



Przemiiciel Lodu Kaszubskiego

PRZĘJÓCÉŁ LĚDU KASZĚBSCZÉGÒ

(FRIEND OF THE KASHUBIAN PEOPLE)

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The Roots of the Family Pepliński

by Tomasz Rembalski

translated by Renata Stachowicz

The Pepliński surname is one of the most prevalent in Pomerania. There are some interesting members from this family, biographies of whom have appeared in many publications. This article speaks about the oldest history of the branch of the family that comes from the village of Peplin in the Parish of Leśno in the Brusy area.

The Surname and its Investigators

In his *Słownik nazwisk wspólnie w Polsce używanych* (Directory of Surnames in Current Use in Poland), Kazimierz Rymut says there were 3151 with the surname of Pepliński in Poland in 1990. Out of that number, about 2500 lived in Pomerania. According to Professor Edward Breza in his *Nazwiska Pomorzan* (Surnames of Pomerania) there are different forms of the name occurring in Poland that are similar such as "Pepliński", "Pelpliński" and "Pelpiński". "Peplinskee" and "Peplansky" appear in North America. Professor Breza suggests that the name probably comes from the village that became the city of Pelplin in 1931. It formerly was the home of the Cistercian Order. Even now the root of the name is not fully explained. Professor Breza wrote that it might come from *pło*, *pleso* a word that suggests a lake, a pond, a bog or from *popiół* meaning ashes, or the interpretation of some people of the word *papla* the poplar tree, or even *peplać*, to do a job poorly.

From the middle of the XIXth Century on there was a large emigration from Pomerania for economic reasons. Therefore, now many Peplinskis live out side of the borders of Poland. According to an internet telephone directory search, the name appears 631 times in the United States, 72 times in Canada, 156 times in Germany, as well as in Great Britain, Brazil and Holland.

The wide spread branching of the surname has resulted in people doing genealogical research in three different countries including Blanche Krbeček (president of KANA) of Minneapolis, Minnesota, U.S.A., Stanisław von Zmuda-Trzebiatowski of Brunswik, Germany, and in Poland the brothers Tomasz and Grzegorz Peplińscy of Chojnice, as well as the author of this article. The more recent outcomes (but still not the final ones) of the above mentioned genealogical findings are published on the web site of Tomasz Pepliński <http://www.peplinski.republika.pl>

The Family Nest

Peplin was a family nest, or cradle, of the Pepliński family. At one time it was only a cluster of houses between the lakes of Sominy and Kruzyn in today's district of Brusy. Leśno used to be and still is the parish for Peplin. For many years (between 1584 and 1859) the church was a branch of the parish of Brusy. Therefore, often times, members of the Pepliński family received the sacraments of baptism and marriage in the parish of Brusy. In the XVIIth and XVIIIth Centuries Peplin fell under the administrative district of Tuchola, and at that time it was referred to as the rightful lease holding of the Polish king.

E. Breza states that the name "Peplin" appears late, towards the end of the XVIIIth Century. It is very rare in the Kashubian region that a family name became the name of a place. Usually it was the other way around. Let's look at the historical references to the surname.

In 1665 it was described as "Pustkowie Peplińskie" which was certainly a reference to the then current owner, Mikołaj Pepliński. In the year before "rybaku Peplińskim przy Suminach od granicy Bytowskiej" (a fisherman by the name of Pepliński living by Sominy near the border of Bytów Land) was mentioned. [We will return to the name "Suminy" later in this article.] In the Brusy parish

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STATEMENT OF MISSION

The Kashubian Association of North America exists to preserve and promote Kashubian cultural heritage in North America and to provide and encourage exchange with Kashubs in Poland and world wide. In fulfilling this mission we hope to raise awareness of Kashubian ethnicity in North America, to stimulate an interest for all things Kashubian, and to provide an educational exchange of information among all those with an interest in the subject of Kashubs.

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CONTACT INFORMATION

info@KA-NA.org

Blanche Krbeček, President, Membership,
and submissions to the genealogical research list

2041 Orkla Drive, Minneapolis, MN 55427

763.545.7107 e-mail bkrbecek@att.net

Renata Stachowicz, Editor

13909 Raven Street NW; Andover, MN 55304

e-mail RSTACHOWICZ@MSN.COM

Ron Kiedrowski, Mailing list and address changes

e-mail Kiedski@earthlink.net or P.O. Box

Kamil Frymark, Webmaster

e-mail kamilfrymark@wp.pl

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President's Letter

Autumn is here again, and one more time I had to said good-bye to Kaszubs, relatives, and friends new and old.

There have been many complementary comments about the FEEFHS Convention last August in which KANA took part. If you missed this meeting, but sure to watch for the announcement of the one next summer.

It has been a great pleasure for me to meet several folks through KANA. When I returned, I finally met Ron Kiedrowski in person here in Minneapolis. We are thankful that he has maintained our mailing list for a few years already.

We are very fortunate to have so many who are willing to translate for the newsletter. This is the first time we have printed a rather lengthy article in its entirety in one issue, and trust everyone will find something of interest. There are also two other translations which means this issue is mostly translations.

Blanche Krbeček

Editor's Letter

I am excited to present this translation of the Peplinski family saga in this issue. It covers quite a few pages, but I thought it would be best to present the entire article, rather than as small continued parts in several issues. The history is a typical one, and can encode and answer a lot of questions that genealogy researchers have about their own ancestry.

In the next issue we will present a translation of the introduction to the book about the history of the Pomeranian princes and how the nation was formed. We plan to continue translations such as the one about Świętobor I which comes from the book. (see page 14)

Do you have any topics you would like to see?

Renata Stachowicz

Before Ellis Island many of our ancestors came through
Castle Garden, New York City
Immigrant Processing Center

Now a passenger index is available at
<http://germanroots.home.att.net/ellisland/castlegarden.html>

Peplinski continued from page 1

register for the year 1694 the Pepliński residence was referred to as "Budy", in 1696 as "Budy Pustkowie", in 1698 and "Peplinski alias Budy Pustkowie", in 1700 as "Budy alias Peplinski." The word "Pepliński" in the following years was used in relation to the family members and as a name of their pustkowie. In the civil records of Brusy that name first appeared in 1709, and in the books of Leśno in 1741. "Peplinskie Pustkowo" and "Peplińskie Pustkowie" are used interchangeably, in Brusy starting in 1763 and in Leśno starting in 1755. Sometimes it was only "Pelpliński" which appears on the tax records of 1682, or "Peplinski" which appears in the records of the visits of the bishop in the years of 1686, 1750 and 1766. In the register of marriages of the parish of Borzyszkowy "Peplin" was already mentioned in 1725. In the West Prussian Land Registry (1772-1773) the name was written "Peplien". On the German map of D.F. Sotzmann dated 1789, and published by Klaus-Dieter Kreplin ("*Nasze Pomorze*," nr. 4, 2002) the name "Peplinchen" appears and for certain it is not a reference to the Cistercian Monastery written there as "Peplinstwo". The first writing of today's name "Peplin" appears on the 3rd of September, 1803, but later one can find the spelling "Peplinskie". On a German map from about 1820 it appears as "Poplinken". "Peplin" comes into common use only in the third decade of the XIXth Century.

We owe some explanation of the previously mentioned name 'pustkowie'. Krzysztof Milkulski, in his work about village settlement in Pomerania, uses this name to describe small farmsteads established between the XVIth and XVIIth Centuries, mainly near forests, characterized by very small size (one land owner, rarely bigger) and lacking a village council. The same author, however, included Peplin as a fisherman's settlement in a forest opening, but not a farming settlement. There was information from 1664 to lead him to that conclusion. We can assume, as we will discover in the next part of this article, that Peplin was a farming settlement in which lake and river fishing played a significant role.

Privilege from the Queen

The history of Peplin and Pepliński was discussed already in the XIXth Century. In 1886, one of the authors of *Słownika geograficznego Królestwa Polskiego* (Geographical Dictionary of Poland) mentions in the entry for Peplin a note by Father Stanisław Kutoj which reads, "In 1693 appearing before Erazm Janowski, leasor of Tuchola, is Wojciech Pepliński who complains that people from Lendy and Skoszewo let their cattle pasture on his land in spite of the fact that the Crown forbid them to do so, and he also complains that they were plowing over the border of his land. He also reminds him that the Crown allows him to fish by Miętok and on the river and, in addition, that the meadow by the forest is his."

The most important and oldest document regarding the Pepliński family was published in the newspaper "Zabory" in 1936 in an article by Jan Karnowski titled "The Privilege from Queen Maria Ludwiga in 1665 for the Pustkowie of Peplin". The grantee of the privilege that was decreed in Warsaw on the 23rd of May, 1665, by the wife of the Polish King John Casimir, was Mikołaj Pepliński. It reads in part, "In order that our lease holdings which are under our protection, but were destroyed greatly by uneasy times, can come to order and bring prosperity, and the empty land can safely and steadily be settled, therefore the privilege for the place called pustkowie Pepliński, which lies in the Crown estate of Tuchola in the forest and sandy grounds now lying in ruin, we grant by ourselves to Mikołaj Pepliński and his heirs..." From the quote, it appears that Mikołaj was not the first owner of "Pustkowie Pepliński", but the document does not state who his predecessor was. It is not known whether the predecessor had been granted a similar privilege for the above pustkowie. It appears, however, that the ground was very poor and the estate had been damaged during the Swedish invasion (1655-1660). The basic duty of Mikołaj was to restore the damaged pustkowie whose borders were, 'starting from the sun from Góry and Jasieniec to Gape Ostrów, from there to Jabłonki on Nurcie Odnoga, by Odnoga through the forest on the outskirts on the right side to Góry along the path to Parowo to the route going to Prądzonka and from there to Błoto Wilczako, from Mieczłoko on the lake to Łachy and Dzierzyny, then through Bagienka and Dombrowka to Buczyny, and from Buczyny to Góry and Jasieniec.' The later part of this document informs that within the above borders were included 'meadows, plowing fields, profitable lands, improved lands, and everything within the borders that had been used, up until now, by the previous owners.' It is acknowledged that the pustkowie given to Mikołaj Pepliński still has much unused land, which can be plowed and used. The Queen also provides that "for the owner's enjoyment and well being, fishing rights for their own use on the river and lakes using a small net, as well as fishing rights on the river below the bridge. They can make beer and liquor for their own consumption. They can use wood for burning and building. They can keep beehives. They can have as many sheep as they can feed and provide with pasturage." The possessor and his heirs can maintain the land with the rights of an owner "to give, to rent, and to sell with the knowledge of the Crown and the agreement of the nobleman holding the estate of Tuchola. In exchange for the privilege, Pepliński was obligated to pay yearly taxes "in accordance with the last review in 1662" which was 29 *zlotys* (florens) "honest money". This compares to the middle range of rent paid by a free farmer farming 2 *lan* (about 34 hectares) in a village

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A Salute to One Who Is Promoting Awareness of Kaszubia

Peter von Lipinsky and his Display **Pomerania and Kaszubia Come Again to Edmonton, Alberta, Canada**

On September 9 and 10, 2005, the Province of Pomerania and the region of Kaszubia came, once again, to the City of Edmonton, Alberta, Canada.

Last year, for the 100th Birthday of the City of Edmonton, Peter von Lipinsky had his collection of Kaszubian and Pomeranian research books, copies of old documents, his own family pedigree chart and some Kaszubian and Pomeranian artifacts on display at the LDS Family History Center in Edmonton. The display was very well received and created a lot of interest in Western Canada, in the relatively unknown regions of Pomerania and Kaszubia.

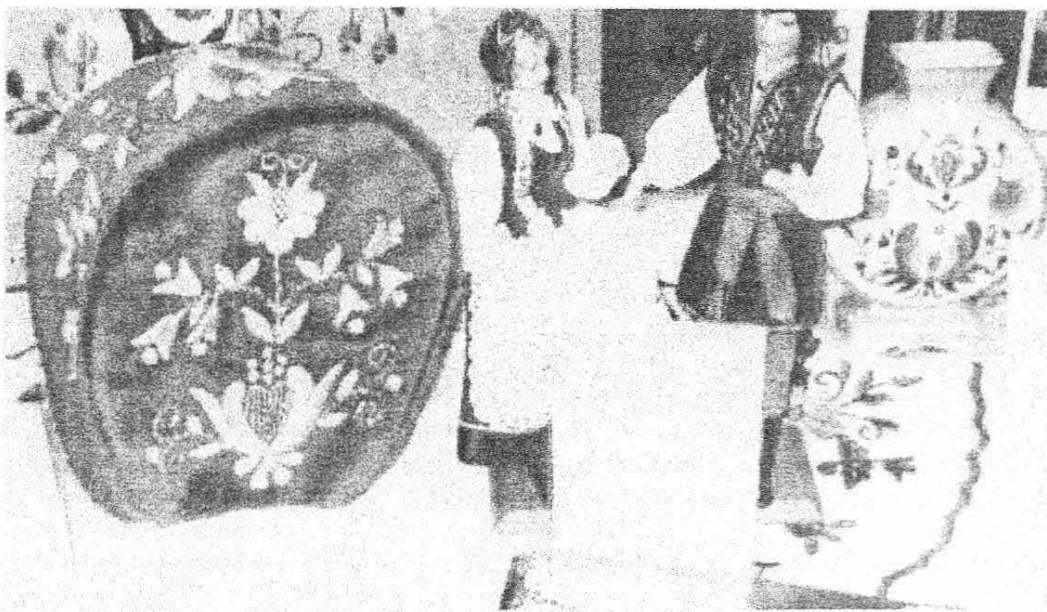
This year, in 2005, the Province of Alberta celebrates its One Hundredth birthday, 1905-2005. Again, the Edmonton LDS Family History Center participated in this year's provincial birthday celebration by hosting a two day genealogical conference.

The free lectures on genealogical research were all very well attended on both days by over 300 people. Also several special interest groups, i.e. for England, Scotland, France, Canada, U.S.A., the Ukraine, etc. had their own genealogical displays pertaining to their own area of family research.

Peter had his Kaszubian collection on display again and this year Peter's display was bigger and better than in previous years. One of Peter's prize possessions now is a hand embroidered girl's *czepek* (girl's bonnet) made in Kaszubia by Inga Mach of the city of Bytow.

The two names, "Kaszubia" and "Pomerania" are now two well known names in this part of the world, thanks to Peter's continued effort to promote his heritage.

Peter von Lipinsky can be contacted at lipinsky@shaw.ca



Part of Peter's display
including the *czepek*
made by Inge Mach of By-
tow

A Salute to One Who Is Promoting Awareness of Kaszubia

Jack Kashubeck and his Artistic Contributions
from the Congressional Record, June, 2005; volume 151
Dennis J. Kucinich of Ohio in the House of Representatives
in Honor of Jack Kashubeck

Mr. Speaker, I rise today in honor and recognition of Mr. Jack Kashubeck, U.S. Veteran, internationally known author, poet, artist and lecturer, whose inspiring work rises beyond the borders of Cleveland, bridging our community with the great poets, writers and artists throughout the world.

His extensive body of work reflects a personal passage of exploration, a journey of experience, as he explores the cultures, history and people of distant lands. Mr. Kashubeck's introspective and poignant observations serve to highlight the human spirit, revealing the common elements of humanity that connect every one of us.

From Egypt, to South America, to Cleveland, Mr. Kashubeck's poetry and prose reflect upon the confining boundaries and soaring possibilities dually inherent within the human condition, offering us an introspective look back, and a hopeful vision rising on the horizon.

Mr. Speaker and Colleagues, please join me in honor and recognition of Jack Kashubeck, whose evolving life's work reflects the core of our existence—the tragedy and the triumph. The heart and soul of any society is held aloft by the artists who flourish within it, and the poetic works of Jack Kashubeck, words that pierce the darkness and carry critical social issues into the rational light of day, serve to elevate the Cleveland community, and far beyond.

Proclamation

Jane L. Campbell, Mayor of the City of Cleveland
In Recognition of Jack Kashubeck

Whereas, On behalf of the citizens of the City of Cleveland, I am honored to offer this Proclamation in recognition of Jack Kashubeck;

Whereas, John Kashubeck is an international poet and author celebrating his 30 year written journey that describes the investigations and discoveries he has encountered throughout his travels in his fourth book entitled *Illustrated Movements*, and

Whereas, Mr. Kashubeck's work explores contrasts between the highest aspirations of the human spirit and the best of nature and is inspired by simplicity and complexity; and

Whereas, John Kashubeck has traveled the world as an artist, lecturer, veteran, and seaman, journeying far from his Cleveland home in Kamms Corners to places most of us will never experience.

Now, Therefore, I, Jane L. Campbell, the 55th Mayor of the City of Cleveland, do hereby offer this Proclamation in recognition of John Kashubeck. I encourage all citizens to join me in recognizing his artistic contributions.



In Witness Whereof, I have set my hand and caused the Corporate Seal of the city of Cleveland to be affixed on the 10th day of June in the year 2005.

/s/ Jane L. Campbell, Mayor

Kaszubia is a recurring theme in the works of Jack Kashubeck. He can be reached at jkashube@core.com

LIFE and ADVENTURES of REMUS - continued

By Aleksander Majkowski

Translators: Blanche Krbechek (editor), Katarzyna Gawlik-Luiken, Stanisław Frymark

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Chapter X

In which Remus' Young Queen Marries and the World Loses All Its Value

I could not fall asleep on my bed under the green window because one thought kept coming back like a pesky horse fly, "On Thursday she will be married!"

It so happened that the master told Môrcën, "On Thursday you will go to the mill."

The mill was in Lipno. I took Môrcën behind the hay barn and said, "You are to go to the mill on Thursday. Find a way out and let me go instead."

Môrcën thought for a little while and then agreed, "I will do what you ask, but first you must answer a couple question just because...! Michòl's Marta is a beautiful girl and I would like to marry her, but on Sunday you came out of the forest together. Tell me, what goes on between you?"

I was completely taken aback at such a suggestion, because such a thing never occurred to me. He looked into my eyes with such anxiety that I almost felt like laughing, so I said, "Marta certainly is a good girl and I love her like a brother would. Since childhood she has been like a sister to me. If she wants you, and you want to marry her like a Catholic—God be with you! For my part, I do not see any obstacle."

Then he extended his hand to seal the agreement that I would go to Lipno.

As we walked, he reflected, saying, "It would be odd if you, Remus—I am saying what is in my head—would be desired more than I. It is nobody's fault that the Lord God created one in one way and not another. Beside me, a rather well put together man, you with your skinny, bony frame look like..." Môrcën did not finish because he did not want to offend me, although I had the same opinion, so I said, "It is obvious, Môrcën, that you have all the looks, and I am like a scarecrow in a cabbage patch. Do not worry yourself so much. She treats me so well only out of pity."

The weather Thursday morning was perfect for a celebration. The yard was filled with sunshine. The cattle could not wait to be turned out of the barn so they could graze in the pasture. The chickens chased bumblebees. The lake sparkled as if it were alive with treasure. The horses whinnied when I harnessed them to the wagon.

Marta was walking toward the lake with her basket. She stopped by me, but I did not have the courage to look into her eyes, so I faced the horse and continued to adjust the reins. But she waited until I turned around. She looked at me sadly and said, "Remus! The mosquito keeps flying into the fire until it gets burned."

"And so it is God's will!" I answered, and got into the wagon to go to Lipno.

I drove the horses slowly and deliberately until we reached the shallow place in the river. Then the forest surrounded me with its great mass and seemed to be holding me back. I cracked the whip and the horses began to move much faster. When I left the forest, I did not slow down, which probably surprised Liza and Gniadi, because they were used to a slower, more elegant, gait. I drove them at break-neck speed because I feared I would be late for the wedding. People in the fields stood up from their work and looked after me. They probably were asking each other, "Who is that driver who passes in a cloud of dust? Is he hurrying to see a dying man? Or is he overcome by some madness?"

Certainly I must have been overcome by some madness, because I did not slow down until I reached the mountain where the road to the village climbed steeply. Liza and Gniadi shook their manes as if they were saying, "Did a hornet sting Remus, or is a horsefly buzzing in his ears, or is he drunk as sometimes happens to farmhands?"

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Remus continued from page 6

I answered, "Something has stung me deeply. Something buzzes in my ears. I am also drunk although I have never touched a drop of vodka in my life. Hurry, my horses, hurry! Remus has lost his peace and the power to reason."

At the mountain I had to ease the pace of my horses whether I wanted to or not, because the wagon wheels cut deep ruts in the sand. A lark fluttered high above me and sang *The Hours*. I remembered the song since Marta had sung it from time to time.

*Hey, lark flying so high, what is new?
What can you see with your great view?*

And the lark answered,

*The news will fill you with dismay,
Your love weds at the altar today.*

When I reached the top of the mountain, I saw Lipno. The gray thatched roofs above the rough-hewn timber walls peered at me through the crowns of the great linden trees, the trees that gave Lipno its name. It seemed that the trees were calling, "Hurry because they are giving your young Queen to another and you are not there!"

When I entered the village, I stopped at the inn and unharnessed the horses and fed them, because my mind was set on staying until all was done. Then I went to the church. The priest was just leaving the altar after saying daily mass. A few women and a couple elderly folks got up slowly to head home. I stayed alone in the church. I hid in the corner of the last pew under the choir loft, and waited. I was alone for a long time, but no prayers came to my mind. I simply stared at the altar and looked again and again at the Mother of God in her shining golden robes. It was before that very altar that the priest had given me my First Holy Communion not many years before. Who would have thought back then that I would have been waiting here on this day, hiding in a corner? And for what? To drink my misfortune to the last drop because my young Queen was to be given to another in marriage? I gazed at the face of the Holy Mother on the altar with the same trusting eyes a dog has when he looks at its master. I waited for some time, seeking consolation, but all I could read in her face was, "Suffer, poor Remus, suffer, and think of how minor your suffering is compared to mine."

I looked way up at the tall ceiling and it seemed to me that something unexpected might come down from up there, "Oh! May these walls come crashing down. May a lightening bolt come from the sunny blue sky and land at her feet as she heads to her wedding. May such a bad omen make her turn back from the altar. May my Guardian Angel block her way and tell her, 'Do not do this because you will break the heart of poor Remus'."

Such thoughts fell into my head like the thoughts fall into the head of a drowning man when there is no hope, thoughts that will cause him to search the water for the tiniest straw to grasp for support as an escape from the inevitable death.

High on the ceiling was a picture of Lord Jesus on the Cross. I was afraid to look Him, because my soul was reminding me that my thoughts were sacrilegious. A wide ray of sun came through the window towards Him, and my eyes followed that ray, and moved to the pale, bloody face under the crown of thorns. Inside my head I heard those words again, "Suffer, poor Remus, suffer! Your foolish heart cannot handle a notion that interests no one else but you. I suffered for millions and never thought of myself." But my soul screamed, "Jesus! Mary! How can I, a poor man, live with all the pain?" I held my hands over my head and wrung them until my joints cracked. That did not help at all.

A few people came out of the sacristy and started to scatter a carpet of flower petals in front of the altar, and to set out velvet covered chairs. It surprised me that they ignored me as I sat there in such great pain. Then anger arose in me and at that moment I could have killed them all. When I regained my senses, I squeezed my temples with both hands, "Why does this marriage mean more to you than to those who put a carpet under her feet and arrange chairs for the invited guests? How can she be blamed? She talked to you only one time, and only one time the stars in her eyes sparkled for you. Who are you, Remus, to demand that the stars shine for you always?" Yet, over and over, I felt a fleeting hope repeating, "But maybe something will happen?"

Carts and wagons rumbled and creaked as they approached the entrance. Soon beautiful ladies and handsome gentlemen poured into the church. I looked at them as if I were a wild forest animal, seeking wonders in their eyes. Suddenly my blood ran cold and my heart sank.

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Remus continued from page 7

She, white like an angel, walked by the side of a gentleman dressed in black. A green wreath crowned her golden head. A long veil, light as a cloud, flowed from her head all the way to the floor. Her eyes were cast down and she did not look at me even once. How could she know that poor Remus, with his strange speech, former herding boy and now farmhand in the *pustkowie* of Zôblocczi, was sitting in the corner and could not control his sacrilegious thoughts against God and His Mother, and could not understand what he had done to earn such torment?

She glided towards the altar as if she had wings. At that moment, it came to me how simple and lowly I was in relation to her. I realized that my behavior was ludicrous as I hid in a dark corner during the ceremony. Then my thoughts turned to the phantom from the crowned mountain ash beside the forest and how embarrassed I had felt because I was so insignificant next to the young Queen from the white castle.

Music began to come from the organ, but to me it sounded far away, like from behind a cloud. My eyes were glued to her bright presence in front of the altar. There the priest joined those two in marriage. I thought to myself, "Before they leave the church, may my death come!" This decision cheered me somewhat. The priest was talking, but the words made no sense to me. In my head, thoughts bounced around like the thunderous waves during a storm in Gdańsk.

Then the wedding guests began to head towards the door to leave. "You will never see her again," my heart cried. Without thinking, I left my pew. She came near to me like a miracle that comes from heaven to earth. I fell down to her feet, and in my mind I thought, "Now you will die. Your body will become the doorstep of her new life!" But God had not planned that my hour should come at that time.

The guests stopped. She knelt down by me and with her white hands she raised my head. I opened my eyes and looked at her face which was more precious to me than even the salvation of my soul. It lasted only a moment, but I sensed that she remembered the boy who knelt at the castle grounds and gave her his greatest treasure. The spark of her recognition was to me like a ray of sun piercing the clouds, and was my reward for waiting in the empty church.

A few gentlemen picked me up. She said something to them. Then they sat me down like a drunk next to the driver of an elegant carriage. A white manor house stood at the edge of the village. The horses stopped there. The bride walked away on the flower path. The carriage driver told me to get down.

Then servants came and led me to the haybarn. It seemed as if I were looking through a fog at enormous tables set for the guests. In the corner there was a large barrel of beer from which the farmhands were filling their tumblers. A few of them knew me because we had gone to school together. They quickly invited me, "Come Jemus, today our master is giving his only daughter in marriage. Let's all get drunk as hoot owls." I could not eat or drink anything because I felt drunk already although I had had nothing.

One more time the sun shone for me, and the haybarn brightened with a light like the light guiding the shepherds in the fields on the first Christmas. She, my young Queen, came to the haybarn accompanied by a servant. The servant carried a shiny tray with two glasses and a bottle of wine. She told him to set it down in front of me. She poured for herself and for me and said, "Drink."

The wine was red as blood and it seemed to me that it was my own dear blood, but since she ordered, I drank. She stroked my head. Her smile was like the beginning of a beautiful day. Then she left.

The farm hands were jealous and began to tease me, so I got up and left thinking, "Any way, it is all over."

I do not remember how I dealt with the miller or how I left the village. I only know that when the wagon approached the downward slope of the mountain, I reined in the horses to slow them. When the road became flat, I put the whip away and let them move at their own slow pace. "Why do I need to hurry?" I said to myself. "Now it is really all over."

Although they could not speak, Gniadi and Liza shook their heads in surprise. Nothing mattered to me. Only an annoying thought buzzed around my head like a horse fly buzzing in my ears, "What in the world are you going to do

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Remus continued from page 8

do now?" The sky began to cloud over. When I entered the forest, I began to shiver as if there had been a heavy frost although it was a warm summer day. I was surprised to look at the trees. It seemed as if they had changed just like the time when I had given the young Queen my golden sword. But on this day they did not put on their holiday dress. On the contrary, I saw their cracked bark and broken branches looking like wounded parts of skeletons. I passed by the apple tree that had witnessed my battle with Goliath. It stood there gnarled from old age and seemed to want to say, "All is just foolishness, your victory over Goliath and your enchanted young Queen. Go to sleep, Remus, because you have to die anyway."

It seemed to me that something evil was hiding in the forest. I could not tell, however, whether it was death, or a phantom, or some enchanted animal that once lived in the forest, but now appeared only in fairy tales.

I crossed the river at the sand bar and soon I could see our *pustkowie*—the tall linden trees in the front of the yard, the haybarn and beyond it the bee hives, barns and *chata*s. Marcyjanna stood by the well. Michôł was fixing the wickerwork on the wagon and Mòrcën was carrying hay for the horses. All their work seemed so pointless to me. A persistent question kept coming into my head, "Why do they still work? It has no value anyway."

After that day, everything I did was like a dream. The food made me sick, but I ate a little because they told me to eat. Marcyjanna worried about me. One day she spoke about me to Michôł, the one who knew the most about diseases, "Just look at Remus, Michôł, because it seems to me that he is as yellow as the Candlemas Day candle."

Michôł replied, "I could see it all along. How could it be any different since he is not eating anything? Almighty God! As heaven decides, so it will be done. But it seems to me that if things do not change, only bad will happen."

"Is there no medicine for it?" asked Marcyjanna.

"I have one more suggestion. If it does not help, we will have to send for the doctor because he will die anyway."

"In the name of the Father, of the Son...!" screamed Marcyjanna. "He was such a strong and healthy fellow with such a great appetite!" She covered her eyes with her apron. She was a dear, good woman and she felt sorry for me.

Marta stayed out of my sight.

Finis Chapter X

19 March 2005 – The Kashubians' Unity Day

19 March 2005 was the 767th anniversary of the first historical mention of the Kashubians. According to historians, the word "Kashubians" is the original term for a Slavic people inhabiting the territory of the present-day Pomerania since the 6th century, by their neighbours called the Pomeranians. 19 March 1238 Pope Gregory IX issued a bull in which the Pomeranian duke Boguslaw I was referred to as "the Duke of Kashubia". The anniversary is celebrated by the Kashubians as their holiday - The Kashubians' Unity Day to show that all the Kashubians, regardless of their political views, state membership or the ways of expressing their identity, are united in their remembrance and respect for the centuries old heritage.

The Kashubians' Unity Day was first celebrated in 2004. The 2005 celebrations in Gdańsk started at 1pm in Oliwa Cathedral with *The First Kashubian Passion*. Then, at 3 pm a manifestation were held in Długi Targ. All those, who were not be in Gdańsk on Saturday 19th March, were asked to manifest The Kashubians' Unity Day in their towns and villages by displaying black and yellow Kashubian flags.

The sponsors of the 2005 celebrations of The Kashubians' Unity Day were the Kashubian-Pomeranian Association, The Board of the Kashubian Choirs and the Remus Association. The media patronage was provided by *Ódroda* Monthly, Portal NaszeKaszuby.pl and Radio Kaszëbë.

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of the Crown or of a parish. For the same amount of money it was possible to purchase approximately 150 chickens. To make the privilege granted Mikołaj Pepliński official, it was stamped and had the seal affixed. A copy was deposited in the city registry and another copy with the castle registry in Tuchola. Unfortunately neither exists at this time.

The reference about the rent is in conflict with another known reference (the review of the King from the year 1664, in an article authored by Józef Paczkowski in "*Fontes TNT*" in 1938) which states, "fisherman Pepliński from Sominy bordering on Bytów Land, the one who takes fish and gives rent of 21 florens..." It is not known if the Queen raised the rent to be paid by Pepliński to 29 florens in 1665 (which is not likely) or whether one of the publications (J. Karnowski or J. Paczkowski) contains an error made during preparation of the documents. It is worth highlighting that the mention from 1664 was not in reference to a citizen of the village of Przynaria by Wiele as it had been stated in the already quoted "*Nazwiska Pomorzan*" since the reference clearly talks about Sominy on the border of Bytów Land.

In the "Tax Roles of Prussia from the Year 1682" which appeared in "*Fontes TNT*" in 1901 authored by Stanisław Kętrzyński we read, "Pepliński from his occupied lands, 3 *morgs*, pays 4 *grosz*." Most likely that last reference was to Mikołaj Pepliński. However knowing only what we do today, it is difficult to interpret the above information, especially as it relates to the area of his land (maybe instead of *morg* it should read *lan*) and his amount of tax.

The citizens of Peplin each had separate obligations to the Church. The obligation was called *meszne* which in 1686 was still not precisely defined, but in 1750 it was already written that from the "*Pepliński*" *pustkowie* they were obligated to donate fish. No precise number they were obligated to give to the pastor of the Leśno was recorded. However, this does confirm that for the people of Peplin, fishing was a great part of their livelihood. In addition, it explains why the Peplińskis were often called fishermen. In 1776, however, the Peplińskis were obligated to donate to the same pastor a *korzec* (about 40 kilos) of rye.

Early Genealogical Studies

The pioneers studying the Pepliński genealogy were members of the Jutrzenka-Trzebiatowski family from High Zabory, and in particular, Józef Aleksander (1904-1989), who continued handwritten family chronicles (*Rodowód rodziny Jutrzenka-Trzebiatowskich z Wysokiej Zaborskiej powiat Chojnice*, Pelplin 1954) that were started by the brother of his father, Franciszek (1874-1960). Józef Aleksander wrote the story of his mother, Theodozja nee Peplińska (1873-1944) whose father, Józef Pepliński (1838-1924) moved from the family home in Peplin to the neighboring village of Skoszewo, where he purchased a 600 *morg* farmstead. Family history from the XIXth Century onwards is very interesting and rich, but genealogical inferences about the numerous Peplińskis living in the XVIIth and XVIIIth Centuries present many questions.

In the chronicles Wojciech Pepliński, also Peplinczak, was identified as the progenitor. It is suggested that he was possibly married in 1694 to an unidentified woman with whom he had a son Jakub and a daughter Anna. This Jakub married Katarzyna in 1734 and supposedly had eight children: Jan (1735), Kazimierz (1740), Katarzyna (1742), Wojciech (1746), Anna (1748), Elżbieta (1751), Jakub Gabriel (1755) and Czesław (1764). Genealogical connections which appear to have numerous errors are presented for the time up until the XIXth Century. Most likely the cause for the errors was a lack of knowledge of very early information on the part of the authors of the chronicles, as well as the large number of Pepliński family members in the parishes of Brusy and Leśno. In addition, the family used a narrow selection of first names for baptisms. The proliferation of Jan (John), Józef (Joseph) and Wojciech (Adalbert) was not unusual, but it presents a large obstacle to genealogists.

Christening Records from the Parishes of Brusy and Leśno

An accurate analysis of the information contained in the parish registers of Brusy and Leśno located in the Diocese Archives in Pelplin brought different results than those described in the chronicles of the Jutrzenka-Trzebiatowski family.

The earliest christening register from Brusy recorded a farmer from Żabno, Jan Peplinczyk, who was married to a woman named Ewa and who had three children. Another farmer, Piotr Peplinczak of Czarnowo and his wife Łucia had ten children between 1669 and 1685. The surname Peplinczak is also recorded between 1682 and 1695 mentioning a farmer Grzegorz from Czernica and Zalesie, and in 1699 Jakub from Czyczkowy.

Living at the same time was Mikołaj Pepliński of *Pustkowie Pepliński* who most likely brought his children to the church in Leśno for christening. Since no books from that period survived, we have no information about this man except his being granted a

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privilege in 1665. Surprisingly, in the Brusy registers for the years 1694-1700 Jan Pepliński (*Joannes Peplinski*) is recorded as the owner of Peplin. The surname ending in *-ski* indicates he had achieved a higher social position than when he had been mentioned previously as Peplinczak. From this change, hypothetically Jan could be the son (perhaps the oldest son) of Mikołaj Pepliński of Peplin.

At that time with his wife Anna, Jan fathered four children: Jakub (1694), Jacek (1696), Mateusz (1698) and Franciszek (1700). A child of Jan and Anna, most likely the oldest and christened in Leśno before 1693 was Piotr (Peter), mentioned in 1707 as *małoletni syn Anny Peplińskiej z Peplińskiego Pustkowie* (minor son of Anna Peplinski of Peplin Pustkowie.) In that year Piotr, together with his mother, were Godparents for Agnieszka, daughter of Wojciech Pepliński and his wife Anne, nee Jantkowa, of Brusy *służącej domu parafialnego* (a maid of the parish house). Two years later they were again Godparents, this time for Regina, the daughter of Kazimierz and Ewa Pepliński from Peplin.

In 1725, Piotr Pepliński married Małgorzata Wantoch of Zapceń in Borzyszkowy parish with whom he had two sons Franciszek (1726) and Józef (1730). Piotr died in Zapceń in 1740 and there is no further information about his descendants. There are many indications that the previously mentioned Kazimierz from Peplin and Wojciech from Brusy are brothers of Jan (the son of Mikołaj) from Peplin. In the Brusy registers, Kazimierz and Ewa are mentioned twice between the years 1709 and 1723. It is safe to assume that besides their daughter Regina, baptized in 1709 and son Anton, baptized in 1723, they had more children who had been baptized in Leśno.

There are references to Wojciech Pepliński and his wife Anna nee Jantkowa between 1702 and 1709. It could be that this Wojciech Pepliński is the same Wojciech Pepliński who in 1693 (possibly sent to Tuchola by his father or brother Jan?) complained about neighboring citizens of Lendy and Skoszewo encroaching on Pepliński land. Wojciech and Anna had the following children: Ignatz (1702), Wawrzync (1703), Bartłomiej (1704), Agnieszka (1707) and Michał (1790). It is known that Bartłomiej and Michał settled in Czarnowo and had not less than two children each, but we know nothing more about subsequent generations of this branch.

In the Brusy registers for the years 1724 to 1733 there is also mention of Wojciech Pepliński, farmer from Małe Chełmy who became the founder of one line of Peplinskis in the United States described by Blanche Krbechek and Stanisław v. Zmuda-Trzebiatowski. He had five children with two wives. Among them, Józef (1730-1783) was farming 1 *włok* (16.8 h or 1/2 *tan*) and 15 *morgs* (almost 1 h.) in Skoszewo. At one time it was supposed that the Wojciech from Małe Chełmy was the same as the Wojciech from Brusy. However, according to more recently found data that seems impossible. We must remember that there are no christening registers from Leśno from before 1736 in which most likely there were numbers entries for Pepliński. We cannot exclude the theory that Wojciech from Małe Chełmy is a son of Jan or Kazimierz from Peplin.

We theorize that the aunt of Jan, Kazimierz and Wojciech and a sister to Mikołaj could be Marianna married to Andrzej Windorpski, landowner of Windorp. The frequent mention of the two names, Pepliński and Windorpski, together in the baptism register points to this theory. The first entry was written as *Marianna Winkidorpska de Pustkowie Winkidorp* in the baptism register of 1677. She was, as *Marianna Winkidorpska de Winkidorff*, also the Godmother of Jacek Pepliński in 1696. In 1698, together with *Andrea Winkidorpp* (Andrzej Windorpski) as Godfather, she was Godmother of Mateusz Pepliński. Konstansja of Windorp was baptized in Brusy in 1681 and was the child of *Andrea Pepliński and Marianna Winkidorpska*. Because at this time there were no Peplinskis mentioned, therefore we suggest that somehow the parents' surnames were reversed and the rightful entry should have been "Andrzej Windorpski and Marianna Peplińska."

Now we return to the descendants of Jan and Anna Pepliński of Peplin. When their eldest son became a farmowner in Zapceń as a result of his marriage in 1725, the estate in Peplin passed to the second son Jakub, born in 1694. His younger brother, Jacek, moved to Brusy where he married Teresa Cisweska with whom he had six children including two sons: Jan (1737-1802) and Łukasz (1741). The last one most likely had numerous descendants.

Around 1732, at age 38, Jakub married Katarzyna from the upper class family of Mężyk-Klarczyński-Sikorski of Klączno. From this marriage ten children were born: Maciej (1733-1808), Szymon (ca 1734/38-1804), Marianna (1739), Ewa (1739), Katarzyna (1741), Apolonia (1744), Wojciech (1746), Anna (1748), Elżbieta (1751), and Jakub Gabriel (1755). After the death of his first wife, Jakub in 1762 (at age 68) married another time to Konstancja Krolewska with whom he had six children:

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Justyna (1763-1831), Cecylia (1764), Agnieszka (1767-1814), Piotr (1768), Anton (1770) and Regina (1773). When his youngest daughter was christened, Jakub was over 79 years old!

It is known that among all of the sons of Jakub only the two oldest ones had families. Before 1764, the younger of the two, Szymon, moved to Brusy and after 1769 took over the inn in Kosobudy and the adjacent 1 *wlok* and 10 *morgs* of land. He had numerous descendants. About 1751-52, the older one, Maciej, married Konstancja with whom he had five daughters: Ewa (1752), Helena (1755), Barbara (1757), Konstancja (1760) and Elżbieta (1762), and one son, Szymon (1765). Probably all the children died in early childhood. At that time in Peplin, the owner was still Jakub. In the church registers Maciej was described as 'farmer'. After the death of Konstancja about 1766, Maciej married again to Marianna Lamkowska (1751-1781), who was a daughter of the mill owner in Lamk. At the same time he supposedly took over the land of his father since then he was referred to by the same title, *formatus*, which had been used for his father, although earlier Maciej had been referred to simply as *honestus*. Also during this time, in the records of proceedings in 1770 in Bytów, there was an entry regarding the privilege granted by Queen Maria Ludwiga in 1665. There also must have been entries made indicating the inheritance of the land. In the land registry of 1772-1773, Maciej Pepliński, *Mathes Peplinsky* was recorded as owner of Peplin. From this same source we also know that the Pepliński family owned 2 *lan* and 20 *morgs* of land in Peplin and 2 horses, 4 oxen, 2 cows, 20 lambs and 2 pigs. Maciej was being helped with his farm work by his cousin Jan Pepliński (1737-1802), who was a son of Jacek from Brusy. Jan, as a farm worker, owned only 2 oxen, 5 lambs and 1 pig.

From the marriage of Maciej and Marianna nee Lamkowska, six children were born: Wojciech Jakub (1767-1853), Jan Krzysztof Paweł (1770-1813), Agnieszka (1773), Kazimierz (1776-1822), Marianna (1778) and Elżbieta (1780). After the death of his second wife, Maciej married again, in 1781 in Ugoszcz, Anna nee Pluta-Prądzynska (1759-1829), the daughter of a village administrator from Prądzonka. They had 5 children: Małgorzata Marianna (1783), Józefina Helena (1785), illegible Grzegorz (1787), Adam Józef (1789-1792) and Tekla Barbara (1793-1804).

The Nobleman Theory

It is known that three sons of Maciej and Marianna founded families. The oldest, Wojciech Jakub (1767-1853) moved to Skoszewo around 1806, where he took over a farm. Soon, however, he went bankrupt, since from 1824 on he is mentioned in various sources as a *komornik* (renter or poor farmer). The third son, Kazimierz (1776-1822) took over a farm in Upiłca in Gochy Land. The farmstead in Peplin was taken over by the second son, Jan Krzysztof Paweł (1770-1813).

Jan Krzysztof Paweł, most likely drawing on the status of his second wife, Magdalena nee Szada-Borzyszkowska (1707-1836) and without a doubt with the approval of the pastor of Leśno, began in 1802 to sign as a nobleman (*nobilium Joannis Peplinski*). In 1803 he was already recorded as *Nobilium Joannis de Szada Peplinski*, while the additional surname was for sure borrowed from the family of his wife. The noble titles were added to previous records in the baptismal register from 1799 and 1800. This form last appeared in 1813 and they never returned to using it again. Only occasionally, in some of the registers of Kashubian parishes, one can find by the Pepliński name (most often those who owned land) the preposition *von* or *de*. With certainty we need to underscore the fact that the Peplinski family was never part of the noble class. A mistake was therefore made by Emilian Żernicki-Szeliga, the author of *Der Polnische Adel* (Hamburg 1900), who mentioned the name "Pepliński in Czersk Land", but failed to describe any coat-of-arms used by the family, because it was non-existent.

Founder of the Family

Since the Pepliński family was not of the noble class, therefore the question arises as to what social status the family did belong. To answer that, we need to reach back to the oldest historical resources.

In an earlier article by this author, *The History of Nobleman Surnames*, published in the magazine *Pomerania* (nr. 1, 2005), I mentioned the existence of fragments of the oldest baptismal records of the Brusy parish covering the years 1643 to 1649, which circulates in 'genealogical circles' in the form of a Xerox copy. It is not known today where the original is being kept, but the authenticity of this record is undeniable. In the register there are two records mentioning the Pepliński family, let us add—which are the oldest known ones up to this day!

The first entry, from 15 December, 1648, informs that so called *Albertus Peplinsky* (Wojciech Pepliński) was the Godfather of Andrzej Wrublika from Skoszewo. The second entry is most valuable, since we are reading about the baptism on 19

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May, 1649, of *Sophia de Pustkowo dictum Suminy, parentes Albertus Peplinsky et Regina (Zofia of the Pustkowo called Suminy, parents Albertus Peplinsky and Regina)*. Coincidentally, in the parish records from Brusy (today held in Pelplin), under the date of 16 July, 1679, there exists a marriage record of this mentioned Zofia Peplińska to Grzegorz Drzewicki of Drzewicz (*Gregorium Jewiarczyk de Drzewicz et Sophia Peplinczanka de Pustkowo Suminy*). As it is easy to notice, there is no confirmation of noble roots in the family. However, for genealogists and historians, there is very valuable information existing in this book. The name of the place where the Pepliński family resided was twice called *Suminy*. The author mentioned earlier that in 1664 the fisherman Pepliński was mentioned *przy Suminach od granicy bytowskiej* (by Suminy on the border of Bytów Land). It is also known that the village belonging to the Pepliński family was on Lake Sominy on the opposite side of the lake from the village of Sominy, a village belonging to Bytów Land. The conclusion could be made that the primary name of Peplin was "Suminy". An so, Wojciech Pepliński, mentioned in 1648-1649 as living at that same place, and also because of the appropriate age difference, could be the father of Mikołaj.

Was Wojciech Pepliński the first representative of so numerous a family that lived in their beginning by Lake Sominy? And were the Peplinczak family members mentioned by the end of the XVII Century the poorer sons and younger brothers of Mikołaj? That we might never learn. The author will only mention that with passing years, the name Peplinczak vanished, since those who originally bore the name started to sign their name 'Pepliński'. Using suggestions of Professor E. Breza, we could adopt a hypothesis that the Pepliński family comes from Pelplin, or some other possession of the Cistercian Order of Pelplin. So it could be theorized that in the first half of the XVIIth Century a subject of the Pelplin monastery, who cut down trees in the forest by Lake Sominy and who was called by the local Kaszubes 'Pepliński' (a peasant of Pelplin, from Pelplin monastery lands) came to Lesno. The Peplińskis that were living in Peplin (earlier Suminy or Peplin Pustkowie) were no 'ordinary' peasants, however. They belonged to the so-called *pustkowiami*, free peasants living on the part of the king's land that did not belong to the villages, and were called *Pustkowiean*. Gdansk's historian Klemens Bruski ranks those *pustkowiami*, next to administrators and vassals, as the elite of local peasants.



Almost every Pepliński living today who is interested in his or her ancestry, makes it a point of honor to try to trace the family genealogy back to Mikołaj who in 1665 was granted a king's privilege. According to the above determined facts, however, we can assume that the oldest ancestor of the Pepliński family, mentioned in records from the years 1648-1649, was Wojciech from 'Suminy', now Peplin, in the parish of Leśno. Today the twelfth generation of this Pepliński family is growing—descendants of that Wojciech.

Queen Maria Ludwika Gonzaga