

Peplinski, a Canadian of Kashub origins with a keen interest in all things Kashubian, visited with some of the performers on the Friday evening of their arrival. They told him that there were 76 Kashubian dialects and generally they speak the Kartuzy version, whereas most of our settlement speaks the Koscierzyna/Lipusz dialect. The performers speak Kashubian only at home. At work they speak Polish. Of course, most of our Canadian Kashubes now speak English, and few speak more than a smattering of Kashub. So conversations were generally limited as the Canadian Kashubes struggled to find words to answer their questions. Hopefully we were able to make a favourable impression despite the communication difficulties.

To get another perspective on the Kartuzy group performance, I spoke to Jack Czapiewski who was born in Poland and as an adult emigrated to Canada. He has Kashubian roots in the same parishes as many of the Wilno, Ontario, Kashubes. He was pleasantly surprised that the performance was joyful and energetic, expecting something more somber. He talked of Kashub people being oppressed by the Germans and the Poles and had thought this probably resulted in repression of their culture. Even under Communist rule, the Kashubian spoken language was not allowed in school. Jack thinks that the happy enthusiasm of the Kartuzy group is indicative of a new era of Kashubian freedom - a kind of Kashubian revival. He spoke of Kashub lessons on Polish tv, documentaries on Kaszuby, University courses in Kashubian studies, etc. Jack commented that the large turnout of the newer Polish residents (post World War II) of the Wadsworth Lake area (near Barry's Bay, Ontario) was indicative of the present day Polish interest in ethnicity. And the Kashubes numbering approximately 1/4 of a million people, make for one of the largest minority groups in Poland today. Jack gave the Kartuzy group a rave review, as did everyone who saw the performance!

Such a unique cultural exchange is indeed an unforgettable treat. The show was spectacular! Now that we've been given a taste, many of us hunger for more.

Those who weren't there, certainly wish they had been. I know that our American Kashub cousins would be eager to see this show!

We are especially thankful to Monsignor Pick, the pastor of St. Hedwig's Church in Barry's Bay, who assisted the group in coming to the area and arranged the performances. Monsignor Pick is of Kashubian descent and a strong promoter of the preservation of the unique Kashubian element in Renfrew County, Ontario.

This was an unforgettable happening. But, hopefully, this exposure to our Kashubian cultural heritage won't be a once in a lifetime experience! Someday, somewhere, hopefully soon, the North American Kashubes will host a repeat performance!

The Kaszubs: Throughout History Known for Their Style!

By Lynne Visutskie

The Kaszub tribes are an ethnic group that during the Middle Ages lived in the area stretching from as far west as Lübeck and Mecklenburg in Germany to Puck Bay in Poland. Gradual Germanization of the Slavonic population reduced Kaszub settlements, confining them to the eastern part of this area.

The land inhabited by Kaszubs was the object of continuous German colonization, but the critical change in this territory began during the reign of Frederic I. The Prussian policy aimed at breaking the relationship and traditional connection of Kaszubs with Poland, which they did physically by running their border to include the area where the Kaszubs lived--but deep in their heart the Kaszubs remained Polish.

Today the Kaszubs live in a smaller area between Slupsk and Puck bay. Their dialect, or language (a debatable point in our house), is a variant of Polish, retaining archaic forms and features unparalleled in other dialects, and for this reason it is difficult for even native Poles to understand.

There have been several suggestions on the origin of the word Kaszub. One is that the word Kaszub is made up of the root "SZUBA" from the Arabic word "jubbah" and the prefix "KA". "SZUBA" is seen in Persian as jubba, Italian as giubba, French jupe, Russian jubka, old Polish jupka, jupica and szuba. In the Polish of the middle ages it meant "coat". The prefix "KA", which doesn't exist in contemporary Polish, in the middle ages had a meaning of augmentation and mockery. Thus the Kaszubs were identified as a group by the coats they wore: "Those people in "THOSE" coats." As you can see from the attached picture, their coats were really something to look at.



From: *Stroj Kaszubski* by Bozena Stelmachowska, Wroclaw: Polskie Towarzystwo Ludoznawcze, 1959.

It seems that as early as the 13th century, the Kaszubs were well known for the coats that they wore. The chronicler Bogufal, the first known historian to discuss the Kaszubs, says that they wore long wide coats which fell into folds, and he says that the word Kaszub derives from the Slavonic expression "kasac juby" (to fold one's dress). Later in the XIV century, Dlugosz (another famous chronicler) wrote that the Kaszubs could easily be distinguished from their German neighbors by the fullness of their long overcoats. Yet another chronicler in the 19th century who was considered the first researcher of the Kaszubian language opinionated that Kaszub derived from Kozuch, sheepskin coat.

However, more recently etymologists regard this kind of interpretation of names and place names as "folk" etymology. For example, Warszawa in folk etymology is said to be derived from a legendary couple, Wars and Sawa, but according to unromantic modern etymological thought, it is derived from "warsz's place"—Warsz being a no longer used male name.

Another example is Czestochowa, which according to popular legend is derived from czesto się chowa="hides itself often" referring to the fact that as you approach Czestochowa the town disappears and reappears in the hilly countryside, which is a charming theory. In fact according to the "new" etymology it means "a place belonging to Czestoch", another no longer used male name. What kind of legend can be made from this unromantic theory?

So, whether or not the Kaszubs are named for somebody's no longer used male name—one etymologist did suggest that the name Szuba and its derivatives have been around for a long time—I have always been impressed by the flare the Kaszubs in the Wilno, Ontario area have for fashion, and even if I should accept the dry wisdom of modern etymologists as being the truth, I am inclined towards the romantic notion that the Kaszubs were thus named for their fancy coats. ☺

Canadian Kashubs Host Annual Church Supper at St. Casimir's Parish Hall on the Canadian Thanksgiving Day Weekend October 12, 1997

by Shirley Mask Connolly

For more than 65 years now, the little hamlet of Round Lake Centre, Ontario, has come alive with hundreds of visitors on the Canadian Thanksgiving Day weekend. This can be one of the most glorious weekends of the year or on the flip side, one of the more miserable. This year's warm sunshine and flaming autumn colours made the drive to the stone grey church on the sandy shores of Round Lake, spectacular!

Over 1200 people purchased meal tickets and stood in line for an hour or so before being seated. The time went fast as people made acquaintances, met friends or relatives, shared stories and chatted their way through the church and down the steps

into the church basement. The church hall was attractively decorated in autumn colours with long tables taking up most of the space. The menu of roast beef and gravy, mashed potatoes and carrots was supplemented with bowls of shredded cabbage salad and colourful jellied salads. The diners were also tempted by steaming bowls of hot baked beans, assorted Polish pickles and large baskets of homemade rolls. The main meal was delicious, but nothing could beat the desert that has made the St. Casimir supper unique and unforgettable. - *butterscotch pie!!*

The recipe, known only to the women in the parish was apparently invented by a female parishioner, a long time ago. I tried to get to the bottom of the mystery of just when the butterscotch pie tradition began and just who actually came up with the magic mixture, but there are several versions of the Butterscotch Pie Story. The one I will recount seems most plausible. Years ago, the Round Lake ladies made two suppers: a chicken dinner on Thanksgiving Sunday and a beef and beans dinner on the Monday. After the first meal, twenty or more years ago, they ran out of pies!

Vivian Cybulski nee Recoskie, was the parish supper coordinator that year and she used her inventiveness to come up



Vivian Cybulski nee Recorskie

with the butterscotch pie desert. They also had a shortage of eggs, and so the recipe relied on pure milk, butter and brown sugar.

The pies were an instant hit! And so the tradition continued. Today the making of the butterscotch pies is supervised by Vivian's daughter in law, Myrtle Cybulskie nee Gutoskie. This year,

the ladies made 240 butterscotch pies as well as many lemon, pumpkin, apple, blueberry, cherry and raisin pies.

The annual supper also includes an assortment of games of chance, including Bingo in the back room, tickets on quilts and various other prizes, Nevada tickets, a wheel of fortune, a paddle game and dice. There is also a table of local crafts donated by parishioners with profits from the sales going to the parish.

But the major draw to these annual church suppers, is the food and the people...And a long tradition associated with Thanksgiving Day Weekend.

St. Casimir's Church was built in Hagarty township, Renfrew