Przyjaciel ludu Kaszubskiego
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Saint Martin of Tours Church in Borzyszkowy

by Tadeusz Sadkowski

from The Village of Borzyszkowy and the Family Borzyszkowski compiled by Józef Borzyszkowski
translated by Stanislaw Frymark and Blanche Krbechek

The parish of Saint Martin of Tours (*Sw. Marcin z Tours*) was probably founded in the XIVth century. A document dated 1366 verified the purchase of the village by Johann Chaden. Ludolf Hake, the Komtur (a *Teutonic Knight rank, the commander of a monastery*) of Człuchów gave Chaden the right to erect a rectory beside the church. This suggests that from the beginning onward the parish was privately sponsored and it remained so until the period between World War I and World War II.



Borzyszkowy Wooden Church, 1724

The present church is most likely the third structure on the same site. A former one burned during an enormous fire, which also consumed the rectory and the largest part of the village. A Kartusian monk, Jerzy Schwengel, described the fire, "The 17th of May 1721, which was the Saturday before the Fifth Sunday after Easter, was very bad for the church in Borzyszkowy. About one o'clock in the afternoon, a fire broke out in the house of Noble Trzebiatowski. The whole village burned with the exception of four houses. The heat from the burning church even melted the bell and turned the corpses in the crypt to ashes. The organ, rectory, fences and all looked like a dangerous vulcan had digested them."

Immediately after the fire, reconstruction of the church was begun under the direction of Father Wojciech Klekner. He had also built the church in Brzeźno Szlacheckie. Until 1902, the church in Brzeźno Szlacheckie was a satellite church of the parish of Borzyszkowy. The date cut out of the copper flag on the tower suggests that construction was complete in 1724. However, Father Klekner had blessed the church already in 1723. There is no record of the names of the carpenters who built the church, but we do know that they received 1079 florins and 20 grosz for their work. An additional expense was encountered for the renovation of the tower after it was struck by lightening in 1757.

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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 in and provide an educational exchange of everything relating to Kashubia and the Kashubs.

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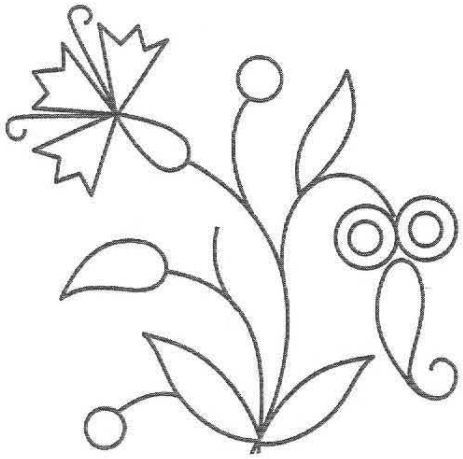
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From the President and Editor

We like this sentiment expressed by Władysław Orkan in his "Directives to the Sons of Podhale" written over 70 years ago, but certainly something to keep in mind today, and as pertinent for Kaszubes as for Gorale.

"Tradition is your dignity, your pride, your nobility, oh peasant son. Care about preserving the heritage of your fathers, your arts, your culture. Do not cut the roots that unite you with your native land, even if you find yourself at the ends of the earth. That would be like cutting the arteries of your life."

Blanche Krbechek and Renata Stachowicz



The Third Stoltman-Stoltmann Family Reunion

Is planned for
Saturday, the 26th of June in Kartuzy.
Please contact

Are you planning a family reunion.? Have you recently held a family reunion? Let us know!

Intro
In works of both Aleksander Majkowski and Hieronim Derdowski I encountered the expression, "Stupid as Meck's (or Maciej's) calf". The Kaszubian given name Meck in Polish is Maciej. A very few of my friends knew of the expression, but there were many who did know 'stupid as a calf.' So I wondered, who is this Meck? I finally found the following in Literatura Ludowa, Kaszuby and Pomorze, Polskie Towarzystwo Ludoznawcze, Warsaw, 1959. Here are selected stories, being only ones about Meck who came from the village of Tuskowy.

What Folk Literature Says About Towns – excerpts
Stories about the Naivety of Neighbors

by Bernard Sychta

Relations between Kaszubian groups sometimes exhibit strong antagonism. This appears in the use of nicknames for neighbors, sayings about them, and tales. But it is not always the way I mentioned before, antagonism in its complete meaning. Sometimes it is merely a desire to have some fun at the expense of neighbors. One group or region might have become the victim of a joke because of, as an example, the characteristic way they pronounce the language. A subject almost everywhere back then was poverty. It appeared not only between regional groups, but could even be more pronounced between villages inside the same group. Among such villages, which because of their existing or non-existing naivety, became victims of neighbors' jokes belong Tuszkowy by Kościerzyna, Gnieżdżewo by Puck, Wierzchucino by Żarnowiec lake and Żelazno in Lębork county and Rożental by Pelplin.

Following are some examples in the original language [here in translation] of the stories from my teaching years told to me by school boys in their late teens from those villages.

1. About a certain Tuskowy mother

When the mother of Meck of Tuskowy died, the family was driving her to Lipusz to bury her. When the road was sandy, they drove slowly, but when it was bumpy and stoney, they drove faster. That gave the mother in the coffin a chance to dance a little bit because she did not during her lifetime. When they were near to Lipusz, the coffin containing the mother fell off the cart, so Meck's family thought that was where she wanted to be buried. They dug a hole right on the spot, put the coffin inside and covered it with soil. On the very place, they planted a pine tree. The pine tree grew very tall, and so thick that no man could put his arms around it.

(Brzeźno)

2. When Tuskowy residents saw themselves in the water

Tuskowy people were so stupid one time when they were on their way to sell cows. They were traveling on a road which was next to a lake and river. The water was so still and had no waves. The Tuskowy people looked at the water and saw their own reflection but they thought they were looking at the people in the market place so they jumped from the bridge to go and sell their cows.

(Brzeźno)

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3. How Tuskowy residents helped build Gdańsk

When Gdańsk was under construction, the people from Tuskowy were transpsorting logs for the construction because Tuskowy is older than Gdańsk. They put pine long that were about 20 meters long sideways on a cart and headed for Gdańsk. As they drove, they tore down everything in their way, both buildings and trees.

(Brzeźno)

4. How Tuskowy residents eat potatoes and milk

When Tuskowy people have potatoes with milk for their main meal, they place a bowl of potatoes at one end of a building. They take a spoonful of potatoes and then walk to the other end of the building to have a spoonful of clobbered milk to help the potatoes set better in their stomach. They continue to repeat the long walk between the potatoes and milk until they are full. *(Translators note: potatoes and clobbered milk are traditionally placed in two bowls attached together with a single hand (dwójaki), and carried to field to be eaten.)*

(Brzeźno)

5. How Tuskowy residents burned down the whole town because of a cat

At the home of Meck and his family in Tuskowy, there were many mice and rats and they did not know how to get rid of them. Meck went to the *sołtys* (village administrator) to seek advice, but the *sołtys* did not know anything. There was one German living in Tuskowy, so Meck went to him for advice. That man gave Meck a cat. After Meck got back home he realized that he had not asked what to feed the cat so he returned to the German and asked what the cat ate.

The German did not understand him and asked, "*Was?*' (the German word 'was' means 'what' in English but in Polish it means 'you, plural').

This made Meck think the cat would eat them. He went and told this to the Tuskowy people so they began to think about how to get rid of the cat from the house of Meck. They were afraid to kill the cat because they thought it could eat them if they went near it. They decided to set fire to the house of Meck so the cat would run away and escape into the forest. When they started the fire in the house, the cat escaped into another building. Then they set that building on fire, but the cat escaped to a third building. They set one building after another on fire, but the cat escaped to another and then another building. But in the end they were successful because when they set fire to the last building the cat did escape into the forest.

(Brzeźno)

7. How Meck hatched an egg

One time Meck went to the Bytów market to sell a pumpkin. A man came up to him and told him some stupid things because he knew Meck was from Tuskowy. He even told Meck that the pumpkin was a mare's egg. He said, "Take the egg back home and if you sit on it for four weeks, a colt will hatch. But remember, do not talk, and eat just once a day. Meck did as he was told by the man. He brought the pumpkin back home, put some straw in a barrel and sat on the 'mare's egg'. When the priest was making his rounds after Christmas, he learned about the egg. People were saying that Meck no longer worked, that he only sat on the 'mare's egg' and wanted to have a horse. The priest obtained a juniper branch. He went

Meck from Tuskowy contunied from page 4

to Meck and began to use it on him, but Meck escaped into the field. There at the edge of the field, a hare was sitting under a juniper. When Meck got close to the juniper, the hare bolted and ran away. Meck thought it was his colt and started to call, "Do not run away. It is me, your father. I was sitting on you."

(Brzozowa, 4 km from Brzeźno

8. How Tuskowy residents washed their legs

One time when Tuskowy people went to the river to wash their legs they were cleaning and rubbing, as usual. When they were done, they started to argue about whose legs were the cleanest. Their legs got mixed up and they could not recognize their own legs. Fortunately a man driving a horse carriage came along. He looked at them and asked why they were arguing. The Tuskowy people explained what was going on. The horse driver said, "I have a solution." He returned to his carriage to get his whip. When he started to use the whip on them, each of them quickly recognized his own legs and started to run.

(Śluza, about 7 km from Swornegacie)

9. The time Tuskowy residents put a cow on a roof

In Tuskowy there was grass growing on the thatched roof of a barn. The Tuskowy people wanted to use the grass to feed a cow, so some of the people stood below and some stood on the roof and pushed and pulled. When the cow was almost on the roof, its tongue started to hang out. The people thought the cow was feeling for the grass and wanted to eat it so they kept pushing and pulling. When they finally got the whole cow on the roof it was dead.

(Męcikał)

10. How Tuskowy residents carried sacks of sunlight into the church

Tuskowy people built a church without windows. Then they argued among themselves about how to bring light into the church. In the morning, when the sun rose, they took some sacks and started to fill them with sunlight and then they carried them into the church but it was still dark inside. They became angry after working all day long, and went to sleep. In the meantime a woodpecker spent all night making a hole in the church. When they woke up they were very happy to see light in the church and said, "Thank you, woodpecker, for the hole in our church."

(Podjazy)

These kind of stories give rise to comments about Tuskowy. A large pine tree in Lipusz which is supposedly growing on a grave is called 'Tuskowy's mother'. There are also expressions such as 'doing things the Tuskowy way' (crosswise, upside down or just the wrong way), 'Tuskowy work' (stupid or unnecessary work), and 'like Tuskowy people pulling a bull onto a roof'. 'Tuskowy' is often used as a synonym for people who are naïve, dense or a little stupid.

Conclusion

This still does not exactly answer my question, but I'd guess if dense Meck from Tuskowy had a calf, it would necessarily be even denser or stupider than he was. *B.K.*

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One third of the costs were covered by the parishioners. For sure it was not easy since they also needed to rebuild their own manors, houses and barns. In addition, the church treasury added monies as well as parishioners from other parishes and individual sponsors.

The names of the XVIIIth century owners of farms in Borzyszkowy are recorded and include Jakub Szada-Borzyszkowski, Kazimierz Gliszczyński, Tomasz Trzebiatowski, Grzegorz Łąski Wrynozak, Piotr, Adam and Wawrzyniec Lipińscy, Walenty, Bartłomiej and Krzysztof Ciemińscy, Wojciech Podlewski and Marcin Żbiński. There is still a large variety of surnames which appear in the village today, compared to the surnames appearing in the second half of the XVIth century when Borzyszkowy belonged to thirteen Borzyszkowski families, each with their own coat-of-arms.

The sponsors did not only give their own money. A document dated 1727 indicates that they pledged to give to the church the fees they collected from markets in the village.

The south side altar, the Holy Trinity altar, was funded by the Nobil Pazątka-Lipiński. The north side altar was sponsored by parishioners and the church treasury. The most well-known privately sponsored part of the church is the baroque pulpit which bears the coats-or-arms of four local noble families painted on the baldachin. The date when they were painted is not known, but the coats-of-arms of the families include Piszka-Borzyszkowski, Ciemiński, Wnuk-Lipiński and Aubrach-Prądzynski. This was to honor the families for their sponsorship. There is also a stylized leaf on a red crown with the initials 'M.K.' Perhaps they are the initials of the artist who decorated the pulpit.

Many sacral items such as monstrances, chalices and candle holders were funded privately by local noble families and by priests. On occasion the donor was identified. For example, a chalice from 1630 was sponsored by Walenty Szada-Borzyszkowy.

The main altar was purchased in 1726 from the church in Kamien Krajeński. The present main altar still retains many elements from the original one although it was changed in the XIX century as was the side altar on the south side.

The side altars originally were very similar since at the time they were built, in 1738, the carpenters that were hired came to Borzyszkowy and build them there. It is possible that the Christ the King element and the four evangelist elements now on the pulpit were once on the main altar at the time it was purchased from Kamien Krajeński.

When Father Jan Borck followed Father Wojciech Klekner as rector, he secured an organ built for the church by a master organ builder from Czaplinek. Earlier, in the choir loft, there was a small instrument called *pozytywem* (positive organ, a portable pipe organ with one manual) which was subsequently sold to the church in Brzeźno Szlacheckie.

Today Saint Martin's Church has a different appearance than when it was built in the second decade of the XVIII century. The major changes, which occurred in 1913, were the work of a carpenter, Lenz, from Nowa Wsi near Przechlewo. Other changes occurred in 1938, 1950, with the last one occurring in 1970 (translators note: the date of this article is 1991) which effected a change in the interior of the church. The

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Church was no longer so colorful, the way we know it had been. We know that in the past not only the ceiling was colorfully decorated, but also all the walls of the church.

The primary reasons for the changes were both technical considerations and also to accommodate the growing number of parishioners. In the beginning of the XXth century there was even an idea to build a new concrete church, but in the end that new church was built in Borowy Młyn, which then separated from the parish of Borzyszkowy and became a parish on its own.

The baroque church in Borzyszkowy is a rare example of wooden sacral construction. From over seventy completely wooden churches in the Gdańsk-Pomerania region standing at the beginning of the XVII century (amounting to about one half of all the churches), at present only ten still survive. In addition to Borzyszkowy they include Starżyno, Szczodrowo, Krępsk, Gwieżdzin, Sierakowice, Leśno, Brzeźno Szlacheckie and one which is now standing in the Ethnographic Museum in Wdzydze, but had originally stood in Swornagacie. The Borzyszkowy church is very significant, because together with the church in Brzeźno Szlacheckie it creates an important complex exhibiting a culture which is witness to the skills of the carpenters, wood carvers, painters and other skilled craftsmen of the past.

Addendum, Stanisław Frymark

In the first decade of the XXIst century, Father Jan Flisikowski built a new rectory and completely renovated Saint Martin's Church, both inside and outside, including all the altars, the pulpit, the organ and the *feretrons* (portable processional shrines). All the outside renovation including the siding for the walls and the shingles for the roof was done using pine timber from the Tatra Mountains and done by Gorale craftsman from the Tatra region. Seventy five percent of the monies for the renovation came from European Union subsidies and the remaining from parishioners and others including $5,000 donated by parishioners of Saint Hedwig's Church Barry's Bay, Renfrew County, Ontario, Canada, many of whom had ancestors who immigrated from Borzyszkowy. A little over a year ago, in 2008, after the renovation work was completed, the Bishop of the Diocese of Pelplin reassigned Father Flisikowski to the parish of Wiele.

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KANA Salutes Vaughn Chipeur

Vaughn Chipeur represented Canada in the 2010 Winter Olympics in Vancouver in the Men's Figure Skating event. He was born in Saskatchewan and began skating fifteen years ago at the age of 10. He was the Canadian Silver Medalist in both 2009 and 2010.

Chipeur is a sixth generation descendant of Kaszubian immigrant, Michael Szczypior (Chippior, Chipeur), who came to Canada in 1858 from the Sierakowice area of West Prussia (now Poland). Michael Szczypior and his wife Marianna ((Gosz) were among the first Kaszubes to arrive in Canada in 1858 and they are buried in the pioneer cemetery in Wilno, Ontario, Canada. Vaughn's ancestor, Joseph Szczypior, moved to western Canada about 1900 and took the spelling Chipeur. There are still many descendants of the Szczypior family living in Wilno, Ontario, including Ed Chippior, heritage director of the Wilno Heritage Society. Ed is a fifth generation Canadian Kaszube and still speaks the Kaszubian language of his ancestors.