

Both the majority of amber, and the amber with which I deal and whose history and mythology I seek to preserve, is the amber that simply washes ashore from the Baltic Sea, the great northern sea, after storms or certain directional winds push the light amber into the tide-line of the beaches and even up upon the shore. This happens all over the Baltic sea, and for thousands of years gave a great richness to what grew to be Dane Mark, the expanding Vik Mark, northern Germany, the great tribes that compose Poland, as well as the Balts.

The greatest amber beaches of the Baltic Sea were and are located in its lower eastern curve, in Latvia, Lithuania, and what was old East Prussia, and is now divided into Kaliningrad and Poland. The regions of these copious amber beaches were the home of the Baltic tribes and the Baltic language, and the great tribes who traded amber out and along the great rivers.

Amber, known as the Sun Stone, Sickness Averter, Gold of the North, the Guardian, the Healing Stone, the Burn Stone, the White Burn Stone, etc., came to be one of the oldest traded commodities that we know of in the history of our world. Much knowledge of that trade has survived. We know how amber was collected by the Mesolithic (8000 BC - 4000 BC) Balts and the Battle-Ax Culture and what types and colors they included in their graves. We know that by the end of the Neolithic Period, the New Stone age, which lasted much longer among the Balts, that amber was being traded along diverse routes and that it was worked with primitive flints and bone drills, producing a shaped and pierced gem. We know of the Assyrian cuneiform trade disks, among the earliest trade vouchers in history, that keep a precise record of the amount of amber being transported, traded or bought, so that merchant princes would not be defrauded, for they are in the British Museum. We know the terrible stories of monsters, some of which are said to drip amber into the sea from their homes in twisted trees, and the false stories of impassable seas where rocks would crash to rocks, that the Phoenicians told to discourage others from sailing the amber sea-lanes, and thus competing with them in ambers acquisition.

What we do not know, though, for we have also lost a great deal of lore, is all the qualities of healing and protection associated with amber. For amber's forceful beauty seemed to reach into the individual psyche of each People along the amber routes. Each seemed to ascribe to amber something that was specific to themselves, whether it be dark or light, in a form of magic science or religion. This multiplicity of regard personalized the lore of amber. Often, at night, in the still of my world, when the world that I have created for myself is calm, I have the feeling that if one could ever perceive the whole lore of this little gem, then one could begin to form a picture of the great human soul even as it was developing, and watch it join others in community. For the history of this organic gem is a history of light and dark, a history of courage and betrayal, of that which is male and female, of that which guards and nurtures, or which conversely, can curse the very history and root of its own being. It is the ancient world and the relationship that that world has forged with us who have come from it. It is a line unsevered from antiquity to here, to this place, so far from any sea.

For amber always has been what we would make of it, even if it, itself, has not changed. For amber is a tear born in the sea that contains our deep memories, and our changing definitions of beauty.

Copyrighted: Sean McLaughlin 1998

Were Your Kashubes in Chicago?

Note: The following transcriptions are provided courtesy of Mary K. Dembinski. For further information about her project, please contact her at the e-mail address at the end of the article.

Since my goal was to identify those first Kashubian families at St. Josaphat, and since the list of deceased contained many children whose parents were not named, I tried to discover who those parents were. Death certificates for that time period did not list parents but did give residence at time of death which may lead to identification later. One certificate (Martha Lehmann's) gave her place of birth as Shoenwald, West Prussia. This is probably Schonwalde (Polish name not known yet) which is halfway between Wejherowo and Kartuzy.

Deaths Recorded at St. Josaphat Church, Chicago, 1884 FHL Film #1,579,546

1884 - Paulina SOCH, 6/12 years (separate entry) 6/14

1 Martha LEHMANN, 5 years, 1/7
Death certificate # 45643 Residing at 77 High Street at time of death

2 Hedwiga HOJKA, 5 months, (d/o August and Marianne (CHOJKA) see Birth #2, 1884) 6/7 Death certificate #44828 Residing at 91 High Street

3 John DAMPC, 50 years (born in Chicago) 12/7

4 Rudolph MINGA, 9 years, 13/7

5 Anthony WALEWSKI, 8 years (born in West Prussia) 20/7 "Germans to America, Vol. 38"
On the ship Nederland arriving in NY, April 25, 1881
Joseph WALEWSKI, age 28
Marianne, 28
Anton, 4
Marcyn, 1

6 Martin WALEWSKI, 4 ½ years (born in West Prussia) 23/7 See #5 above.

7 Vincent MYSZEWSKI, 7 ? (s/of John and Frances see Birth #6, 1884) 23/7

8 Emil MINGA, 3 years, 25/7
Christened at St. Stanislaus Kostka, 1881, Pg 151, FHL Film #1,577,895
Emil August MINIA s/of Joseph MINIA and Mechtilda FILSKOSKI

9 Catharina WALEWSKI, 1 ½ years (born in Chicago) 1/8
See #5 above.

10 Mathilda EWART, 1 year, 2/8
Christened at St. Stanislaus Kostka, 1883, Pg 292, FHL Film #1,577,895
Matylda Marianne EWEL, d/of John EWEL and Constania KRUZON

11 Bernhard SCHROEDER, 22 days (s/o John and Marianne see Birth #17, 1884) 3/8

12 Anna PRASZKE, 9 months, 5/8

13 Joseph ROMPCA, 1 ½ years, 6/8
Christened at St. Stanislaus Kostka, 1883, Pg 117, FHL Film #1,577,895
Joseph Adam ROMPCA s/of John ROMPCA and Matilda JANECKI

14 Martha TEMPSKI, 8 months, 6/8

15 Francis DELKA, 3 years, 9/8

16 Julianna RIEMER, 13 months (born in West Prussia) 14/8

17 Maria Anna JAKUSZEK, 2 months (born ?) 19/8

18 Martha HEBEL, 2 years, 23/8
Christened at St. Stanislaus Kostka, 1882, Pg 54, FHL Film #1,577, 895
Martha HEBEL d/of John HEBEL and Augustina SZREDER

19 John BRELLA, 1 year, 3 months, 25/8
Death certificate #46844 Residing at 81 High Street at time of death

20 Joseph DOSZ, 8 months, 25/8
Christened at St. Stanislaus Kostka, 1883, Pg 42, FHL Film #1,577,895
Joseph DORSZT s/of Antonio DORSZT and Antonina HEOKMANN

21 Anna DELKA, 7 years, 25/8
Death certificate #47038 Residing at 57 Peru at time of death. Age given as 1 year, 1 month, 3 days. Correct death date listed.

22 John DORSCH, 8 years, 1/9

23 Joseph SCHROEDER, 7 months, 2/9
Death certificate # Residing at 196 Southport at time of death.

24 John SAMP, 10 months, 5/9
Christened at St. Stanislaus Kostka, 1883, Pg 369, FHL Film #1,577,895
John SEMP s/of Michael SEMP out of Lake Win (?) and Mechtilda SUCHOWSKI out of Lake Win (?)

25 Francis Adam BASZKOWSKI, 1 day (s/o Francis and Julianna see Birth #42) 7/9

26 Anna FREZKE?, 1 year, 6 months, 18/9
Christened at St. Stanislaus Kostka, 1882, Pg 74, FHL Film #1,577,895
Anna Barbara FIZCHT d/o Francis FIZCHT and Franciszka PAJEK

27 Martha SIKOWA, 2 years (born in Prussia) 20/9

28 Dorthea SEMMERLING, 2 ½ years, 22/9

29 Mathilda BIANGA, 2 1/2 years, 27/9
Christened at St. Stanislaus Kostka, 1882, Pg 212, FHL Film #1,577,895
Matylda BIANGA d/of Antonio BIANGA and Antonina LaBuda

30 Weronika CYNOWA, 30 years (born in Prussia) (See 1884 Birth #53 and child's Death #32) 27/9

31 John RODA, 2 years, 1 month, 4/10
Christened at St. Stanislaus Kostka, 1882, Pg 216, FHL Film #1,577,895
John RHODE (and RODE) s/of Rudolph RODE and Albertina HEIBE

32 Anna Ewa CYNOWA, 2 ?, (d/o of John and Victoria see 1884 Birth #53 and mother's Death #30) 9/10
Death certificate #50280 Residing at 42 Sheffield at time of death Anna CEYNOWA, age given as 18 days

33 Josephine KLEIBEIL, 7 months, 20/10
Christened at St. Stanislaus Kostka, 1884, Pg 114, FHL Film #1,577,895
Eva Josephine KLABA d/of August KLABA and Josephine MODLOW

34 Ferdinand WOLSZCZON, 50 years, (born in Prussia) (h/o Veronica nee KRYGLER, See 1884, daughter's marriage record #16.) 21/10

35 Casimier ZWICZYNSKI, 7 ? (s/o Ladislaus and Providencia see Birth #58) 16/11

36 Franciszka KUNDA, 18 months, 21/11

37 Marta SZORNIAC, 22 years (born in Prussia) 2/12

38 Anthony SZPRAGOWSKI, 2 1/4 years, 3/12
Christened at St. Stanislaus Kostka, 1882, Pg 332, FHL Film #1,577,895
Antonio SPRUNGOWSKI s/of Adam SPRUNGOWSKI and Matylda RODA

39 Marta LISK, 3 years, 8/12
Christened at St. Stanislaus Kostka, 1882, Pg 198, FHL Film #1,577,895
Martha Maria LISK d/of Joseph LISK and Anna KUNC

40 Adam MASK ?, 4 1/2 ?, 26/12

41 Francis GROJKA, 1/4 year, (s/o Martin and Anna see 1884 Birth #55) 28/12

42 John SPICZAK, 8 years, 29/12

MARY K DEMBINSKI can be reached via e-mail at: MKDEMBINSKI@prodigy.net

From the Słownik Geograficzny Królestwa Polskiego, originally published in 1880-1902 ; Translation by Renata Stachowicz Cebula

KASOBUDY, German: Kossabude.

Village in the Chojnice district; Niechwarz stream starts here and with its help large areas of meadows are being fertilized. The area contains 8918 acres, 160 buildings, 63 houses, 597 Catholics, 130 Evangelicals. The Parish and Post Office are in Brusy, and the school is in the village. The village of Kosobudy lies on the grounds so called "zaborskie" or Zabornia; at first it was a private landed property given to gentry. In 1324 Dytryk von Lichtenstein, the secular komutr, in exchange for Kosobudy, gave to Mikolaj, then the man of property, and to his brothers, Damianowa Dabrowa village, which lies between Trzcino, Lipno, Slupia and Kiepinio lakes; he also gave them Lomna meadow. In 1390, Ruster von Elmer, tucholski komutr, gave a privilege to this village by Chelminskie Law. There were 37 fields, one of which had a village administrator free of taxes, and 2 of them tenant ones. He also collected every third grosz (penny) from the judgments. The settlers received meadows on both sides of the stream, and a pasture for hogs, common with order, also Grabowe mud field, Pazernica and Wezaarnica fields. In the Polish times, Kosobudy belonged to prefectorial Tucholskie goods. There was a manorial farm by the village. In the inspection records of Tucholskie Prefecture there were

very interesting notes.

In 1570, the village had 39.6 fields, 2 gardens, and 1 tavern; in 1664 there were 47 fields, 4 village administrator fields, 4 bee-keepers who paid a rent of 57 zl. After the bee-keepers resign, the Kosobudy village administrator, 2 tavern owners, and 11 gardeners were obligated to come and perform duties in a bruska beehive. There was a brewery, a mill, a great farmhouse, 7 gardening houses, and a brick-yard with a furnace for 20,000 bricks at the end of the village. There were 4 pools, a herd of 42 horses, 342 carts of hay. The sum of profits from Kosobudy region was 1634 zl. In 1570 an inspection note states, "There is a herd of horses in Kosobudy that is a wild herd. It stays in the primeval forest in summer and winter time. They told us that it is tall and singular--that they breed large horses thanks to that wild herd. We saw such horses in the Tuchola and Piastowszyna farms. We wanted to inspect the wild herd but the Prefect of Tuchola district would not allow us to do so, and ordered the horses to be moved deeper into the woods."

Huge areas of forest belonged to Kosobudy Key [old Polish language- similar to "Zaborski District"], as is shown by the areas that were allotted to Mr. Skorzewski, General of the Royal Army, in 1756: "The border starts on the crossing of the road that goes to Chojnice, to Drzewicz uninhabited lands, and the road to the mill in Czernica. From that place, throughout the woods, to the Dlugie Lake.

Past that lake there is a Krajenski district border, and to the right, over the lakes of Ostrowit, Zielone, and Jelen, to the road from Drzewicz to Chojnice and along the forest to the beginning of the road."

From the inspection book of Tucholskie District in Peplin. Father F.

TUROWIEC, German: Turovitz

It lies in the Chojnice district with the nearest train station in Mecikal. The old Post Office is in Brusy. In 1885 there were 10 houses and 59 citizens. In 1789 there were two fires. According to inspections of Tuchola district in 1664 the Turowiec deserts belonged to Zaborski Key, and paid 8 zl in taxes.

Father Fr.

Renata Stachowicz Cebula is a translator and genealogical researcher specializing in Polish-U.S. research. For more information contact her at e-mail: RENTACH63@aol.com OR (651) 788-9625 or by writing to: 1754 Nevada Ave. E, St. Paul MN 55106.

KANA extends sympathy to the family of our member Donald R. Waldoch of Saint Paul who died on 13 February, 1999, in his 72 year. Donald spent many hours researching his family which originated in the parish of Lesno in Poland.