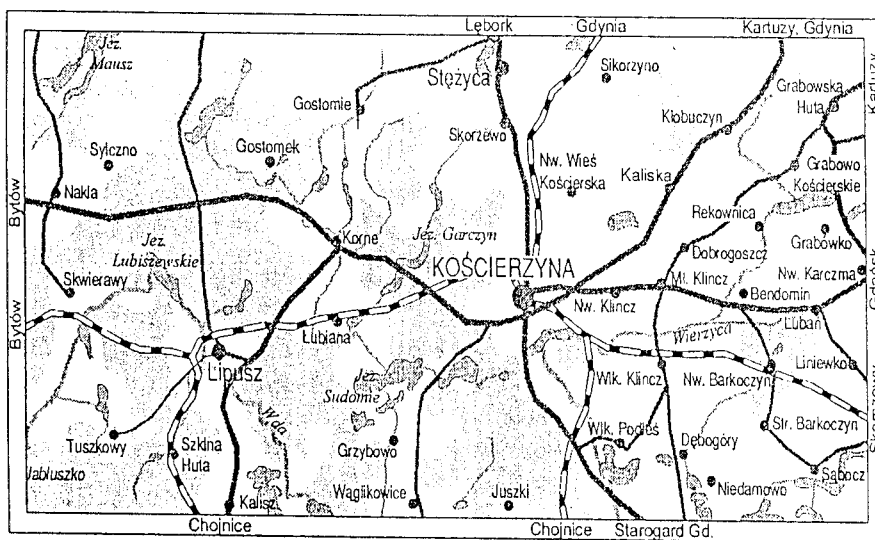
**Lipusz (Lippusch)** is a large village and township seat. It was first mentioned in 1398, when a local parish already existed. Until the 1600's a paper-mill operated here on the Wda (Schwarzwasser) River. The [present] church was built in 1866-67 on the site of three earlier structures. The Evangelical church was built at about the same time, but has been abandoned for many years. Near the end of the 1800's the village developed rapidly.

**Lipuska Huta (Lippuschhuette)** had a large glassmaking factory in the 1800's, producing bottles and customized tumblers. It closed shortly after 1900 because of a serious accident and financial problems of its owner, Edmund Schubert of Gdansk (Danzig). Between the World Wars the factory land was parcelled out.

**Gostomko (Gostomken)** and **Gostomie** are small villages north of Lipusz (Lippusch) amidst the "Czyste Pole" (barren, untilled land). The region also had sparse tree covering until after World War II, when forests were planted on the poor soil. For centuries the villages were oppressively impoverished. Near Gostomie is the L/yska (Blocksberg), a steep hill 225 meters high, which was reportedly a cult shrine in prehistoric times.

**Ows'nicy (Owsnitz)** has one of the many Kashubian "devil's rocks" [*glacial boulders*], the largest in this region, which is the only such rock known to bear a cross. Allegedly, Purtk (the Kashubian devil) had sought for a long time to block the way to pilgrims traveling through the High Gate to Gdansk (Danzig) for the Dominican indulgence festival. For this purpose he found a sufficiently large rock in the Lippuscher woodlands, flung a chain around it and set out [*with it*] on his way [*to Gdansk*] after midnight. However, the summer nights were short, and as he flew over Ows'nicy, the oncoming chill and the sunrise awoke a rooster from his sleep. [*At the rooster's crowing*] the terrified devil let the stone fall, and since he found no better hiding place, opened a crack in the stone and crawled inside. In the morning, the Ows'nicy landlord was initially surprised to discover the gift, but then he decided to break the boulder into smaller pieces which he could use on his farm. However, all attempts to shatter the rock were fruitless. When he saw the small crack on top of the rock, it occurred to him that this could be Purtk's hiding place. So the village blacksmith forged a cross, which was wedged into the crack, and the devil was imprisoned inside the stone forever.

**Szarlota (Charlottenthal)** is a small hamlet which was incorporated with Kos'cierzyna (Berent) around 1900. In 1971 a remarkable obelisk was constructed out of glacial boulders, commemorating the forest workers who took up arms during World War II.



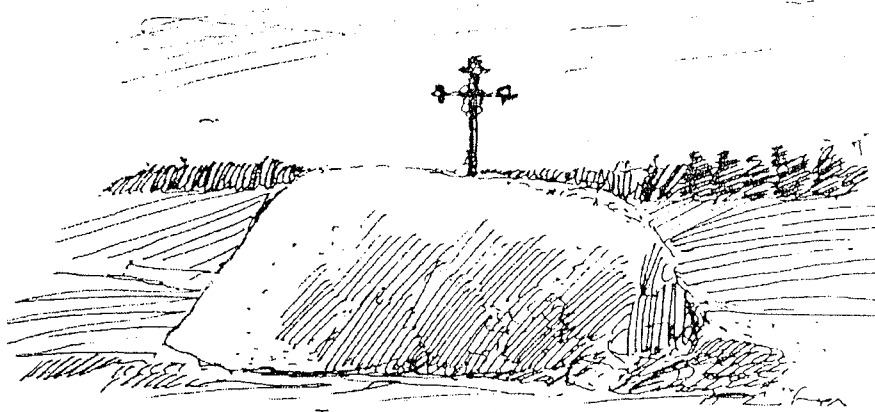
Map



DER "ALTE HOF" DER BORZYSZKOWSKIS IN DUZE JABLUSZKO

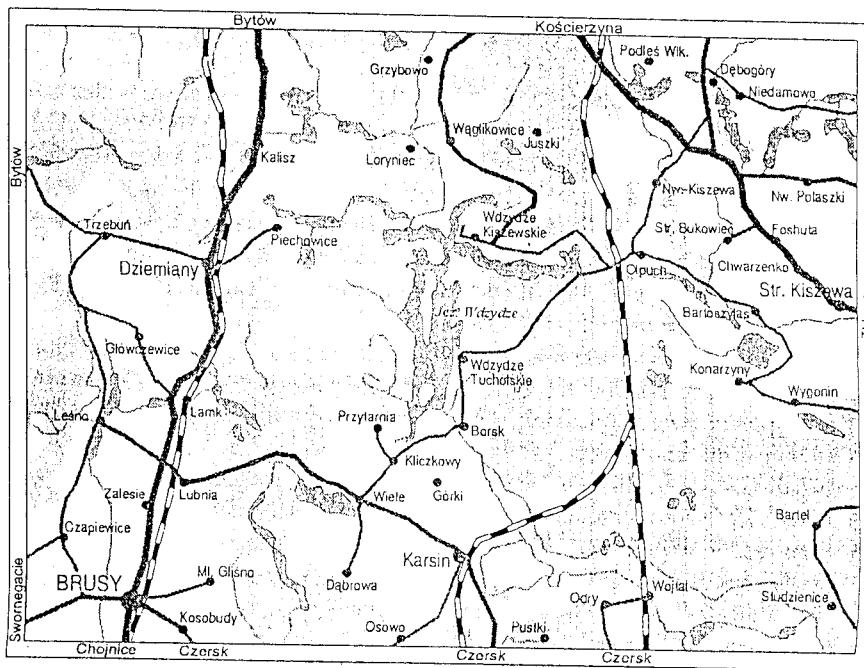
The "Old Farm" of the Borzyszkowskis  
at Duże Jabłuszko





TEUFELSSTEIN IN OWSNICY

Devil's Stone at Owsnicy



Map

## Around the Wdzydze (Sanddorfer) Lake

**Sycowa Huta (Sietzenhuetten)** has a manorhouse from the 1700's, owned by a Kos'cierzyna (Berent) contractor. A rock-crushing operation has been in the vicinity for years.

**Grzybowo (Grzibau)** adjoins the **Grzybowski Młyn (Ludwigsthal)** consisting of centuries-old mills. Residing here in 1631 was the owner Joachim Gwazke, who also owned a sawmill. In 1904 the state [of Prussia] acquired the mills, and the subsequent owner was shot in September 1939. In the 1980's a Gdansk (Danzig) resident leased the former mill buildings and erected a small hydroelectric power plant.

**Lizaki (Lissaken)** for some time has had a sculptor's workshop.

**Wa~glikowice (Funkelau)** is a large village which was mentioned in the 1500's as a charcoal-burning and tar-boiling settlement. The new church was built in the 1980's.

**Juszki (Juschkeil)** is a state-protected village, with its layout and buildings from the 1800's and early 1900's preserved.

**Wdzydze Kiszewskie (Sanddorf)** became famous through the work of Teodora and Izydor Gulgowski. In 1906 they purchased from a village farmer his hut built in the 1700's and opened the first open-air museum in Poland. They also promoted the basketry craft and Kashubian embroidery, which were taught in Teodora's school. The Gulgowskis plan to place 80 different structures here eventually. Currently displayed are dwellings, shops, farmsteads, manorhouses, a village school, two windmills (one swiveling and one Holland-type), an old sawmill and a small church of the 1700's brought here from Swornegacie (Schwornegatz). In the museum is a store where folk art, handicrafts and books are sold, and a "Kashubian tavern" is planned.

**Wdzydze Tucholskie (Weitsee)** once belonged to the county of Tuchola, as the name implies. However, the village is also known as **Rybaki**.

**Borski** still has a few timber-skirted houses and was once the home of two famous landscape painters.

**Przytarnia (Wildau)** is an old fishery village mentioned in the 1300's as a knight's estate.

**Wielki Ostro'w**, once known as Wdzydze Ostro'w, is an island in Lake Wdzydze, settled for centuries. This small farmstead of the Knitter family had no firm connection to the mainland, and all necessities had to be delivered by boat, which is still the case today.



SCHWORNIGATZER KIRCHE (18. JH.) IM FREILICHTMUSEUM WDZYDZE

Schwornigatz Church (1700's) in  
Open-air Museum at Wdzydze



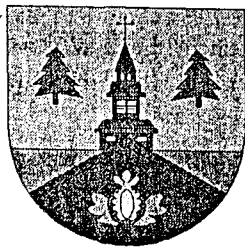
DIE DRITTE KAPELLE VON WIELE IST DEM HERZEN MARIA GEWEIHT

The Third Chapel at Wiele, ~~is~~ dedicated to  
~~Dutchess Maria~~ ~~Geweih~~  
*Sacred Heart of Mary*

**Wiele (Wielle)** is a large village in the Zaborer Land, as the southern part of Kashubia is called. The parish of Wiele existed already in the 1300's. As a *[Polish]* crown estate, the village belonged to the office district of **Kosobudy (Kossabude)**. The growth of Wiele was hampered by its poor soil. In 1835-36 when farmers were liberated *[from serfdom by Prussian law]* a few farms were established here. By 1800 there were a sawmill, a bakery and a flour-mill. In 1905 the old church built in 1728 was demolished and a new one built with exterior patterned after the older model, thanks to the efforts of the provost Jan Fehte.

Wiele was the home of the most important Kashubian poet, Hieronim Derdowski, as well as Wincenty and Tomasz Rogala, who promoted the Polish interests. Legend has it that Tomasz Rogala and Antoni Abraham walked all the way to the peace conference at Paris in 1919, to solicit the annexation of Kashubia to Poland. Wiele has the Museum of the Zaborer Land, which displays folk art collected by Leonard Brzezinski from the local area, as well as contemporary Kashubian artistry.

The greatest attraction in Wiele is the calvary-hill with station-chapels, suggested in 1905 by the local provost Szydzik. Construction began in 1915 on land provided by the resident landowner Durajewski. Pastor Szydzik quickly obtained official permission to build the chapels by sending a letter with deliberately Prussian-patriotic wording to the authorities.



**Karsin (Karschin)** is a large and sprawling village, first mentioned in 1360. The present church was built in 1906 and was actually planned only as a chapel.

**Odry** has stone circles and barrow-graves *[placed by the Goths]* in the 1st and 2nd centuries A.D. Of the original 12 stone circles, 10 still remain. During excavations undertaken between the World Wars, some stones from the stone heaps *[also found on the site]* were hauled to **Czersk**, where they were used in street construction. Allegedly, after World War II more stones were taken away, so that the only ones remaining are those forming the circles. The township of Czersk has now enclosed the site with a fence



**Dziemiany (Dzimianen)** was first reported under its present name in the 1400's. In the 1600's it was one of the smallest hamlets in the region and existed only as a royal outlying farm. It was owned by the Lewald-Jeziarski family until the mid-1700's. Reportedly, a small glass workshop stood here around 1800, which produced bottles and windowpanes.

During the period 1845-1859 the land was subdivided into single farmsteads, whereby a rapid growth of the village began. In 1923 a parish was created and a church was built. During World War II the people of Dziemiany were deported to the Pötulice *[concentration]* camp because of their support to *[Polish]* partisans, while in the village itself were held British, Hollander, Ukrainian and Italian prisoners of war, who built the three barracks buildings seen today.

**Radun' (Raduhn)** is a small hamlet first mentioned in 1324. A small school stood here already in 1711.

**Kalisz Kaszubski (Kalisch)** is one of the oldest villages of the region. It was formerly a royal [*domain*] village inhabited in the mid-1800's by farmers and lesser nobility. As was the case in Dziemiany (Dzimianen), the people of Kalisz were also deported by the Germans during World War II.

**Piechowice (Piechowitz)** is a "nobility" village bequeathed by Duke Mestwin II in 1290 to the knight Mikolaj Jankowic. Nearby is a bird- and plant-protection reserve.

## The Vicinity of Chojnice (Konitz) and the Zaborer Land

The historical borders of the region called "Zabory" have changed many times. Originally it encompassed only the vicinity of Bruzy (Bruss), but later took in Wiele (Wielle) and Czersk. Recently, "Zabory" has been taken to include also the area around Dziemiany (Dzimianen) and Swornegacie (Schwornegatz). Extending to the east and south of Chojnice (Konitz) is a region which was settled by Germans, the so-called "Koschneiders". Over the centuries these settlers adopted the language and customs of their [*Slavic*] neighbors, and only fell back on their German roots during the partitioning of Poland and occupation by Prussia [*1772-1918*].

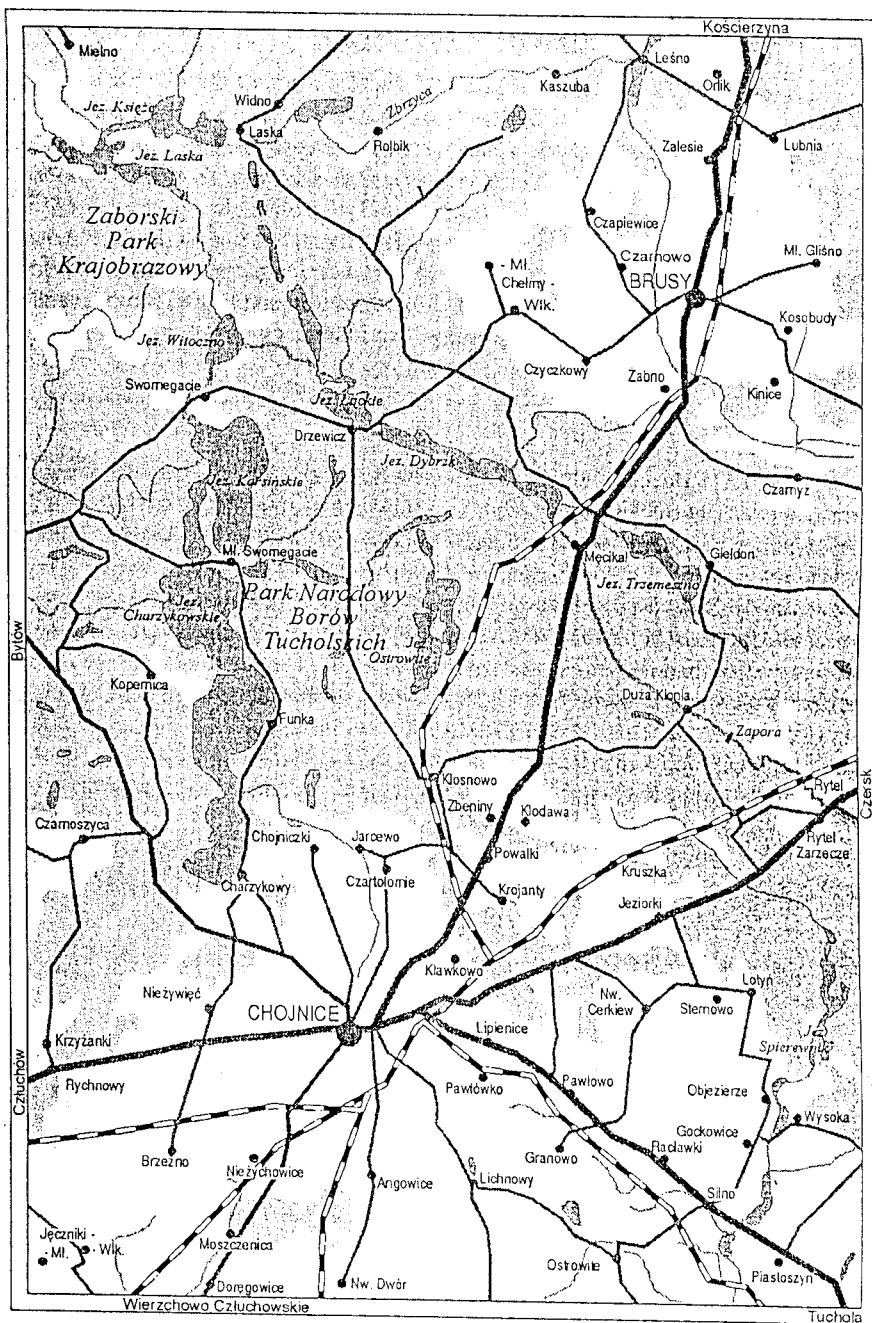


**Chojnice (Konitz)** is called "The Gateway to Kashubia" but is a thoroughly Polish city, surprisingly different from the area to its north. It is today a city of 40,000 people. The town created in 1275 by Mestwin II [*duke of Pomerania-Pomerelia*] developed rapidly under the rule of the Teutonic Order, because it stood on a main connecting road between the Order's lands and Brandenburg. The Order built a fortress here and made Chojnice an important part of the defense system for its southwestern borders. In 1454 there was a battle near Chojnice between the Polish army of King Kazimierz Jagiellonczyk and the crusader knights, who gained the upper

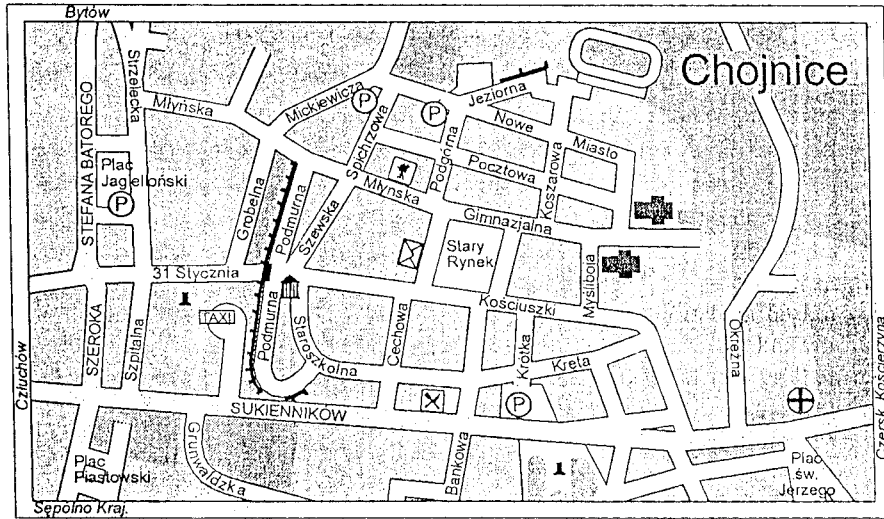
hand. Only after the Second Peace of Thorn (1466) was the town annexed to Poland. Chojnice then became a center of prospering weaving mills and textile factories. During the Reformation, 90% of the residents converted to Protestantism, but the founding of a Jesuit school [*here*] in 1623 introduced the Counter-Reformation. During the Prussian period [*1772-1918*] Chojnice saw the building of a highway and a railroad, and became a rather important commercial center. In the 1800's a high school operated here, as did various Polish organizations. However, a period of stagnation set in between the World Wars, since the town lay tightly against the border with Germany.

During World War II the Germans shot approximately 2,000 [*Chojnice*] townspeople in the nearby Igielskie (Giegeler) fields. Despite its being no longer a county seat after 1974, Chojnice remains an important cultural and commercial center.

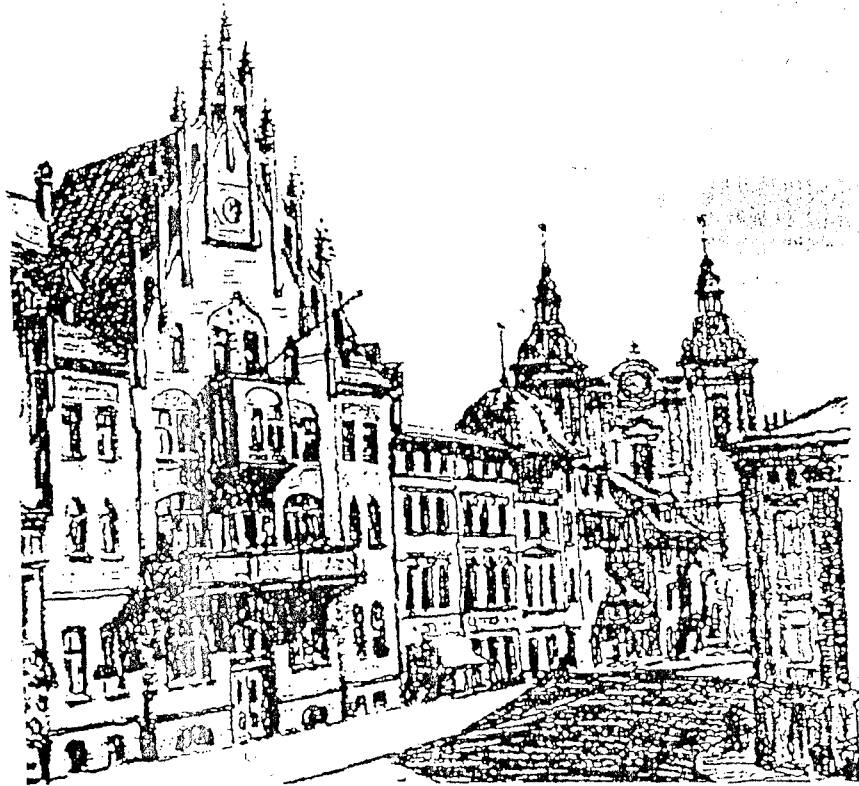
[*Set*] within the medieval town walls is the Czl/uchowska (Schlochauer) Gate from the 1300's, which houses the Museum of History and Ethnography, founded in 1932 and re-opened in 1960. From the 1600's until shortly before 1900 the gate served as a prison, and



Map



Map

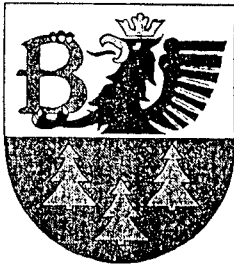


DAS STÄTTLICHE RATHAUS VOM BEGINN DES 20. JAHRHUNDERTS

The City Hall At Chojnice

then until 1945 as the bell-tower for the Evangelical church. The museum exhibits show the town's history and Kashubian art, including a rich collection of Kashubian embroidery from the 1600's to the 1900's.

The Gothic parish church of St. John was built in [1340-60 and several times rebuilt]. The Baroque Jesuit church was built in 1733-34 and houses the Jesuit College founded at the same time. The present convent is a former church of St. Augustine, built in the 1700's with a cloister. Chojnice's cemeteries have graves from the 1800's and early 1900's.



**Brusy (Bruss)** served for centuries as the [cultural] center of the Zaborska (Zaborer) Land, which was settled by the Kashubian folk-group [known as] the Krebanen. In 1988 Brusy obtained municipal rights and had more than 5,000 residents then. Although it was first mentioned in 1324, the main fortress of the Zaborer Land was probably here earlier. After the Teutonic Order purchased the nearby **Kosobudy (Kossabude)**, the seat of administration for the Zaborer Land was established there for the next 400 years.

Nevertheless, Brusy continued to be the largest trading center of the region. In the 1400's it had four inns and three stores. In the mid-1800's a brisk growth set in with the construction of a highway to Kos'cierzyna (Berent), and later a railroad line arrived here also.

The 1800's were a period in which Polish national consciousness grew stronger, and attempts were made to raise the [local] cultural and economic standards. The monumental neo-Romanesque church was erected in 1879 on the site of an earlier wooden church. Behind it is the grave monument of the Sikorski family, who owned the nearby manorial estate of **Chel/my Wielkie (Gross-Chelm)**.

**Les'no (Lesno)** is a small village which was founded in 1354 during the rule of the Teutonic Order on a piece of land belonging to the neighboring village of **Lubonie (Lubnia)**. Its owner was [Dytryk von Lejsten,] a relative of the Tucheler commander Albrecht von Lejsten. The village name probably derives from the Polish rendition of his name. Sometime before 1400 the [crusader-]knights built a church here and founded a parish. [However,] in the 1500's Les'no had no parish and its church was only a branch of the parish [church] at Brusy (Bruss). The present wooden church dates to 1710. Its pointed-topped bell-tower is the highest wooden structure in Poland (32 meters). The manorhouse was built before 1850.

Near the village are stone circles and barrow-graves, a reminder of the Goths who inhabited this region at the beginning of the Christian era. In 1995 excavations were made and some barrow-graves uncovered. Their stone frames can be seen today.

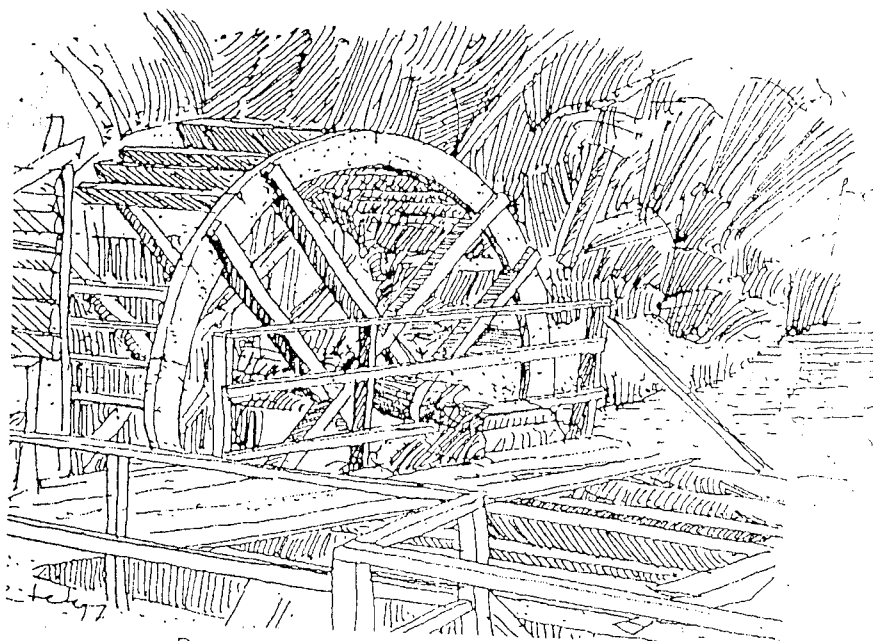
**Swornegacie (Schwornigatz)** is the largest village of the Zaborer Land. In 1272 an Augustine monk lived here in his hermitage, which was richly endowed by Duke Mestwin II [of Pomerelia]. In 1303 the [Augustine] Order's clerics went over to the Cistercians and moved to Oliwa (Oliva), under which cloister the Swornegacie estates fell. In 1313 the Teutonic Order purchased Swornegacie from the Cistercians and established a farm here. The wooden church of 1742 has been relocated to the Kashubian open-air museum at Wdzydze (Sanddorf). The present church was erected in 1913.





HOLZKIRCHE IN LESNO

The Wooden Church at Lešno



DAS MALERISCHE ALTE SÄGEWERK IN CHOCIŃSKI MŁYN

The Picturesque Old Sawmill  
at Chociński Młyn

**Chocin'ski Młyn (Chotzenmuehle)** is a small hamlet that grew around a flour-mill which existed since time immemorial. At the highway bridge are the remnants of a long-abandoned wooden sawmill with an underflow-type water-wheel [*i.e., rotation caused by water flowing against paddles below the axle of the wheel*], a system seldom seen any more.

**Me~cikal/ (Mentschikal)** is a hamlet located on the site of a medieval enterprise [*toll-house?*] on a ford over the Brda (Brahe) River.

**Charzykowy (Mueskendorf)** was first mentioned as Mueskendorf in documents of the Teutonic Order. Nearby is the Zamkowa Go'ra (Schlossberg), on a peninsula in the Charzykowskie (Mueskendorfer) Lake. An old fortress rampart standing there for centuries was used by the Order in erecting a temporary fortification called the "Konitzer Fortress". The commandant of Czl/ucho'w (Schlochau) barricaded himself here in 1454, after Polish troops had taken his town. The inaccessible location enabled him to hold out until [*1466,*] the end of the Thirteen Years War. Unfortunately, not much remains of it today.

**Krojanty (Krojanten)** has a rebuilt manorhouse from the 1800's, which is now used as a private rehabilitation clinic. Krojanty saw the famous [*and utterly hopeless*] battle of the Polish cavalry against the German armor. On 1 September 1939 the 18th Regiment of Pomerelian Lancers engaged the German infantry. The infantry was forced to disperse into the countryside and was replaced by a German tank unit. The Polish lancers were cut to pieces in their withdrawal and suffered heavy casualties.

**Silno (Frankenhagen)** has a wooden Kashubian-style summer house ("che^cz") built in the 1800's and now belonging to the museum at Chojnice (Konitz).

**Ostrowite (Osterwick)**, in the Koschneiderei, has a Gothic stone church built in 1402.

**Ciechocin (Deutsch Cekzin)** has a wayside chapel dating from the 1700's.

**Si/awe~cin (Schlagentin)** has a half-timbered church from the 1500's, enlarged in the 1700's and rebuilt in 1931.

**Da~bro'wka (Damerau)** has a church built in the 1700's.

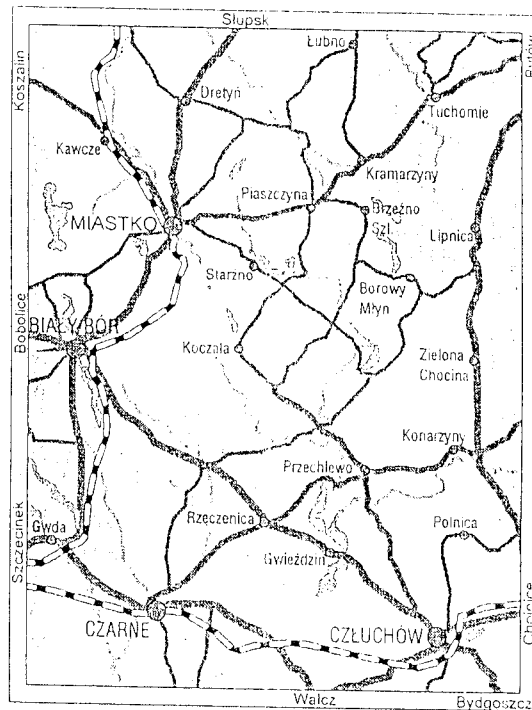
**Zamarte (Bonstettin)** has a Baroque church with a Bernhardine cloister. Today the cloister buildings serve as a retirement home for priests. The church was built in 1766-69 by craftsmen from Bohemia.

**Moszczenica (Mosnitz)** and **Niez'ychowice (Schoenfeld)** both have churches built in the 1600's.



Die Kirche von Ostrowite

The Church at Ostrowite



Map

## ALONG THE UPPER COURSE OF THE BRDA (BRAHE) RIVER

In this region, three cultures have co-existed peacefully for more than 700 years: the Polish, the indigenous Pomeranian and the German. Thus, not many traces remain in the search for the so-called "Schlochauer Kashubes". The Kashubian language in the Czl/ucho'w (Schlochau) region died out during the 1800's. In the Miastko (Rummelsburg) region, which was for some time bound to western Pomerania, the Germanization process was already complete by the end of the 1700's. Since World War II and the expulsion of the German residents, this region has become very thinly settled, and industry is almost non-existent here.

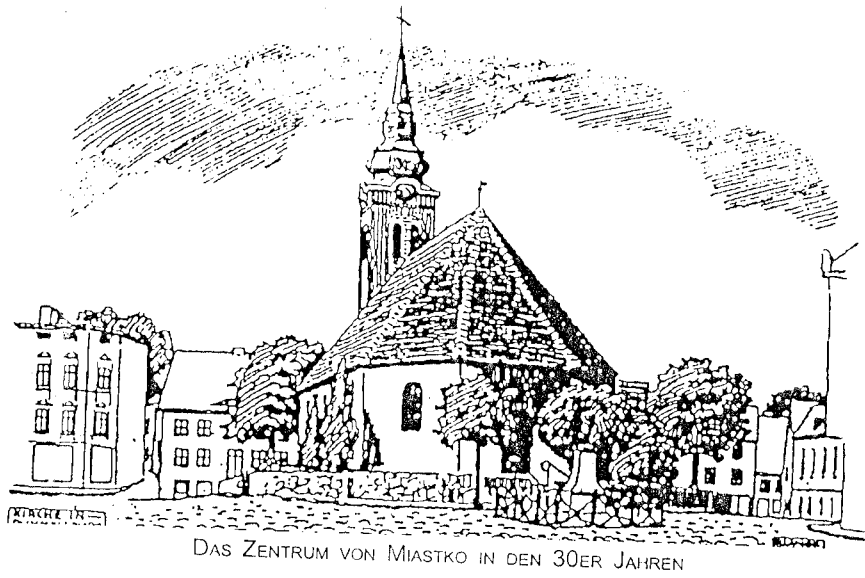
### Miastko (Rummelsburg) and Vicinity



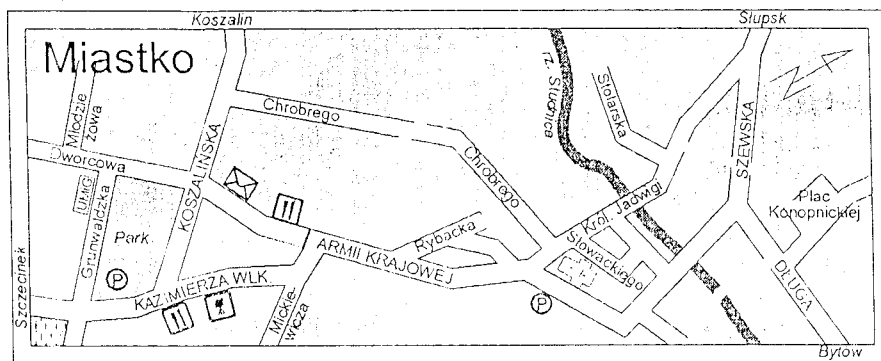
**Miastko (Rummelsburg)** has barely 13,000 residents today and virtually no industry. It was first described in 1478 as "situated in the impenetrable Pomeranian virgin woodlands", extending along the border between Poland and the Teutonic Order's state. The first reports speak of a woodland settlement inhabited by anglers, beekeepers and woodcutters. *[Nevertheless, Miastko was a settlement site already in prehistoric times, as evidenced by stone hatchets from the Neolithic Age, stone coffin-graves and facial urns from the Bronze Age, and Arabian and Carolingian coins from the Sorbian period. In 1333, Heinrich von Massow was mentioned as "Lord of Rummelsburg"]* A 1506 account describes the settlement as a small town, but this does not mean that it had municipal rights, as some researchers have assumed. Miastko's development as the *[family]* seat of its owners, the von Massows, led to the founding of a small parish school in 1520.

For centuries Miastko maintained the character of a large village. It never had town walls or even a town gate, and most of its buildings in the 1700's were still made of timber. The fate of the place was decided by the Massows until about 1900. The growth of Miastko was interrupted by the Thirty Years War *[1618-1648]* which presented itself here in 1628. The quartering of *[German]* imperial troops and the later Swedish occupation caused the town's complete destruction. The soldiers, quartered here for a month, ignited a firestorm that wiped out all of Miastko. Moreover, the transfer of Pomerania over to Brandenburg rule in 1653 brought no peace, because from 1656 to 1658 the Miastko border region was devastated by the Polish and Swedish armies battling each other.

Another severe fire annihilated the town in 1719, with only two buildings surviving. As a condition of his help to the fire victims, the Prussian king Friedrich I in 1721 required the Massows to obey the 1617 *[decision of the Pomeranian]* ducal court and to allow the election of a *[town]* mayor. Further efforts for local independence led to the attainment of municipal rights in 1781, following a court judgment favorable to the townspeople. Miastko's greatest growth came in the later 1800's, when it supplied farm products and raw materials to



The Center of Miastko in the 1930's

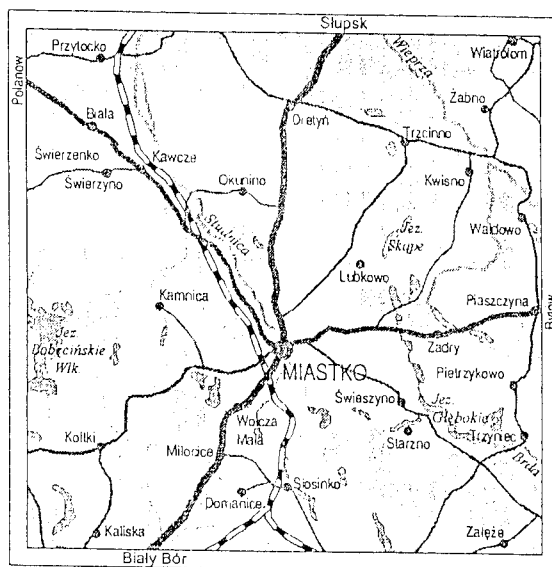


Map



DER BAHNHOF VON MIASTKO

The Railroad Station at Miastko



Map

Sl/upsk (Stolp). The resident Slovincian people adopted the German language rather quickly, and the assimilation process seems to have been complete by the mid-1700's.

Between the World Wars, the town's growth stagnated. On 3 March 1945 it was seized by the Red Army. During the fighting and later plundering, the entire town center was destroyed. *[Already]* on 14 March 1945 the town's name was changed from Rummelsburg to Miastko and it became the seat of a new Polish county. Miastko was *[re-]*settled with colonists from the interior of Poland, a group of Kashubes from the region of Byto'w (Buetow), and a rather large group of Ukrainians who had been forcibly evicted from Beskiden in southern Poland under the "Wisł/a" (Weichsel or Vistula) act of the late 1940's.

The oldest building in town is the parish church, erected in 1730 with tower attached in 1905. It is not known for sure when the first church was erected. Historical records show that the residents were urged during an ecclesiastical visitation around 1600 to collect materials for restoring the then-existing church or for building a new one.

**Bobie~cino (Papenzin)** is a former manorial estate. The half-timbered manorhouse from the 1700's is very dilapidated. On the Bobie~cin'skie Wielkie (Grosser-Papenzin) Lake are six islands, the largest of which contains prehistoric barrow-graves and an early medieval fortress rampart.

**Kawcze (Kaffzig)** has a flour-mill from the 1800's, a state-protected historical site.

**S'wierzno (Schwirsno)** has a small church built in 1710, used until 1949 by the Protestants.

**Przytocko (Pritzig)** is a former manorial estate with a small manorhouse built in the late 1800's and later rebuilt. *[It was mentioned in the early Middle Ages as the village of "Pritzke", owned by the Lettow family. In 1473 Witzke Lettow at Pritzke sold half of the village to Witzke Lettow at Schwirsen. In the mid-1600's the number of free farmsteads dropped sharply (probably due to the ravages of war). From 1692 to 1695, after a lawfully conducted court trial, 11 persons were convicted of witchcraft and burned.]*

**Tursko (Turzig)** contains the elegant mansion of the Zitzewitz family, built in 1900, which now houses a boarding school. Nearby is the well-preserved Evangelical cemetery with the burial plots of the Zitzewitz family.

**Dretyn' (Treten)** existed already in *[1478]* when the local woodlands were colonized. The church dates to about 1900 and its oldest part is the bell-tower built in 1822. Many old gravestones are in the churchyard. *[In 1478 the owners of Dretyn' were Henning Massow, his brother Micke and his cousins Ewald, Thomas and Klaus, all from Bartino (Bartin). In 1590 six of the farmsteads were already vacant and annexed to a knight's estate. The brick church was built around 1500 and rebuilt in the early 1700's. In 1945 the church was destroyed.]*

**Wol/cza Wielka (Gross-Volz)** has the only church in the region still used today by Protestants. For the past several years the former owner of the surrounding manorial estates, Baroness von Massow, has lived here.

**Trzcinnno (Rohr)** has a *[Baroque half-timbered]* church built in the 1600's. The churchyard has six old gravestones. The manorhouse of the early 1900's has been rebuilt. The village was founded by Georg von Massow, who sought refuge here in 1562 from the epidemic raging in the county of Byto'w (Buetow). *[The surrounding woodlands belonged to the Massow family since the 1200's as a fief. In 1562 Jakob von Massow laid out a clearing for a knightly estate and 10 farmsteads. After 1857 Trzcinnno had a profitable amber quarry.]*

**Wal/dowo (Waldow)** was first mentioned in *[1428, when it belonged to the estates of Arnold von Waldow and his nephews in Czl/lucho'w (Schlochau). After 1466 the land was acquired by the Puttkamer family. The village was first established after 1558 with 10 farmsteads.]* The *[formerly Evangelical]* church was built in 1716. Between 1945 and 1957 it was vacant, fell into decay and was plundered *[until the local Catholics took it over]*.

**Mil/ocice (Falkenhagen)** was founded in the 1300's by the Teutonic Order for the defense of its western border. However, the border location brought nothing good to the village, and already in 1415 it was attacked by Pomerania and obliterated. The abandoned site was only re-settled in the 1500's when the Massow family appropriated the area without much opposition. The beautiful church built in 1771 still stands here.

**S'wieszyno (Schwessin)** contains an interesting 250-year-old half-timbered cottage.

## Around the Schlochauer Heathland

The deep wilderness, called the Schlochauer Heide before World War II, lost a large part of its population during the 1800's, and its unproductive farms were converted into forests. Some of the former settlements were made into forestry offices. *[The surrounding]* region has maintained its lingual and cultural uniqueness, despite its 300-year-long association with Poland. The Germans and Protestantism gradually took over the *[Slavic and Catholic]* manorial estates until nearly half of the residents had been converted prior to the first partitioning of Poland in 1772. This accelerated the later *[deliberate]* Germanization effort.

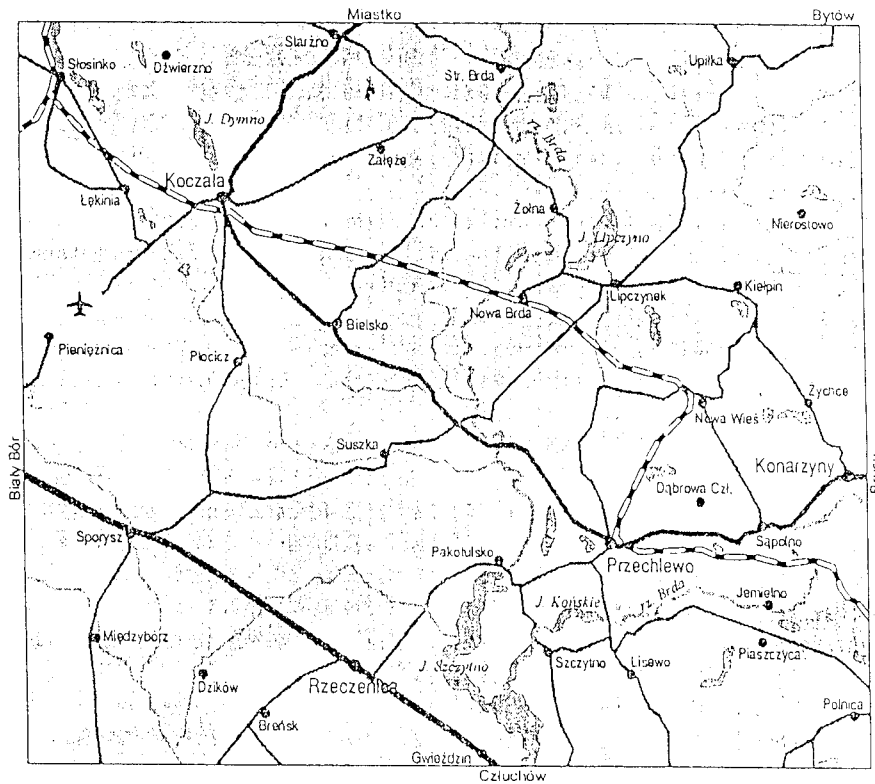
**Koczal/a (Floetenstein)** is a small township seat. *[The site was already settled in prehistoric times. The remnants of a fortress which once was the seat of a Polish county bears the name "Babylon". The Teutonic Order acquired the surrounding land in the 1300's and the knight Alexander Stange established a manorial estate with a sheep-breeding operation. In 1356 Stange bestowed 60 fields on his magistrate Hermann for the purpose of settling them with farmers. In 1433 the village was devastated in an attack by the Hussites from Bohemia. In 1455 the Order pawned Koczal/a to the Pomeranian noblemen Anton von der Osten and Cordt Glasenapp. Koczal/a was known in folklore as "Crow's Corner" because of the numerous crows that nested here every year.]* In the 1600's Koczal/a had a parish which contained a branch church at **Grabowo (Grabau)** near Bial/y Bo'r. The present stone church was built in 1902 on the site of an earlier structure *[of 1695]*. Beside the church is a parsonage built in the 1700's. The village has only one school, one of the few Polish schools especially established for environmental protection and endorsed by UNESCO.





FACHWERKKIRCHE IN MIŁOCICE

Half-timbered Church at Miłocice



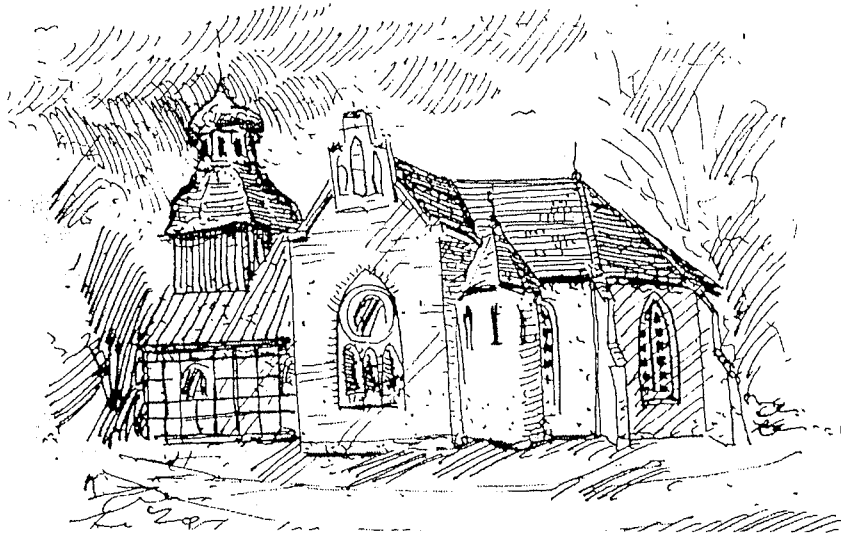
Map

**Starz'no (Starsen)** existed [probably before 1310] and was a [Polish] royal estate in the 1400's. [In 1564 the Teutonic Order's governor at Czl/ucho'w (Schlochau), Latałski, conveyed 40 fields at "villa deserta Starzno" to the magistrate Peter Konewka for the purpose of settling farmers here.] The present wooden church [was built shortly thereafter. Pomerelian] documents of 1617 show that a parish existed also. A visitation in the mid-1600's [by Polish Catholic officials] records that this church was erected by and used by the Protestants. [Starz'no already had a school before 1800. In 1928 the knightly estate of Engsee was united with the village.]

**Pietrzykowo (Gross-Peterkau)** existed [already in 1313, when it belonged to the Stolper Land]. In the 1400's it was a manorial village and was part of the parish in nearby **Brzez'no Szlacheckie (Briesen)**. [The present stone and brick church (a parish church today) probably dates to the late 1400's.] In the 1600's a chapel was built here, which was extensively remodeled in the 1800's. [In 1608 Peter Gotberg, the son of a Stargard goldsmith, purchased the village. (He served in the Swedish, Polish and imperial German armies, and was commandant of Le~bork and ducal delegate to the king of Poland). Johann Gottlieb von Massow became the owner of Pietrzykowo in 1802 and drained the village lake in 1804. In 1882 there was a catastrophic crop failure, which caused 10 local families to emigrate to America.]

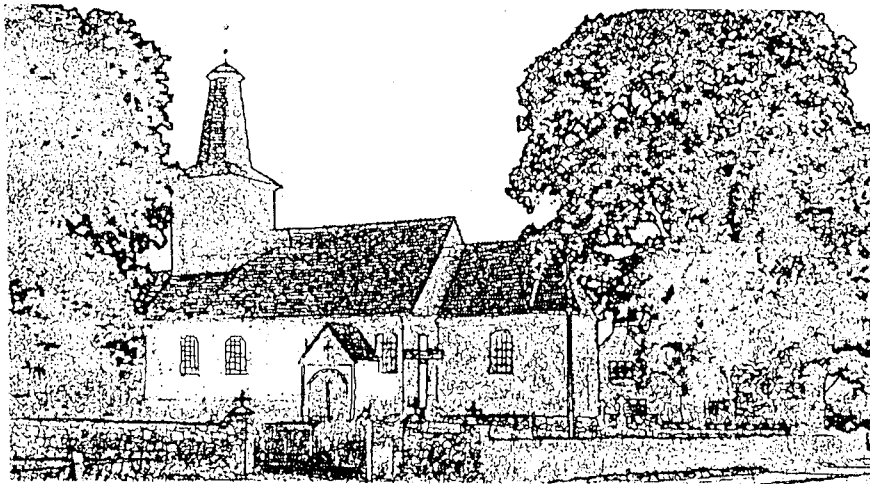
**Przechlewo (Prechlau)** was originally called Przechylewo. It was first mentioned in 1341 [when the grandmaster of the Teutonic Order, Dietrich von Altenburg, conveyed to Titzold von Roneburg 70 fields on which to settle farmers. Since no field was reserved for the pastor, the church probably existed already, as well as an independent parish. Ulrich von Lichtenberg became the owner of "Prechlow" in 1350. He joined the Teutonic Order as commandant at Czl/ucho'w (Schlochau) in 1372 and steward of Bial/y Bo'r (Baldenburg) in 1391. In 1433 the Bohemian Hussites attacked and destroyed the village. In 1653 there was a school in Przechlewo but no teacher. The present Catholic church, built in 1720, contains a grave-plate of the Pra~dzin'ski family, owners of Przechlewo and the neighboring **Da~bro'wka (Damerau)** in Renaissance times. [In 1737 a hurricane again destroyed the village. Later, a cement factory, a brickyard, a clockmaker and a printer all operated here.] .....The transfer of the manorial estate into German ownership accelerated the Germanization process. Already by 1900 Przechlewo was considered a purely German village. In 1897 the local Protestants erected their own church, but it had to be demolished already in 1907 because of the fungus-induced decay of its walls. Przechlewo was seized by the Red Army on 28 February 1945, and those residents who had not already fled were murdered. The Russians transported a tremendous amount of war booty out of the village, including machinery, furniture and anything else of value.

**Gwiesz'dzin (Foerstenau)** was laid out in 1376, and a parish was created in the same year. Since the mid-1400's it was a [Polish] royal estate. During the Counter-Reformation Gwiesz'dzin was the most important stronghold of the Jesuits from Chojnice (Konitz). At that time the Protestants had to pay five times as much for a burial in the local cemetery than did the Catholics. The present wooden church was built in the years 1668-1690 with an endowment from the Czl/ucho'w (Schlochau) governor, Mikolaj Radziwill.



KIRCHE AUS DEM 18. JAHRHUNDERT IN PRZECHLEWO

Church From the 1700's  
at Przechlewo



KIRCHE AUS DEM 17. JAHRHUNDERT IN GWIEZDZIN

Church From the 1600's  
at Gwieździn

**Szczytno (Ziethen)** was already in the 1100's the seat of a castellan territory and an independent church diocese. In the nearby lake is an island called Wyspa Zamkowa (Schlosswerder) where a defensive fortress once stood. When the Teutonic Order acquired the Schlochauer Land, Szczytno lost its importance to the rapidly developing Czl/ucho'w (Schlochau). The old church standing here since the 1200's collapsed and was demolished.

During the Reformation an Evangelical church was built by the Latałski governing dynasty and a far-flung Evangelical parish was created. In 1617 the Catholic church was taken over *[by the Protestants]* and was thenceforth a branch of the Przechlewo (Prechlau) *[parish]*. The neglected church was closed in 1818 and demolished soon afterward. Before World War II there were still a cemetery and bell-tower here.

**Lipczynek (Lepczin)** existed in the 1600's and in the later 1800's had only 52 residents, mostly Germans. Between the World Wars it contained a building for border police.

**Nowa Brda (Neubrah)** is a small village where in 1696 the miller Schmitt erected a paper mill, which later until 1845 was operated by the Nehring family. The paper mill was in operation until the flood of 1925. The remnants of an old cemetery contain the preserved grave of the paper mill proprietors, Rudolf and Eleonore Nehring (1734-1787 *[which one?]*).

**Nowa Karczma (Neukrug)** had a glass factory operating around 1900, and until the end of World War I it had also a grinding shop. The former manorhouse still stands.

**Sa~polno (Sampohl)** is one of the largest villages in this region. In 1326, Myrosław *[de Conarin]* and his brothers *[sons of the deceased Stanoch Malowy de Conarin]* obtained this village together with Konarzyny (Konarczyn) *[from the Teutonic Order grandmaster Werner von Orseln]* and founded the prominent Konarski lineage. This family owned the Sa~polno estates until *[1688. The old parish church burned down in 1640 and was rebuilt in 1700, but was demolished in 1817 because of disrepair,]* and the local Catholics attended mass in Konarzyny and Przechlewo (Prechlau). Until around 1900 the majority of the village residents were Kashubes.

*[Between the World Wars, Sa~polno was a border toll station. The most important businesses were a distillery, a flour-mill, a concrete products factory and a beekeeper equipment store.]* In 1928 the manorial estate was subdivided and 49 German *[Catholic]* families *[from the Rhineland]* were settled there. In 1934 a new Catholic church was erected.

The local Protestant church parish was created in 1846 and in 1856 a brick church was erected. After World War II this was abandoned, used as a warehouse for a long time, and finally demolished in the 1980's. The old manorial farm now serves as a teacher's home.

**Nierostowo (Nierostaw)** was founded in the 1400's. Because of its isolated location, quite a few Kashubian wooden dwellings remain from the 1800's.

**Jemielno (Gemel)** was mentioned in 1326 as the estate of *[the German knight Ditterich Schiltberg]*. It was still a knightly estate in 1437. In 1650 the village was inhabited by lesser nobles and ruled by the Waglikowski family. In 1660 it was owned by *[Johann Peter Tuchol/ka, clerk of Pomerelia Province and steward of Gdansk (Danzig).]* Shortly after 1700 the owner founded the outlying farm of **Pl/aszczyca (Platzig)**. In 1745 the owner of Jemielno was *[Peter] Tuchol/ka (or Tuchol/ek), [chief steward and governor of Czl/ucho'w (Schlochau)]* who built a manorhouse. In *[1832 Jemielno was sold in bankruptcy and]* passed into German ownership. A hydroelectric power plant has operated for the past 100 years on the site of the old mill.

**Konarzyny (Konarczyn)** is a township seat today. Its name derives from horsebreeding (Polish: "koniary") because horses for the *[Pomerelian]* ducal retinue were once raised here. In 1326 the Teutonic Order bequeathed to the Konarski family the privilege of settling *[the estate with colonists]*. Over the course of time the ownership has been divided up. The local parish is one of the oldest in the region. A parish church already stood here in 1326 under the Pomeranian diocese of Kol/obrzeg (Kolberg). In 1629 a school was established inside the church. The present church was built in 1731 on the site of an earlier wooden church.

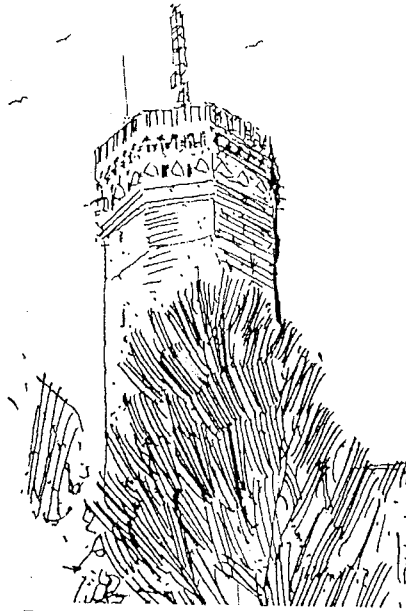
Until around 1800 only Kashubes resided here. Despite the Prussian *[government's]* Germanization policy, about 70% of the residents just before World War I were Kashubes. After that war the Konarzyny area belonged to Poland and the international border ran between Konarzyny and **Korne (Gut Kornlage)**.

## Czl/ucho'w (Schlochau) and Vicinity



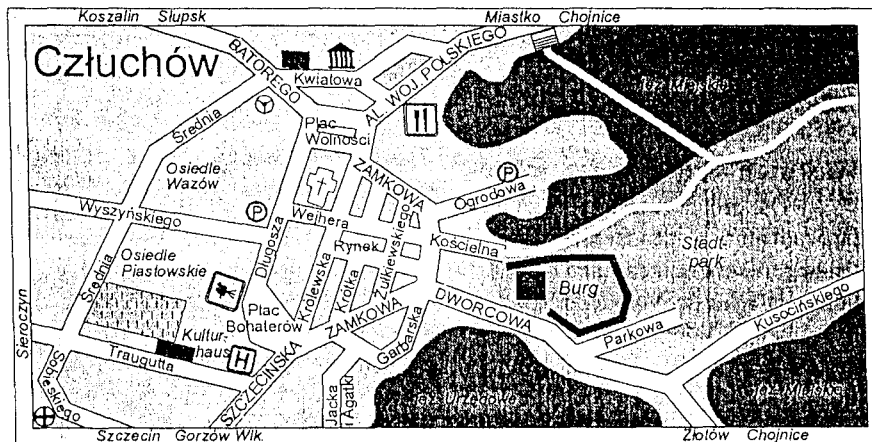
**Czl/ucho'w (Schlochau)** was a former fortress of the Teutonic Order. The fortifications were long considered to be impregnable and constituted the second-largest fortress of the crusader knights. Later the town ruled its environs for more than three centuries as the seat of a royal county.

Around the year 1200, *[a group of]* Sorbian refugees from the Netzebruch erected a wooden defensive fortress on the tongue of land projecting into the Amts [= "office-district"] Lake. After the conquest of Pomerelia by the Piasts and under the rule of the Danziger dukes, the settlement belonged to the castellan territory of Szczytno (Ziethen). The Teutonic Order *[purchased the Schlochauer Land about 1312 from Count Nikolaus von Ponitz.]* Recognizing the natural advantages of a peninsula protected by the lake waters, *[it established a commandery here in 1332. and in 1367]* built a mighty fortress which remained unassailable for centuries. The fortified settlement inhabited by Kashubes *[and Sorbs?]* and German colonists was the origin of the town *[which received municipal rights in 1348 from the grandmaster Heinrich Dusemer]*. Where the marketplace is today became a small town without its own fortifications. The moats and the ponding system were no good for defense, and so the wooden buildings burned down time and again during the many battles.



DER DIE STADT BEHERRSCHENDE TURM

The Tower Overlooking Człuchów



Map

*[Under the 1466 Peace of Thorn, Czł/ucho'w was annexed to Poland and became a royal county. Now began a strong influx of Jews, who settled the area od the new market, later named the "Jewish Market". Around 1550 the townspeople, along with the governor Latałski, converted to Protestantism, but in 1609 had to return the church to the Catholics. After the two firestorms of 1786 and 1793]* had obliterated the timber-constructed settlement populated by former fortress servants and tradesmen, the Prussian king *[Friedrich Wilhelm II]* authorized the demolition of the castle and the use of its salvaged bricks as construction material. Of the fortress, only a tower remained standing, and in the 1820's the old fortress chapel was rebuilt as an Evangelical church. In the 1700's, Czł/ucho'w had a Jewish jurisdiction with synagogue and cheder (school for boys).

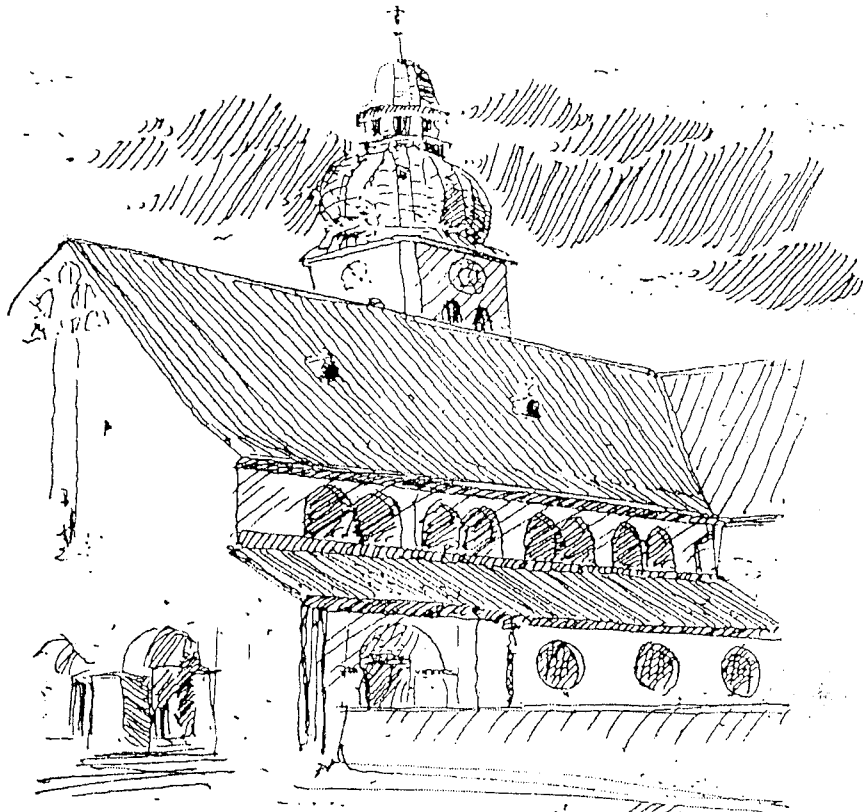
The Baroque church of St. James was built in 1647 with financing provided by the governor, Jakub Weiher. At that time the old church was already dilapidated. According to legend, the parish was founded in 1209. In an ecclesiastical visitation of 1695 it was found that there were only 11 Catholics in the entire town. In 1926-28 the church was extensively renovated *[and after 1945 was used as a theater hall]*.

In the later 1800's Czł/ucho'w grew dynamically with the construction of a railroad line and became an important traffic hub. Since it was populated by Germans, it was incorporated with Germany in 1920, in contrast to nearby Chojnice (Konitz). Between the World Wars Czł/ucho'w was faced with many demographic and economic problems. The National Socialists quickly found many supporters among the residents who saw themselves on the "bleeding border", directly exposed to the "Polish danger". On 27 February 1945 the town was seized by the Red Army, which destroyed 60% of its buildings.

In a small building near the town hall is the Regional Museum displaying the material culture of the townspeople and farmers of Czł/ucho'w and vicinity.

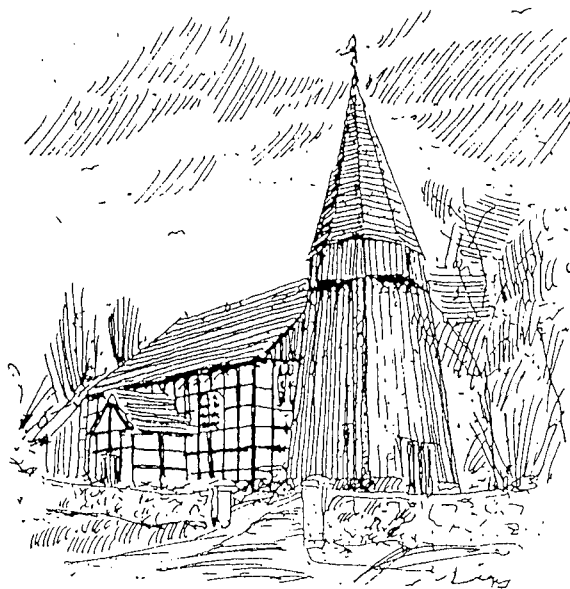
**Polnica (Pollnitz)** was first mentioned in 1344 *[when the Teutonic Order took over the allodial estates of the local nobility. In 1352 the local commandant Ludolf Hake bequeathed to Peter Do'brovoy and his younger brother Maczey two fields in addition to the eight they had inherited from their father. Only in 1414 did Polnica become the property of the Order as a taxpaying village.]* During the Reformation, *[Latałski]* the governor of Czł/ucho'w (Schlochau) erected a Protestant church here, which the Catholics took over in 1617. In the 1600's Polnica had three mills and three inns, and most of the residents were Catholic Kashubes. They were primarily small landowners who made a living as woodcutters or estate employees. *[In the Swedish-Polish War of 1656-1660, Polnica was annihilated.]*

The oldest part of the present *[Catholic]* church is the wooden tower built in the 1600's (the second-highest wooden structure in Poland), while the half-timbered main structure was built around 1790. *[Around 1840 some of the established farmers sold their old farmsteads to craftsmen (presumably from western Germany).]* In 1912 the Protestants (who comprised about 30% of the local residents at that time) built their own church, which served only temporarily as an auxiliary church.



BAROCKKIRCHE IM ZENTRUM VON CZŁUCHÓW

Baroque Church in Center  
of Człuchów



KIRCHE IN POLNICA

Church at Polnica



**Kiel/pin (Woltersdorf)** already had a church in 1380 when the village was acquired by a noble [*family and attached to their estate*]. In the 1500's the estate belonged to the Protestant von Manteuffel family, who stemmed from the western part of Pomerania. It was because of them that the church was Evangelical [*after the Reformation*]. In the mid-1600's the church [*became Catholic again under Polish rule, but*] because of its neglected [*condition*] and its lack of a pastor, was attached to the Catholic parish at Przechlewo (Prechlau). The Przechlewo pastor complained often about the horrible roads into Kiel/pin, for which reason he came here only seldom. The present church was built in 1788. Since 1901 Kiel/pin has been an outpost of the Polnica (Pollnitz) church.

**Kre~psk (Kramsk)** is one of the oldest villages in the region. In [1351] it was mentioned [*under the name "Krampczk"*] together with a nearby mill [*bequeathed by the Czl/ucho'w (Schlochau) commandant Ludolf Hake to the miller Bernhard. In 1382 the commandant Konrad von Wallenrod bequeathed the local magisterial office to Claus Vyrchow and his descendants.*] The present Baroque church belongs to the Czl/ucho'w parish [*and was built in 1741 as a half-timbered structure with a tower. Later it was skirted with planks.*]

Nearby is the Kre~pskie (Kramsker) Lake, which has on its south bank a horseshoe-shaped defensive fortress from the 800's and 900's [*and built by a Slavic people*].

**De~bnica (Damnitz)** [*was founded by the Teutonic Order in 1326, and its first church was built soon thereafter. In 1348 the Czl/ucho'w (Schlochau) commandant Johann von Barkenfelde bequeathed the privilege of running a malt mill to "the Klawkoni, called Kassube". (This mill was finally dismantled in 1929.) In 1352 the commandant Ludolf Hake bequeathed 62 fields to the first local magistrate, Dampnitz, for the purpose of settling colonists. In 1433 an attack by the Bohemian Hussites severely damaged the village.*

*After the Reformation*] the church was used for 50 years by the Protestants and the Czl/ucho'w pastor Elhard held religious services here. The present church was erected in 1796 in half-timbered design and renovated in 1894 as a stone structure. [*A school opened in 1789. Kasimir Hass began his duties as village teacher in 1800, but the parents initially refused to send their children to him because he could neither write nor do arithmetic. Hass promised "to thoroughly practice" and was allowed to teach until 1806.*

*De~bnica is exceptional in having four cemeteries: an old and a new Evangelical, and an old and a new Catholic.*]

**Biskupnica (Bischofswalde)** was first mentioned in 1342 as "Gembarzewo", when it belonged to the Archbishop of Gniezno (Gnesen). [*In 1357 he conveyed it to the Teutonic Order in exchange for Damerau in Flatow county. A church already existed in 1409 when the grandmaster Ulrich von Jungingen endowed it with money for a bell.*] During the Swedish-Polish War of 1655-1660 the village and church were completely destroyed. A new half-timbered church was built in the 1700's. [*A schoolhouse was built in 1777 and later used as a private home until 1945.*] When a brick Evangelical church was erected in 1885, the older church was called the "Kashubian" church. After World War II the Catholics took over the Evangelical church and the "Kashubian" church was demolished in 1990.

## THE KASHUBES, KASHUBIA AND THE KASHUBIAN CULTURE

*[In this chapter, the German translator has used only the German rendition of the geographic names, which are repeated many times in the text. For the sake of brevity and a smooth-running narrative, we have done likewise in this English re-translation. The Polish equivalents of the German place-names are given in the indexes which follow this chapter.]*

This guide presents only the most important historical facts regarding the towns and villages it covers. It certainly cannot answer many central questions concerning the spread and present status of the Kashubian language or the feeling of *[ethnic and regional]* unity. *[However,]* it is hoped that this summary of the regional history, language and cultural products of the people described will lead to a better understanding of Kashubia and the Kashubes, and of course also to more sympathy *[for their present aspirations]*.

### Historical Background

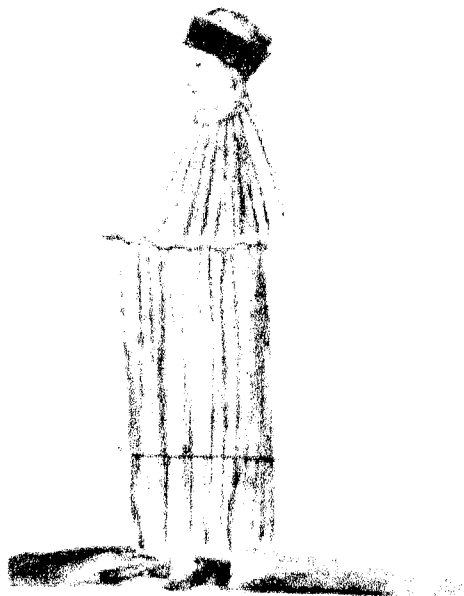
Over the years, historians who have written about Kashubia have adopted either a Polish or a German viewpoint, and have interpreted all events or processes within the context of their own *[political]* positions. For them, Kashubia as a part of Pomerania and Pomerelia was only a secondary theme in their research. Thus, even today it has not been clearly shown which part of Pomerania or Pomerelia was the actual cradle of the Kashubian people. *[The ancient Pomoranes, when first encountered by German chroniclers, consisted of three main stems: the Pyritzers who lived along the lakes and marshes of the Oder watershed, and the Zerivans and the Thafnezes who lived farther eastward in the lake regions covered in this book. However, these names seem to correlate with local religious cult centers rather than tribes.]*

Already the name "Kashubia", since its first appearance in the 1200's, is a concept that has "wandered across" all of Pomerania. It began in Near (western) Pomerania and spread over the regions of Stettin, Koeslin and Stolp, until in the 1800's it also comprised the northern and western parts of West Prussia *[i.e., Pomerelia]* as well as the adjacent counties of Buetow, Lauenburg and Konitz. Many researchers point out that the name of the Kashubes derives from their Sorbian-style apparel, and interpret this as evidence of their Pomorane origin. *[The Buetow historian Reinhold Cramer wrote in 1858 about the Kashubes: "These are named for the length and width of their clothing, such that it must be worn in pleats. Now 'huba' means in Slavic 'fold'. Thus, 'Kasz hubi' translates to 'lying in folds'." The later Polish writer Dl/ugosz agrees with this and writes: "The Kashubes take their name from the pleats in their apparel . . . Their clothing is unique to them. From their long coats and gray sheepskin caps, the Kashubes are very easy to recognize and to distinguish from their German neighbors."]* An anonymous author of the 1700's, who pondered over the title of the Pomeranian ruler "Dux Cassubae et Venedae" (Duke of the Cassubes and Wends) resolved the problem of identifying the Kashubian and Wendish *[Sorbian]* homelands with the opinion that "The name of Cassubes and Wends identifies no lands, but only peoples". *[However, "Kaszuby" was also a West-Slavic geographical term meaning "shallow water overgrown with high grass". Thus, we are left to decide between two credible hypotheses.]*



*Cordula von Bandemer  
Die alte Kaschubische Kostüm.*

Cordula von Bandemer  
(a Żeba-Kashube in ceremonial  
apparel)



*Kaschubische Frau  
v. Alter Stück.*

Kashube Woman of Around 1730  
(Old engraving)

The oldest documents that provide evidence of the spread of the Kashubian language date from the 1500's and place under Kashubia the region around Koeslin comprising the environs of Belgard and Neustettin. The name "Kashubia" derives from the title used by the Pomerania/*-Stettin*/ dukes since the mid-1200's. The dukes of [*Pomerelia*-/Danzig], on the other hand, who ruled the entire territory of [*what we now call*] Kashubia, never called themselves dukes of Kashubia. They indicated in many [*of their*] documents that the name "Kashubes" applied only to the people living in the areas of Stolp and Schlawe.

As Gerard Labuda wrote, there were in the Middle Ages three "seed-grounds of a growing state: (a) on the Oder, with centers at Stettin, Wollin and Cammin; (b) in the Persente river district, with centers originally at Kolberg and Belgard, and later at Schlawe and Stolp; (c) on the lower Vistula with centers at Danzig and Schwetz." At that time the border duchies began their efforts to control Pomerania and Pomerelia. The Pomeranian dukes quickly shed their brief dependence on Poland, but just as quickly became vassals of the German king. Although they stoutly defended their sovereignty [*in dealings with*] the Germans, within a few decades they opened their lands to German expansion. The greatest "Germanization" of the lands occurred in the later 1200's under the rule of Duke Barnim I [*of Pomerania-Stettin*], who appointed the Thuringian Hermann von Gleichen as bishop of Cammin, just as his grandson Barnim III founded the majority of the towns with German [*municipal*] rights and settled his gigantic territories with German colonists. As a result, the Slavic populace was relegated to the sidelines.

The Yonder-Pomeranian [*castellan territory*] of Schlawe-Stolp enjoyed only a brief independence. In the 1200's it was part of the [*Pomerelia*-/Danzig] duchy and after 1309 shared the fate of the other Pomeranian duchies. Schlawe-Stolp was at first sympathetic to the Poles. The Germanization process ran much more slowly here, and when during the Reformation the vernacular speech was introduced into the liturgy, a short-lived blossoming of the Kashubian language resulted. It was here also that, as a result of the Germanizing of western Pomerania, the "Kashubian spirit" in speech and customs was temporarily established. After 1648, when Pomerania was taken over by the prince-electors of Brandenburg, a deliberate Germanization of the indigenous people began. The [*later*] Prussian state set as a primary goal the elimination of the Kashubian [*and Polish*] language/s/ from schools and liturgy. Simultaneously, the [*rural*] Kashubian lesser nobility was pushed toward assimilation, and among the measures taken [*to achieve this*] was the founding of a cadet school in Stolp. Around 1800 the lands around Stolp, Lauenburg, Rummelsburg and Schlochau were still populated [*predominantly*] by Kashubes.

Pomerelia, with the region presently known as Kashubia, was at the start of the Middle Ages the least Kashubian of all the Pomeranian-Pomerelian duchies. Living here alongside the Kashubes were the [*inland*] Slavic tribe of "Kociewiacy", whose language is counted among the Masovian dialects, and the "Krajniacy", who stemmed from Great Poland and Kujawy. Until the disintegration of Poland into separate principalities (mid-1100's), Pomerelia was a part of the Piast state, and later remained economically in close contact with the other Polish regions in spite of its political independence. Nevertheless, some of the Pomerelian political interests were opposed to those of the Polish dukes. Especially evident was the rivalry with the Masovian dukes over the Land of the Prussians [*a Baltic people east of the Vistula*]. It is quite possible that the Teutonic Order, which settled in Prussia at the

invitation of Konrad of Masovia, Christianized the region not for the Masovians but to halt the Pomerelian settlement campaign.

The Teutonic Knights gained such strength within 50 years that in 1308 and 1309 they surreptitiously subdued Pomerelia, whose dukes had reigned for 150 years. Although they followed no deliberate Germanization policy, they assimilated the indigenous people just as effectively as was done in Pomerania. Whereas in Yonder-Pomerania such indigenous families as Massow, Puttkamer and Zitzewitz established landed estates alongside those of German families such as Glassenap, Wedel or Krockow, the Kashubian nobility of Pomerelia lost its importance and became impoverished. After the annexation of Pomerelia to Poland (in 1466), only two local families succeeded in acquiring substantial wealth: the Wejhers (also Weiher or Weyher) and the Przebendowskis. *[Brandenburg-Prussia prohibited the breakup of landed estates into parcels too small to provide a steady livelihood (and a steady source of mounted warriors!), whereas Poland imposed no such restriction on its landed nobility and gentry.]*

Because the Polish language prevailed in the churches and schools, the Kashubian *[language]* could only survive in the homes of the nobility and among the peasantry, but it remained so alive that within a few generations *[a great many of]* the German colonists *[learned and spoke]* it. The Reformation, which reached the *[German-]*settled regions of Kashubia in the mid-1500's, indirectly brought with it a revival of regional culture. Protestantism was after all so attractive that by 1600 practically all of Kashubia had become Evangelic -- in the areas of Stolp, Rummelsburg and Lauenburg, just as in Putzig, Mirchau, Berent and Konitz. Only the Counter-Reformation expelled Protestantism in the early 1600's from a large part of rural Pomerelia and Buetower Land. From that time on until the end of World War II a model took shape: Germans were Protestants here, and Kashubes (or Poles) were Catholic. *[However, there were numerous exceptions, at least in the 1800's.]*

During the Napoleonic Wars the Prussian authorities in Pomerelia began a deliberate Germanization of the inhabitants. At first *[1830]*, the German language was made mandatory in the schools, and later it was sought to do this in the churches. In the later 1800's Polish newspapers were *[distributed and]* read in Kashubia, and private schools encouraged nationalist thoughts among the Kashubian youth in Konits, Berent and Bruss. These places soon became outlets for Polish national aspirations, which spread throughout all of Kashubia.

In the wake of the *[Polish]* national awakening, the physician Florian Ceynowa (from Schlawoschin near Putzig) first formulated around 1848 the idea of Kashubian regionalism. He regarded Kashubian as a distinct language and the Kashubes as a *[distinct]* Slavic people, just as much as the Sorbs or the Czechs. The German authorities sought to exploit these ideas in order to pit the Kashubian culture against the Polish, and to introduce the new concept of a "Kashubian Nation". Ceynowa's successors understood the dangers that grew out of such a position, and although they certainly promoted the Kashubian identity, they supported close relations with Poland at the same time.

The independent Poland *[1919]*, which most Kashubes had eagerly awaited, proved to be a bad fatherland. For the entire period between the World Wars, the Kashubes were treated as an untrustworthy element. All the *[local]* positions in the national government were filled by officials from outside *[the region]* and Kashubia's particular situation was not addressed. Every activity that was inspired by the concept of regionalism was considered treasonous,

and whoever failed to conceal his Kashubian identity faced police control measures and possible imprisonment.

During World War II the National Socialists condemned to death the majority of Kashubian teachers, clergymen and community leaders. Whoever refused to sign the "People's List III" [*registration as a German national*] was expelled and ended up in the concentration camps at Potulitz or Stutthof, among others, or was sent to Germany for forced labor. Since 1940 the partisan organization "Gryf Pomorski" (Pomeranian Griffon) operated in Kashubia, and later cooperated with the pan-Polish underground movement "Armia Krajowa". However, at the same time, young Kashubes were drafted into the German armed forces and fought on all European fronts. Many of them attempted to cross the lines of the western Allies to join the army of the Polish [*government-in-exile*]. The year 1945 was especially tragic, when the Soviet Army in its conquest of Kashubia treated the indigenous people as Germans. Accounts of this period constantly relate of nothing but rape, plundering and murder. Later the NKVD took over and transported [*numerous people*] to Siberia. Many residents of Kashubia never returned.

The postwar years brought one five-year plan after another, the abolition of large privately-owned farms, [*the institution of*] collective farming and party-directed economics. (The managers, who awaited every instruction from a central office and only did as they were told, were called "overcoat-wearers" in Kashubian, because they were identifiable by their presumptuous overcoats. At the same time, all endeavors of a regional nature were torpedoed if they went beyond the scope of harmless folklore. In 1956, Kashubes who had already been active in the regional movement before the war, together with some of the intelligentsia, formed a Kashubian Association, which since 1960 has been the Kashubian-Pomeranian Association. Although it was [*government-/*]controlled and [*some*] sought to politicize it, the Association has maintained a certain autonomy and has concerned itself (within allowable limits) with the cultural area, including handicrafts, literary works and a widely known folklore.

## Culture and Mentality

The Kashubian mentality and lifestyle, insofar as can be ascertained from association with plain people, reflects the changing fortunes of [*their homeland*]. Kashubia for several centuries has been in the position of a colony, exploited by aristocrats streaming in from other parts of Poland, and later by Prussian bureaucrats and country squires. The Kashubian mistrust of outsiders who seek to determine their customs and culture is a result of their history. [*This mistrust of outsiders was certainly justified when we consider what casual visitors have written about the Kashubes. Gustav Freytag in his Scenes from the German Past has this to say: "The dirty and dissolute people lived on rye-flour porridge, often only of vegetables that they cooked like cabbage in soup, and on herring and brandy, to which women and men alike were addicted. Dull and thick-headed the people drank the bad brandy, thrashed each other and tumbled into the corner. The rural aristocrat also differed but little from the farmer; he drove the plow himself and flapped in wooden slippers on the unboarded earthen floor of his hut." Otto von Bismarck, who was later to become Chancellor of Germany, wrote to his sister in 1847: "Buetow is the next town, where the wolves and the Cassubes are heard howling all night long. . . The local Cassubes with their*

barking have little comprehension of the suffering caused by having to endure their company." The German scholar Tetzner in his 1899 book *The Slovinsces and the Leba-Kashubes* was more generous, however: "They are loyal to the king and respectful of age, assertively friendly, polite, obliging and faithful in marriage. . . They are said to be very shrewd and constantly mistrusting. The character of the Kashube is deeply religious, as well as studious and determined to acquire practical knowledge; but he does not value art very highly; he is honest and poor, uses no musical instruments and has no respect for cheap jewelry. . . The Kashubes. . . because of their distance from supervision and authority are autocratic and proud. Their view of justice and law, rulers and police was remarkable at the time of their grandfathers."

A disappearing heritage from the past is their love of orderliness, conscientiousness and correct "German" thoroughness. Through centuries-long association with economically more advanced German settlers, Kashubia has established its [distinctive] character, which stands out from the Polish norm with enterprise, stability and self-sufficiency. For example, in Kashubia [today] are more than 30 local newspapers, which is a singular record in Poland.

The rich material culture of the Kashubes stems not only from old Kashubian traditions but from the adoption of various Polish, German and Dutch prototypes. [For instance,] the living and working areas of a typical farmstead in northern Kashubia are more than 90% identical in layout to those built earlier in the Netherlands [and copied by the early German settlers arriving via the Baltic Sea, who were mostly Frisians and Old Saxons]. Mythological references and stories here are confusingly similar to popular legends from [other parts of] Pomerania. Also, despite their different [paths of] development, the parallelism between Pomeranian and Kashubian folk-humor is surprising. Motifs like "the village lake loaded with herring", "the drowned eel", or "hunting for the moon in the well" are just as authentic in Zanow near Koeslin as in Gnesdau near Putzig or Tuschkau near Lippusch.

Of the religious habits, the holiday customs surviving still today are noeworthy, because they differ from those of the Poles. For example, in the Kashubian "dygus" on the second Easter holiday ("Jastre^"), which is not derived from Poland, girls are sprinkled with water, then struck [softly?] with freshly cut juniper twigs. At the feast of St. John the Baptist [summer solstice], traditional festivities take place atop the hills, in which a small container is tied to a post, filled with oil and set on fire. On the eve of these holidays, all unneeded items are customarily burned along with the trash that had accumulated over the course of a year. At Christmas time (Kashubian: "Gode^") the houses are visited by two or three groups of starlight carolers, who bear various names and represent various figures. New Year's Eve is traditionally the right time for all possible practical jokes. Doors, gates and wagons are spirited away by the "old year" and later found again in some prominent location. A distinctly Kashubian, half-religious custom is the so called "Empty Night", which is spent in front of a grave with prayers for the deceased.

## The Kashubian Language

Kashubian is an actual language, although some researchers regard it as a Polish dialect. The disagreement over this issue is due to the lack of sufficient criteria on which to decide when a dialect becomes a distinct language.

Kashubian differs strongly in its idioms from the neighboring Polish. Kashubian is not understood by Poles, especially when it is spoken rapidly. The essential differences between Kashubian and Polish are in a different accent (which in Polish is almost always on the second-to-last syllable), a different phraseology and a different grammar. Especially salient in Kashubian are the softening of some consonants ("k" and "g" are softened by "i", which then produces a lightly hissing "tchi" or "dchi") and the starting with a consonant of many words which in Polish begin with the vowels "o" and "u" ("l/ekl/e" for Polish "oko" = eyes, and "l/usze^" for Polish "uszy" = ears).

In Kashubian there is the past-pluperfect ("jo' mom zrobione" = I had made) which is not found in Polish. For northern Kashubia the substitution of "i" for "l" is characteristic.

A systematic *[study]* of Kashubian must differentiate between three basic dialects:

(a) a northern dialect, which differs the most strikingly from Polish, with a brisk accent and including many archaic words from German or Scandinavian. *[Spoken by "Fejn-Kaszubi" (pure Kashubes) which include the "Belok" of the Kashubian coast, the "Drobol" of the Zarnowitz area, the "Rebok" (anglers) of the Hela peninsula, and the "Kabutkow" of the Slovincian coast.]*

(b) a middle dialect, understood by all Kashubes, with a strong accent and a slight Polonization. *[Spoken by some of the "Grob-Kaszubi" (rough Kashubes) which here include the "Korcok" (poor aristocrats) of the Kashubian Switzerland, the "Lyczok" west of Berent, the "Goch" of the Gochy region, and some of the "Lesok" (forest-dwellers).]*

(c) a southern dialect, similar to Polish and threatened with extinction. *[Spoken by the southern "Grob-Kaszubi" which here include the southern and eastern "Lesok".]*

Another problem with Kashubian is the writing, or more precisely, the advent of several "correct-writing" systems. The first attempt to write Kashubian with a modified alphabet, allowing for sounds not found in Polish, was made in the mid-1800's by Florian Ceynowa, the awakener of ethnic consciousness in the Kashubes. Thanks to him are the printed letter "o^" used today, which lies vocally between the Polish "o" and "y", and the "e", which is an "e" transforming into an "i". Ceynowa's successor as a language creator, Hieronym Derdowski, regarded Kashubian as only a "corrupted Polish", and so he applied only the Polish alphabet in his writings. In the early to mid-1900's the "Young Kashubes" and the "Zrzeszincy" members active after World War II worked on a correct-writing system that relied upon Ceynowa's, bringing back the nuances of Kashubian. This system is used today by the majority of Kashubian writers.

After the war there were still more correct-writing *[systems]* developed that would draw Kashubian closer to Polish. In the 1970's the Kashubian-Pomeranian Association formed a committee of Kashubian authors and Polonists *[assimilation facilitators?]* from the University of Danzig, who decided upon a "Polish" version *[of the alphabet]* with three additional letters. Since then the Kashubian literature has flourished, but uneducated people can no longer completely understand the writing.

In 1990, at the suggestion of the last living "Zrzesziniec", a group of Young Kashubes began a revolution in Kashubian correct-writing. For more than a year a newspaper was published in the new orthography, and books appeared later using Kashubian-modified diphthongs and vowels which had not been seen for a long time. In 1996 this correct-writing was recognized by the Kashubian-Pomeranian Association as the only authentic one.



## The Kashubian Literature

The literature is the most important part of the Kashubian cultural heritage. The oldest surviving records of Kashubian literature are biblical scriptures translated in the 1500's and 1600's by the pastors Krofey from Buetow and Brueggeman from Schmolsin for their Protestant Kashubian-speaking communicants.

In recent times, the first author to write in Kashubian was Florian Ceynowa. After him, the most prominent literary *[figure]* was the "comedy" writer Hieronym Derdowski, who published several rhyming stories. The best-known of these is his poem "About Mr. Czorlinski, who traveled to Puck to purchase *[fishing]* nets". *[In it,]* Derdowski describes the amusing experiences of a lesser nobleman from Chmielno, who passes through half of Kashubia on the way to Puck. The next generation of authors included the "Young Kashubes". Heyke, Karnowski and Majkowski were engaged in business pursuits as well as literary works, and worked for local newspapers. Karnowski wrote mostly poems and Heyke composed very personalized poems as well as scenic comedies which he called "Szol/obul/ki". Majkowski, the head of the Young Kashube movement and founder of the "Zrzeszincy", also wrote poems, but his novel "The Life and Adventure of Remus" gives him the first place in the pantheon of Kashubian authors. He relates in it the fate of a poor bookseller who lived in the later 1800's and shows in his spiritual nature that he is an heir of old Pomerania and a protagonist for the Kashubian identity. This novel is at the same time a romantic manifest of the Kashubian aspirations and the half-legendary history of these lands.

Most prominent in the "Zrzeszincy" movement existing shortly before the outbreak of World War II were Aleksander Labuda who wrote a few dozen mostly humorous stories, Jan Trepczyk who wrote meaningful and very lyrical poems under his literary pseudonym "Guczo'w Mack", and Franciszek Grucza who produced the first Kashubian translation of the *[entire]* Bible.

Before the war the teacher Alojzy Budzisz, living near Zarnowitz, also wrote in Kashubian. His funny stories are a little treasure chest of words no longer used today, and contain many examples of archaic folk-humor. Of the authors born after the war, the most noteworthy is Jan Drzez'dz'on who died in 1992 after writing after writing a dozen or so stories and novels. His greatest work is the posthumously published novel "Smentek's Face". Drzez'dz'on also wrote in Polish, producing some of the most interesting postwar Polish literature.

### *[Genealogical Postscript]*

*[In this remaining space, the translators would like to remind readers of the efforts being made outside of Poland to preserve the Kashubian heritage and the family histories of those descended from residents of the historical Kashubia. In this regard, the work of Fr. Aloysius Rekowski in Canada and the United States deserves special recognition. Then for additional information and insight we have recourse to the leadership and membership of the Kashubian Association of North America (KANA), where the Pomeranian-Pomerelian history is being collected and published for the benefit of English-speaking researchers. The Wisconsin-based Pommerscher Verein Freistadt is another organization with similar aims.]*

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