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On the cover: A view of the city of Saratov from a boat on the Volga, (From a Soviet postcard.)
  The inscription CAPATOB on the photo is the name of the city in the Russian alphabet.

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Although Germans began to migrate from Russia to the Americas in the 1870s, in reaction to the military service law of 1874, their major movement to the New World took place in the years 1885 to 1914, caused mainly by deteriorating economic conditions in their Russian settlements. Because the great majority of the forebears of the members of our society came to America during the latter period, research on conditions in the German colonies in Russia during those years would provide information of great interest to us—very little has been done as yet in that field.

Fifty years ago a researcher might still have found many immigrants who had grown up in Russia during the period 1885-1914 and had significant stories to tell, but for us that source of information is no longer available. Our best sources now are German-language newspapers and periodicals of that period, published in Russia, Germany, the United States and Canada. Russian-language sources, valuable for earlier periods (see below), are less valuable for the years 1885-1914, when Russian publications tended to be hostile to Germans and presented an unfair picture of them.

The best place to start is here at home. Some of the more literate of the immigrants wrote articles about their homeland which appeared in German newspapers in the United States and Canada. These newspapers had some circulation also in the old country and occasionally published correspondence from subscribers there. Patient research in such papers as *Dakota Freie Presse*, *Die Welt Post*, and *Nord Dakota Herald*, of which there are microfilms in the AHSGR Archives, would undoubtedly be a rewarding experience for an interested student.

More important than these are copies of certain old newspapers and periodicals published in Russia and in Germany and still preserved in German libraries. In my article on the Volga famine of 1891-92, which appears in this issue, I mention two periodicals published in Russia which have much historical material of interest to our members; *Friedensbote*, a monthly published 1885-1915 by Pastor Günter in Beideck, and *Klemens*, a Catholic weekly newspaper published in Saratov 1897-1907. We have extracts from them in our Archives, but microfilms of all the still available copies of these and other such publications would be a very valuable acquisition. I am in process of preparing a list of the most important of these for consideration by our library committee.

As mentioned above, there is material of interest to us also in old Russian-language publications. An excellent example of this, "A Russian Description of the Volga German Colonies in 1805," appears in this issue. It was sent to us by an old friend of AHSGR, Dr. Normal E. Saul, professor of history at the University of Kansas, who has made several contributions to our publications in the past. We are grateful to him for having chosen to translate for us this particular article, so full of interesting details about the Volga colonies in their early years.

Our busy folklorist, Timothy Kloberdanz of North Dakota State University, well known to our readers, gives us in this issue the results of an interesting piece of research on the folk songs of the Volga Germans. A companion piece is another of the series, "We Sing Our History," by Lawrence Weigel.

Not all of the Germans who left Russia in the 19th century came to the Americas. Several hundred families from Bessarabia and the Odessa district wandered across the border into the Rumanian province of Dobruja. A visitor from Germany in 1926 wrote a report describing the conditions among these rather isolated Germans, some of whom have relatives in America. We present in this issue a translation of that report.

Concluded in this issue is the series of reports that Dr. Stumpp sent home to Germany in 1941-42, while traveling through occupied Soviet territory in the wake of the German army. When he reached Dnepropetrovsk about the end of January 1942, he set up there the headquarters of the Kommando Dr. Stumpp, whose work we described in an article in AHSGR Work Paper No. 24, Fall 1977, pp. 19-23.

Our AHSGR librarian, Mary Lynn Tuck, presents again in this issue a lengthy list of additions to our Archives, which will be of interest to many of our readers.

In concluding these remarks, I have to tell you something that I have already told the board of directors of AHSGR: I am resigning from the editorship of the Journal, effective when this issue goes to press. My work on the Journal has been an interesting and rewarding experience. I am grateful to the many readers who have written me letters of appreciation over the years. But I can’t continue. It takes too much of my time and prevents me from doing other important work, particularly the writing of another book, for which I have been collecting material for some years. On this I intend to concentrate beginning in January 1985.

All good wishes to our readers, to all those whose contributions made the Journal possible, and to the new editor, whoever he or she may be!
An old map of the German Colonies on the Volga (Friedensbote, Vol. VIII, No. 4, 1892, p. 147).
Most of our readers have heard of the disastrous famine of 1921-1922 in the Volga region. A number of articles dealing with this famine and its devastating results appeared in the 1982 Spring, Summer and Fall issues of the Journal. Relief efforts from America at that time saved the lives of many thousands of Germans in the Volga colonies, who would otherwise have perished. The famine situation and the relief efforts by the Volga Germans in America are described in detail in a well-researched book, *A History of the Volga Relief Society* by Emma Schwabenland Haynes.

Not so well known is the fact that there was an earlier general famine in the Volga region, in 1891-1892, during which relief efforts from America also played a major role in saving lives. The hardships of that famine caused many of the afflicted Germans to think of emigration. Because of the help that had arrived from America, the United States became the most commonly sought-after destination. As a result there was a major migration movement from the Volga to the United States in the early 1890s. Hattie Plum Williams in *The Czar’s Germans* describes the famine and the resulting migration as follows:

> "Of the thirteen provinces which the famine covered, the province of Samara [Wiesenseite] was one of the most terribly afflicted and Saratov [Bergseite] was scarcely less destitute. In the former more than half of the inhabitants were reported utterly destitute, and the government and private charity were unable by their most heroic efforts at relief to care for the needy. The United States responded with great liberality, the movement being led by those western states in which Russian Germans had largely settled. Five steamers laden with flour and other breadstuffs were sent to Russia, besides large sums of money collected mainly in the eastern cities of the United States. A comparatively large proportion of both grain and money were expended in the Volga provinces, partly because they were in the most destitute region and partly because the donors in the western states were especially interested in the German colonists in those provinces. The American in charge of the first relief ship personally supervised the distribution of food in Samara [province] and his reports to various Philadelphia papers preserve the record of his visits among the German colonists of the Wiesenseite. He found about half the houses closed, the families having moved together to save fuel. Many of the thatch-roofed houses had been uncovered and the straw fed to the stock, yet one-third of the horses had died and the rest were sold at very low prices. Sickness was everywhere and no medicine available within fifty miles. . . . The government had opened soup kitchens where the people got barely enough to sustain life.

For the native Russian of these districts the famine was merely a darker shade in the somber tinted landscape of his existence. He did not dream of escape from it and reacted with patient endurance. But to the German colonist it was otherwise. Hundreds of his friends and relatives were in the land of plenty whence relief had come, and many of them had joined in sending help, either directly or through the collected funds. The letters from America told of prosperous people with plenty to eat and wear, and prepaid tickets were offered to those who wanted to come to the United States. These encouragements were enhanced by rate wars among the transportation companies which forced the steamship fares down, while railroads carried passengers from the seaboard to Lincoln for $8.00. The result of this combination of circumstances was a tremendous influx of Russian Germans to America during the three years of 1891-92-93."

Joseph Kruschinsky, a Catholic priest then serving in Mariental on the Wiesenseite, an eyewitness of the events, writing some years later in the diocesan newspaper *Klemens,* described the famine conditions in some detail. The following is a summary of his description:

> The early spring of 1891 was normal. The fields turned beautifully green, but then for weeks and weeks not a drop of rain came to maintain the growth. Instead there was a hot east wind which scorched everything and even robbed the late seed of the power to germinate. The fields remained bare through the whole summer. By August; *all the food stored in the villages had been used up* and many people had to suffer hunger. Large multitudes of beggars began to wander through the region, with their numbers growing daily. Soon there was nothing left to beg for in the German villages. The hungry then began to go to more distant places to look for food, which usually had disastrous consequences for them. In Mariental, whose population then was 5528, there were by the fall of 1891, by actual count, more than 2000 persons suffering severely from hunger. Eventually
The semstvo of the region provided some help. Food supplies were sent in from Germany and on a larger scale from America. Soup kitchens were set up in the villages to feed the most needy, but malnutrition was still widespread. In their weakened condition the people were ripe for epidemic diseases. Typhus invaded the region in the late summer of 1891; in the following summer came cholera. The death rate was tragically high.

The churches, both Protestant and Catholic, set up emergency relief committees to help their people. A report, dated 13 February 1892, by Pastor J. Allendorf of Kukkus on behalf of the Protestant relief committee, appeared in the Friedensbote in March 1892. It told of the collected funds that had been distributed up to that time to the Protestant parishes of the Volga region: 7800 rubles on 21 October 1891, 28,000 rubles on 9 December 1891, and 49,720 rubles on 22 January, 1892.

In the April 1892 issue of the Friedensbote, there was the following news item, which told of the arrival of the first two ships bringing American aid for the famine sufferers:

"Of all the nations that have offered us a helping hand in this difficult time of need, none has done as much as the United States of North America, which is modestly not asking for gratitude, but considers its help to be recompense for the stand that Russia took during the recent great civil war.

On March 4 there arrived in Libau, and was festively greeted, the "Indiana", the first large ship bringing grain from America for our hungering people. It carried 200,000 poods of grain [1 pood = 36 pounds], worth 300,000 rubles. The city of Philadelphia had leased the ship and was paying for its support. ... Since the railway transportation was free and the Bornholdt Company in Riga had undertaken, as a gift, the unloading of the ship at no cost, the generous donation in its entirety reached the hands of the needy.

On 24 March, a second ship, the "Missouri", arrived, loaded with wheat flour and corn meal, and a third ship for our needy is under way from America. The whole shipload of the "Missouri" was transported to New York by the railways at no cost, even the coal for the sea journey being delivered free."

Later in the year, in the July 1892 issue of the Friedensbote, there is a news item regarding the arrival of a fourth ship from America with food supplies for the needy. Altogether five shiploads of food were sent to Russia from America in 1892 for the famine sufferers on the Volga.

The famine crisis in the Volga region inspired an interesting article in the Friedensbote in 1892, by an anonymous writer, on the topic, "Die Hungersnoth in den Wolgakolonien. Ihre Ursachen und Heilmittel." (The famine in the Volga colonies. Its causes and remedies.) This appeared in instalments over several issues, the first in March 1892. The article begins with a description of the existing conditions in the Volga colonies and then reflects on the long-term causes and possible remedies for the colonists' perennially depressed economic situation. It argues that the basic cause lies in the weaknesses of the prevailing landholding system, which requires a periodic re-division of the land among all the male "souls" in the community.

Notes

1. First published in 1941, A History of the Volga Relief Society was reprinted by AHSGR in 1982, It is available from AHSGR headquarters in Lincoln.
3. Klemens, a weekly newspaper (in later years twice-weekly) published in Saratov from 1897 to 1907 by the Catholic diocese of Tiraspol. The article in which Father Kruschinsky described the famine conditions of 1891-1892, was entitled "Erinnerungen aus einer schweren Zeit" and appeared in Klemens, Vol. VIII, No. 28 (13 April 1905), under the pseudonym Hieronymus.
4. Friedensbote was published monthly from 1885 to 1915 in Talovka (Beideck), Volga region, by Pastor H. Guenther. The article by Pastor Allendorf appeared in Vol. VIII, No. 3 (March 1892), pp. 101-103. Its title was, "Bericht des evangelischen Nothstandkomites in Saratow."
6. Vol. VIII, No. 7 (July 1892), p. 251,
While scanning periodicals in the Lenin Library in Moscow a few years ago, I came across an article on the Volga German colonies that was written about forty years after the original settlement. It seemed to be especially rich in detail of life in the colonies and, it is hoped, be interesting to a larger audience.

The article, whose author remains unknown, appeared in the July 1805 issue of *Sanktpeterburgskii Zhurnal* (St. Petersburg Journal), which was published by the Ministry of Interior of Russia from 1804 to 1809. In the early 19th century many Russians were becoming interested in geographic and economic facts about their country. It was also a time of a new wave of immigration into Russia, especially by refugees from war torn Central Europe, and perhaps the Ministry of Interior wanted to demonstrate for its own satisfaction and for others the results and problems of the first great immigrant “experiment” in Russian history.

From the content it is clear that the author toured extensively through the Volga colonies during the fall of 1804 and recorded a great amount of statistical data. For this a knowledge of German would have been essential. The presentation is obviously a factual one of surprising accuracy and with some personal observation and interpretation. The author’s attempt at neutrality is generally successful, recording both praise and criticism of the colonists’ efforts. Less prevalent in the discussion, however, is an analysis of Russian policy toward the colonists.

The description is quite pictorial and one could almost recapture the landscape on canvas from the colorful imagery. Daily life, agricultural practices, settlement society, flora and fauna relocate as from a time capsule the progress of a foreign people in the middle of Russia at the beginning of the nineteenth century. Many of the scenes of buildings, fields, and labor pursuits could almost as well be transplanted directly into the American settlements of their descendants seventy or more years later.

A Note on Translation: the attempt here is to render the Russian into as clear and accurate English version as possible; the nature of the statistical presentation creates a rather stilted, awkward style, in both Russian and English. Some technical terms were archaic and difficult to translate and in a few cases result in an educated guess. For these difficult passages I am indebted to Sam Anderson of the Department of Slavic Languages and Literatures of the University of Kansas for assistance.

**DESCRIPTION OF THE COLONIES OF SETTLERS IN SARATOV PROVINCE**

1. Their Location

   The settler colonies in Saratov Province lie on both sides of the Volga: 46 on the hilly side (*Bergseite*), 56 on the plain side (*Wiesenseite*). For easier administration the colonies on the plain side are divided into four districts, and on the hilly side five.

2. Quality of land

   The subsoil in the colonies on the hilly side is for the most part of clay of various colors, sometimes covered with sand and silt. In general the *chernozem* (black soil) covering is from 2 to 4 *vershok* [3-1/2 to 7 inches] thick. However, all land that is close to the Volga is poorer.

   The plain side, extending up to 12 to 15 *versts* (from the river), can flood with water; beyond this, on high ground, where the colonists are settled, the land consists for the most part of grey-yellow clay with sand and silt, in some places of whitish-gray with a small quantity of white clay; but very little is *chernozem*. In the colonies lying on this side the land, not given the special cultivation it needs and having low fertility, produces a scanty harvest; colonists must then go sometimes 30 versts from their homes to areas of the Ural steppe adjoining to the colonies to find arable land, which, because cultivation is so recent, still has a quarter to a half *arshin* (7 to 14 inches) of *chernozem* and produces a good yield.

3. Mountains

   Only one mountain is located on the plain side in Paninskii (Schonchen) district known by the name of "Chitolag." It is distinguished by the fact that on it are located various statues half the size of a man, hewn very roughly from hard rock, which are not found elsewhere in the region.
Besides this mountain, in many places on the hilly side gulleys washed out by fresh water form sufficiently great heights as to resemble mountains. In these hills they quarry various kinds of rocks, for example: in the colony of Sosnovka (Schilling) chalk, in Kliuchi (Moor) gray-yellow limestone from which settlers in nearby colonies build their houses. This rock lies close to the surface in thick layers and in it are found asterite or bird's tongue and fossilized snails. In Sevast'ianovka (Anfcon) and Lesnoi Karamysh (Grimm) there is a grey flagstone lying on the ground level in thin layers and in small pieces. Above Grasnovatka (Schuck) is an extremely hard flagstone of various thickness but not in large pieces. The flagstone has green and red veins and a sheen. In Oleshna (Dietel) there is a soft white and grey sandy rock from which grindstones are often made, but because of its softness it cannot be used for milling operations. In Pobochnaia is found a yellow-red sandy vein of rock from which millstones are made. Besides this, in other colonies they quarry a bluish rock mixed with yellow ore for construction use. On the upper surface it appears as pieces, but below in layers.

In general, all the colonies on the hilly side have rock or hardened clay of various kinds, while on the meadow or plain side there is no rock of any kind, so they buy it on the hilly side from Russian peasants.

Likewise, almost all of the hillside colonies abound in clay. The colony of Talovka (Beideck) has a pure yellow and red clay and in Splavnukha (Huck) and Ilavia (Leichtling) a white pipeclay, which the colonists use to whitewash their walls. In the valleys of Splavnukha and Buidakov (Schwab) is found a grey-yellowish potter's clay, from which the colonists make various simple unglazed plates and dishes, but they do not have to, or do not bother to, purify it for making fine glazed pottery. On the plain side, pure clay does not exist and for this reason they do not construct buildings of raw brick, which is done in almost all of the hilly side colonies.

In the woodlands in the upper part of Dobrinka is found a dark red fine soil, resembling bolus (peat), which, when mixed with oil has a dark red color. Other painting soils in the colonies are not as yet known.

In places there is a small quantity of marl, which could be used instead of manure for preparing fields, but none of the colonists have tried to use it.

4. Streams

Besides the Volga, near the banks of which the majority of the colonies are established, there are also other rivers, among them; Karamysh, Ilavia, Medveditsa, and the Great and Little Karaman all of which have uninterrupted flow; the water level in some of them in the dry summer and the cold winter diminishes to a shallow stream; in others the flow from springs is always abundant. Because of these factors, flour mills built on some rivers do not work in summer, but on others they grind flour continuously.

The water in the streams on the mountain side is pure, fresh and healthy, but on the plain side all of the colonists suffer from an insufficiency of good water in the hot summer time and especially those remote from the Karaman, where they have to use water from the small streams in the meadowlands which work their way to the Volga. They dam up this water for mills and also for irrigating vegetables in summer, but it is not suitable for drinking.

5. Fish

In the rivers are found sufficient pike, bream, sheat-fish (large catfish), perch, tench, crucian (carp), roach, loach, and crayfish, which the colonists catch only for their own use with the exception of the settlers in the colony of Linevo Lake (Hussenbach) on the Medveditsa, where they market fish in the neighboring Russian villages, and in Ust-Karaman (Enders) and Zvonarev Kut (Stahl), in which they also have a fish market in the spring, but it is not large. In Shcherbakovka, in a stream of the same name, are sometimes caught trout, which are not found in any other colony.

The colonies settled on the Volga itself and also on the lakes in the floodplain have fishermen; but the colonists produce little for themselves, selling their catches instead to Russian traders, with the exception of the villages of Krestovyi (Mueller) and Buidakov (Schwab), in which they catch the fish for their own use.

6. Springs

There are waterholes in all of the hilly side colonies; the water in them is fresh, soft and extremely pure. But of all of them two are preferred: one in the colony of Kliuchi (Moor), in which from the beginning of this settlement there has not been any kind of cattle disease; the other is in Ust'-Zolikh (Messer). About the latter it is said that the water is well known for its healing qualities for broken
bones.

In addition, many colonies have wells in the yards, but fewer on the plain side. Well water on the hilly side is easier to find than on the plain side and they use it for drinking; in wintertime in some colonies the small streams are quite frozen over or so covered with snow that it is difficult to find them.

7. Mills
There are 93 flour mills in all of the colonies. The proprietors of these mills are all from among the colonists and obliged by special contracts to pay 4 to 10 rubles a year to the councils of those colonies in whose villages they erect their mills, in addition to granting their right of preference in milling.

8. Forests
All of the colonies have trees and shrubbery of various kinds, but few that are suitable for construction. At the ginning of the settlement there were large timber trees, but through cutting indiscriminately and carelessly, they were all destroyed. Finally, demand and shortage taught them to preserve those that remained: now many of the colonies have excellent young growth, which is preserved very zealously. For heating their living quarters they use dung chips. In order to increase the woodlands the colonists take care of those places where seedlings grow, but nowhere has a real start been made in planting trees. However, in Katharinenstadt colony an experiment was begun in the planting of fir and pine, but it was unsuccessful, for only five pine and three fir, planted 18 years ago, have grown, small and crooked.

In the past year, 1804, pine trees of the Viemutsk variety were planted but did not survive, and in the present year another experiment in the planting of pine, fir, and larch will be made.

Incidentally, there is a buckthorn in Karaul’nyi Valley (Kohler) whose berries are used by handicraftsmen for yellow coloring. The colonists have been advised to cultivate this tree in large quantities so that, in time, the berries can be sold to factories.

9. Birds
Various kinds of wild birds are found in the colonies in large quantities. In the forests on the hilly side, besides song birds, there are many grouse and partridge, and on the steppe are found bustards and martlets. In the summer time, on the rivers and on the edges of lakes are numerous wild ducks and geese, and this past fall they descended on the millet in such large numbers that sometimes a whole field was destroyed. An assortment of scarecrows are placed around the millet to drive them away.

10. Wild Game
Among the wild game found on the steppe are rabbits and fox, but most of all, wolves. The colonists catch many rabbits with dogs.

Of all the living creatures in these places the most harmful are marmots (ground squirrels): they ruin much of the grain sown in the fields, either biting off a stalk of grain and eating it or by carrying it off to their burrows, thus destroying a whole strip, sometimes a whole field. They are most common in the Kamensk and Sosnovsk districts. Colonists catch them every year, pouring water in the burrows when the marmots are in them, but they have not yet discovered ways to destroy them all.

11. Way of Life of the Colonists
Upon initial settlement, the colonists built by means of treasury funds wooden houses with thatched roofs, except in the colony of Rozsoha (Franzosen), where the French settled and where they were made of baked brick. Now many of the treasury-built homes have already been rebuilt and those that have not have fallen into poor condition.

In many colonies, especially on the hilly side, the colonists built their own homes, and continue still to erect them, with the whole upper portion of baked brick, which remain drying in the air a whole year before they are used. In the laying of the brick they use a kneaded clay and the walls are smoothly squared off on the inside and the outside and finally whitewashed.

Some householders build their own homes from pieces of hard limestone rock, shaped into squares, coated with clay, and then also squared off inside and outside. In these houses they experience some dampness the first year, but not after the fresh bricks have become dry and hard.

In the colonies of Goloi (Balzer) and Lesnyi Karamysh (Grimm), they have begun to use yet a third type of construction, producing small tiles of hardened clay in boxes, similar to earthen con-
struction. In the last stage, they lay pieces of this material so that they are flush against each other and fill the gaps with clay and small pieces of flagstone; on the corners they use whole and large-shaped stones. Because this type of construction can soon dry out in the local climate, whether the dryness will hold and it will remain durable is dubious.

The colonists do not have sheds for threshing grain and barns for drying it: their grain stands in shocks and the hay in stacks a distance from the settlement.

For storing threshed grain, the colonists, like Russian peasants, build wooden granaries with bins. In the colony of Talovka (Beideck), as an experiment a village storehouse of undried brick was constructed, but it was soon discovered that newly-threshed grain could not be preserved in such a building, because during the humid weather the grain absorbed moisture and spoiled. After the clay absorbs humidity in damp weather, it begins to dry out in dry weather and cracks appear. In the cottages where the people live and which are heated in the winter, this does not seem to cause any inconvenience.

12. Business and Industry of the Colonists

The great majority of the colonists live neatly in their homes. In the summer they are usually engaged in agriculture work, but in winter they are content with work in their own households. Some of them practice various crafts, and trade in a variety of peasant goods, while others engage in other skills such as shoemaking, wheelmaking, blacksmithing, joining, and weaving canvas and coarse cloth, which in the colonies are made in mills, as well as finishing for simple uses calf's leather and sole leather. The women are occupied with domestic chores; and they spin wool for their clothes. In some colonies they even weave cotton cloth and sell it to the Sarepta community and to Armenian merchants, but these activities are still not very common. In those colonies where tobacco is grown, the colonists engage in preparing it for use.

13. Agriculture

Agriculture is the first and chief occupation of the colonists, but their land, as mentioned, is to a large degree quite exhausted. Many colonists for a long time have leased state lands lying between their household allotments in order to allow their own lands to rest, but these did not receive any kind of cover, so, as before, failed to produce a good crop.

After plowing, and especially in wet times, the upper surface of the soil appears black, but dried it has a greyish-brown color, and does not hold moisture, therefore the grain sown on it does not attain the necessary maturity and is thin. The colonists especially rely on raising spring wheat, but in the future it will be sown on poor soil and will not attain a yellow, fresh aspect and will lack good mealy particles and necessary whiteness. In the winter they sow only rye, since winter wheat by lesson of experience was unsuccessful in the colonies. Manure on the colonists' lands does not always produce the expected result, because in the spring time it rains very little, and dews never occur. On account of the hardness of the upper layer and the slanting nature of the fields, very little of the water trickling down from melted snow enters into the earth. Moreover, the colonists from experience have discovered that horse manure in those places where the soil is naturally warm is more harmful if used. The colonists turn the cow manure into peat-like fuel, which they use instead of wood. It is possible to replenish exhausted fields only by plowing them both in the fall and in the spring in order that the lightened soil can thus absorb more winter precipitation, but the harvesting of a large crop is still prevented by their decision to mow the floodplains at the same time as they are threshing grain on open threshing floors. Inasmuch as the whole steppe economy depends on the gathering of grain and hay, they must try to thresh grain during good fall weather, but the harvesting of a great quantity of grain occupies the farmers even up to frost, and many even at that time have still not finished. The remaining grain they thresh in the winter, although they are often hampered by the windy weather, snow, and blizzards that are common on the steppe.

The majority of the colonists divide the land into three fields, but not according to usual custom. The exhausted land they leave to rest, but on the steppe they plant indiscriminately with any grain. That is, the prosperous farmers plant all their strips all at once, while the poor sometimes only a third of it or even less, the rest of the land remaining unsown and in native grasses and thistles, or osets, whose fluffy seeds are spread by the wind to all the fields. In steppe agriculture it is almost impossible to do anything about this, because the farmers have equal strips of land, not according to the number of workers, but according to the number in the family.

The grain in the steppe villages is threshed with horses, which they lead by three, five or six in
a circle over a prepared threshing floor, although in this way many kernels remain in the straw, and the straw and chaff are scattered across the steppe by the wind. But since steppe farming is in large plantings, this is not considered important. The fallow fields remaining under cultivation of winter grain cannot be used for grazing cattle as is done in other places, because the whole area of the field never happens to be fallow. Besides this, because of the heat and the dry winds that prevail in border regions, no tender grass, except black-grass, goose-foot, oset, and other coarse grass can grow in the fields, and therefore cattle cannot find suitable feed.

14. Kinds of Grain

In the colonies around Saratov they sow winter and spring rye, spring wheat, barley, spelts, oats, white peas, lentils, millet, colza (rapeseed), flax, hemp, and potatoes; they also plant sesame, mulberry trees, and sunflowers.

Winter rye does not grow well every year nor in all colonies, and because of this they also sow spring rye, especially in those localities where there is more white pipe clay. If the spring is good and it rains occasionally in the month of May, the crop will increase by four to six times, but when spring rains do not occur, then for several years in a row winter rye will produce a poor harvest.

Spring wheat yields eight to twelve times the seed, although on the Ural steppe on virgin soil it can reach eighteen times, but this is rare.

They plant oats on three to five desiatins [8 to 13 ⅙ acres], and if up to three chetverts [24 bushels] are planted on each, the yield is usually four to eight times. Often, however, a green mold appears on oats and spoils the heads.

They sow barley, white peas, lentils, millet only in small quantities for domestic use.

All of the colonies situated on hillsides that have sandy places called "bakisi" plant watermelons, muskmelons, pumpkins, cucumbers, and Turkish beans. Watermelons grow well in some colonies and a hundred of them will sell locally for eighteen to twenty rubles. While working, the colonists eat watermelon with bread; additionally, a syrup is boiled from the watermelon juice and used in cooking. Pumpkins, which sometimes grow large and in abundance, are used in the fall for feeding cows and pigs.

15. Fodder grasses (Hay)

In the past year, 1804, certain fodder grasses were again sent for planting, such as: sainfoin, clover, and lucerne, and in many colonies were successful. Clover and lucerne germinated well, but sainfoin germinated very poorly because of the dryness of the climate.

Similarly, in some colonies experimental sowings of small quantities were made of dye grasses, nettles and woad, and also ground almonds (Russian or steppe almond), and the farmers who cultivated them indicated a desire to increase their plantings in the future.

16. Tobacco

Of most importance after the agricultural activity of the colonists is the production of tobacco, which in all of the colonies combined reaches usually to 75,000 poods (one pood = 36 pounds) and above. The main work after sowing the tobacco is transplanting and watering. Then, when the time comes for gathering it, they break off the leaves, string them on a thin stick, and hang them in a shed to dry. After this, during damp weather the leaves are smoothed out by hand and placed in piles so that the tobacco sweats. Finally, laying it out on papers, they prepare it in such a way for sale, without sorting the quality of leaves.

Tobacco is raised more on the hilly portion of the Katharinenstadt and Paninski districts, and a large part of it is of Tatar origin, the so-called bakum and shiutiun; only a little of the German variety is grown and only in Katharinenstadt and Sevast'ianovka. Most of the Tatar kind is transported to Astrakhan by water, and the same to other places on the Caspian without any distinction of quality. The German variety goes by winter transport to Moscow. A sizeable quantity of Tatar tobacco is sold in the colonies themselves to Russian peasants who come and buy it and in small scale trade in Tatar villages.

The usual price locally for Tatar tobacco, depending on its quality, ranges from 70 to 100 kopecks a pood; German sells for 90 to 120 kopecks a pood, compared with a 250 kopeck price for imported tobacco.

17. Haymaking

The colonists gather hay on the hilly side, usually after the beginning of July; it is of good quality
and nourishing, but the quantity in most of the colonies is insufficient for the number of livestock, and because of this the colonists rent additional land or buy hay from their neighbors. On the plain side haymaking begins not before the middle of August, at the same time as the harvesting of grain, because the floodplains along the Volga are not free from overflowing water before the end of June, and only then can grasses begin to grow. It often happens that the frosts that sometimes occur after the middle of August harm the tender grass and deprive the colonists of a certain part of the best hay. This is why colonists on the plain must also buy it from neighbors. On the steppe the best areas are farmed, leaving the worst and smallest space for livestock with the result that in almost every year they are kept in the same place.

Thus, in general the colonists do not have sufficient quantity of fine hay for the winter, except when they recognize the value of sowing grass seed as was done in the past year, 1804, with resulting success in many of the colonies, especially with lucerne, and introduce it on their lands.

18. Gardens

The colonists usually select places along streams for their gardens. There they grow carrots, parsley, celery, parsnips, beets, rutabagas, a small quantity of turnips, white cabbage, Turkish beans, sugar peas, onions, garlic, and only a small amount of hops, since on the hilly side much grows wild in ravines in the woods. In addition, they plant various flowers and fragrant grasses.

19. Orchards

In these gardens the colonists set aside special areas on which are nurtured several varieties of fruits, for the most part fall apples, Vladimir (black, sweet) cherries, red and white currants, and plums. In the past, in the cold winter of 1799-1800, many fruit trees were frozen out, and now they are again trying to grow them.

In those orchards where mulberry trees are propagated, those that are now ten years old or more are mostly located in Katharinenstadt and Paninskii districts. But they grow more as bushes, since this kind of tree is sensitive to cold. There are also on the hilly side in the colony of Norka around 1,000 trees that are five and six years old; and some also in others but very few.

In the last two years mulberry trees have been planted in all of the colonies and they have started well; some can already be transplanted to other places and they will begin to do it this year.

Also this past year sesame seeds were sown in all the colonies and grew very well, reaching a height of one and a half arshin [42 inches] with many pods, but the frost this past August damaged the pods, and the seeds did not ripen.

20. Agricultural Implements

The colonists till their fields with an ordinary German plow, harnessed to three horses. Only a few plow with bullocks and with horses in pairs. They plow only two times, that is before sowing, and then after sowing when they work the seed into the soil. They have harrows made with long, firm, and straight teeth, and the usual rakes, scythes, and sickles. They cut wheat and winter rye with sickles and mow oats, barley, and millet with scythes, attaching catchers to the scythes. They rarely use threshing flails. The colonists do not have carts but in the summer use the German wagon, which is usually pulled by two or three horses.

21. Granaries

For preservation of the winter and spring grain harvested by the colonists, wooden, communal granaries are built in each colony which are under the supervision and responsibility of the Vorsteher (superintendent) of the colony and the Beisitzer (assessor). From them are taken the needed grain on credit for sowing, and in the fall it is again returned. These granaries everywhere are built some distance from the dwellings for safety against fire. In the past year there were stored in them 6,606 chetverts [51,800 bushels] of rye and 7,948 chetverts [63,600 bushels] of spring wheat of record.

22. State Obligations

According to the Imperial Manifesto of 1763 pertaining to the invitation for colonists to settle in Russia, on the conclusion of the privileged years, they are obligated to perform all the duties the same as other Russian subjects. On this basis the Saratov colonists participate in the maintenance of main roads as well as post houses and provide their own labor crews.

According to the records in Saratov Gubernia Administration, for each subject of the Guardianship Office in the past year (1804) the general apportionment was such that all colonists were taxed at the rate of 15-1/4 kopecks per soul. In addition the colonists settled in Kamysinskii district, for
the support of crews along the great Astrakhan highway are taxed the same as other inhabitants in this district, at
the rate of 26 kopecks per soul.

The postal responsibility is disposed in general on all peasants of Saratov Guberniia, excluding the salt
transport.

Besides the above-mentioned responsibilities, the colonists pay to the treasury three rubles per worker,
counting those between 16 and 60 years of age; from this money, two rubles are paid to the state and one ruble to
the treasury on their debt and sent to the Saratov Treasury.

An approximate overview and record of the village economy of all Saratov colonists is represented in the
following statistics:

<table>
<thead>
<tr>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Number of households in the colonies</td>
<td>5,633</td>
</tr>
<tr>
<td>2. Number of souls of male sex</td>
<td>21,458</td>
</tr>
<tr>
<td>Number of souls of female sex</td>
<td>20,111</td>
</tr>
<tr>
<td>3. Yearly planting of various kinds of grain</td>
<td>90,584 chet.</td>
</tr>
<tr>
<td>5. Tobacco harvest</td>
<td>77,689 pood</td>
</tr>
<tr>
<td>6. Hay</td>
<td>4,400,410 pood</td>
</tr>
<tr>
<td>7. Livestock</td>
<td></td>
</tr>
<tr>
<td>Cattle</td>
<td>41,839</td>
</tr>
<tr>
<td>Swine</td>
<td>21,985</td>
</tr>
<tr>
<td>Sheep</td>
<td>47,804</td>
</tr>
<tr>
<td>Horses</td>
<td>37,669</td>
</tr>
<tr>
<td>23. Churches and Pastorates</td>
<td></td>
</tr>
</tbody>
</table>
| All of the colonies were separated according to their religion: Catholic parishes 9, Lutheran 11, Reformed 4, and according to this 24 churches were built by state funds. Besides this, in all of the other colonies where there are no churches, prayer houses are built by the colonists at their own expense, and pastors are sent to them on Sundays on a rotation basis on terms convenient to the colonists, but on those Sundays when pastors are not in the colonies, services are conducted by the mayor, who in case of need can baptize infants and bury the dead.

For the support of the pastors the colonists lay aside, according to the stipulations made in their contracts, 180 rubles each per year, although in some Lutheran colonies they are paid up to 200 rubles a year. Besides this the pastors receive a house for residence and receive firewood and a share of the hay. They are also entitled to one or two chetverts of wheat or rye from each household. For baptisms, for burials, for weddings, for visiting the sick, and for administering sacraments, the colonists pay, depending on their means, at the rate of 5, 25, 50 kopecks and up to one ruble.

Each parish church chooses from its congregation one parish elder and one treasury elder, who under the supervision of the pastor keep the church funds, and are responsible for incoming and outgoing money and things and have the responsibility for the upkeep of the church and parsonage.

24. Schools

In each colony a school house is built. Lessons usually begin around September 29 and continue through the whole winter until Easter; during the summer work season the colonists do not send their children to school.

The schoolmasters have an apartment in the schoolhouses and are supplied with firewood. They also receive a salary of 30 to 40 rubles per year, a small pasture for a cow, and 10 kopecks a week for each student. Every day, at 6:00, 12:00, and 9:00, they must ring the bell which serves the colonists as a clock, and in each colony a belfry is built at the schoolhouse especially for this.
REPORT TO DAI

This report is restricted to the following: (1) a description of the present situation in the settlements, with special observations regarding the leading persons, gained through my own impressions and through questioning of people of various views; (2) a portrayal of the improprieties and the possibility of putting an end to them; (3) a description of the aspects of the situation in which direct or indirect interference from Germany would be possible.

1. General Information

The number of Germans here is at most 7000. They are one of the smallest minority nationalities in the Dobruja. They live in mixed communities, which have also Rumanians, Bulgarians and Tatars, but the life of the people of the various nationalities is strictly separate. In community elections Tatars and Germans generally co-operate, under German leadership, but the Tatars are unreliable.

Most of the German communities are Evangelical (Lutheran) and are closed and strict in character. They are weakened by sects of Adventists and Baptists, who shut themselves off from the congregation and so make it possible for the Rumanians to gain ground. They have Rumanian itinerant preachers. One cannot count on them to promote German culture.

The Catholic communities are more closed, but are endangered by internal problems, such as alcoholism, caused by their worldliness.

The German here is stubborn and very mistrustful, opposed to any kind of change. This explains why the spirit of sacrifice for school, church and community purposes is so slight. The consciousness of kinship, which usually extends over several communities, is stronger than the ethnic consciousness. Family ties are strong: morals, customs and mode of dress are well preserved, so that the German farmer is not easily open to foreign influences. Because the ethnic group is so split up into kinships, the rise of leaders is made difficult.

Bonds with other German settlement areas [in Rumania] are almost non-existent. The Transylvanian Saxons are not popular here because they want to impose their work methods. Transylvanian pastors and teachers are therefore not liked. Pastors and teachers from Bessarabia, which was the former home of most Dobruja Germans, fit in more easily, because their own home communities are related to those in the Dobruja in origin and way of life.

The emigration movement was strong before the war [i.e. before 1914]. Since the war only a small number of families have gone to America, but there has been a striking amount of inner migration and the founding of new settlements. There are contacts with the emigrants overseas (through Dakota Freie Presse), especially by the sectarians, who receive financial support from America.

Conditions were generally better before the war. The farmers suffered economic losses through military occupation. The Rumanian administration has become stricter since the war.

*Captured German Records, U.S. National Archives, Microfilm T-81, Roll 436, 10
2. Church and School

The life of the people centers around their church. There are four Evangelical parishes, each with a pastor; Constanta, Cobadin, Cogealac, Atmagea; and three Catholic parishes: Caramurat, Malcoci, Calfa.

Attachment to the church is great nearly everywhere, especially in the Evangelical parishes. The pay given to the pastors is disgraceful. A pastor receives monthly between 3000 and 4000 ley. He receives this salary from the church board, since it is the parish that hires the pastor. He therefore becomes dependent on them and is not in a position to take energetic action. There is not a full church service every Sunday, because the congregations that make up the parish are about 70 km apart.

The Baptists have a German preacher in Cataloi. He is assisted by an itinerant Rumanian preacher. The lay ministry is well-developed; German instruction — Sunday School — is given by the farmers themselves. In spite of this the danger of assimilation into Rumanian culture is great, because the sectarians separate themselves from the main German congregation.

Three types of schools exist in these settlements;

(1) Rumanian schools, with no German teacher, all instruction in Rumanian.

(2) Rumanian schools, with a Rumanian and a German teacher, the latter role sometimes taken by the pastor himself. The German teacher is permitted by law to give instruction in German language and religion for two hours a day. What he accomplishes in these two hours depends upon the ingenuity of the teacher, and whether he is permitted to teach more, up to six hours daily, depends upon the understanding he is able to reach with his Rumanian colleague. In only two hours a day the children scarcely learn to read and write German, because the classes are so large. Instructional materials are in short supply everywhere or not available at all.

(3) German private schools, with their own school building: instruction in German, except in history and geography. Such a school is supported by the German community, is only for German children and is a confessional school. There is Rumanian school inspection and a state examination yearly (1000 ley per child).

The German teacher is paid by the community, very irregularly, because payment comes from individual families. The school tax per family depends upon the size of the landholding. The teacher's salary on the average is 2500 ley. The salary paid to Rumanian teachers by the state is from 2800 ley (for beginners) to 5600 ley.

The best teachers do not come to the Dobruja because (1) the teacher is dependent on direct payment from individual families and all consider it their right to tell him what to do; and (2) a teacher receives a higher salary in Bessarabia. Good young teachers come from the teachers' seminary in Sarata. The education of the older teachers is to some extent very deficient; they are farmers who have acquired some knowledge on their own.

The supervision of the schools of several villages by one [qualified] teacher is impossible because of the great distance between them. Attendance at secondary schools is almost unknown; the German farmers are not interested in preparing their children to become Rumanian officials. That it might be possible through such schools to prepare native pastors, teachers and physicians seems not to have dawned on them.

The teacher — and the pastor also — must be the non-partisan person in the village. If he isn't, it will not be possible for him to get involved in adult affairs, nor, above all, will he be able to accustom the children to looking at things impartially, the only possibility for bringing permanent improvement to the village.

Incompetent teachers should not be sent on to employment in other places, but should be dismissed.

The communities should continue to pay their money to the teachers. In addition to that each teacher should be guaranteed, through an endowment, the state salary and a Dobruja premium, in order to attract capable persons.

That pastors and teachers (a) may be made economically independent for all time, (b) may attain equal rights with the farmers, and (c) will not be pictured as recipients of alms from Germany, church land, in the name of the current pastor, could be bought through an endowment from Germany, from the rent of which the pastor and teacher could live.

If a community wants to erect a school building, it should receive 50 per cent of the cost from an endowment fund.
Good instructional materials, which are completely lacking, could be obtained from old supplies of elementary schools in Germany. The communities here could pay the shipping charges.

Film projectors, even of a small size, would be a splendid means of educating and uniting these communities. In 1923 an attempt to unite the local Germans was made through the founding of the German People's Council for the Dobruja (Deutscher Volksrat fur die Dobrudsch). Efforts were made to win the support of the German farmers for this organization through meetings and through the purchase, in common, of machinery from Germany. As a result of personal quarrels no great success is observable as yet. It remains to be seen what the future holds for this body.

3. Social Conditions

There are no social conflicts to disturb the life of the people; the social stratification remains in normal boundaries. The exceptions (Leyer, Klett, Rossner) have no general influence.

Theobart conditions are everywhere. The people are strong and work hard, especially the women, who occupy a subordinate position. There are scarcely any medical doctors. Usually the pastor's wife has to take over the nursing of the sick. Common diseases such as tuberculosis and venereal diseases occur only in a few cases. Children's illnesses and mortality generally occur because of irrational care and lack of protection from the mothers. The birth rate remains astonishingly high. The average number of children is 5 to 6; 12 children are not unusual.

Marriages take place at normal age. Partners are frequently found in other villages. Through the settlement in new villages after the war, families were torn apart, which has restricted family associations. Children born out of wedlock are very rare.

Alcoholism is rampant, especially in the Catholic villages. In villages where there are still no taverns, the life of the people is better. The only means available to combat drinking is moral suasion, since each farmer produces his own wine.

The youth beyond school age is devastated, because there are no social organizations for them. Among the boys drunkenness and bloody brawling is common.

4. The Economic Situation

The land ownership conditions can be classified as follows:

(1) Farmers who have no land:
   (a) Laborers who work in the stone quarries or on farms owned by others.
   (b) Farmers who rent land, giving half or a third of the crop to the owner; very oppressive, because the seed, the threshing and other work has to be supplied by the renter.
   (c) Farmers who rent land for a money payment, 1000 to 2000 ley/ha. In a normal year these are better off than those in (b).

(2) Farmers who own between 5 and 30 ha. They usually rent additional land as in (1b) or (1c).

(3) Farmers who own 30 to 60 ha, even 70 ha, and work only their own land. The last two, (2) and (3), are the normal cases, but there are also:

(4) Farmers who own 150 to 200 ha and usually rent it out. There are only a few of these.

The farmer strives to buy as much land as possible. The price fluctuates between 18,000 and 32,000 ley/ha. In the southern areas [of the province] there is still land to be bought, but in the northern, forested areas, the second and third sons have to emigrate elsewhere or hire out as farm laborers.

Because the soil is first class (black earth), the farmer does not fertilize. Even barnyard manure is used only in the fields close to the farmyard. The yield is appreciably less than in Germany: barley 12 dz/ha, corn 30 dz/ha, wheat 15 dz/ha. As the Dobruja is forested only in the north, there are often crop failures in the other areas. The farmer has no defense against them. Hoecrops, oats and legumes are almost not grown at all, but melons and wines (not suitable for export) are produced.

Livestock raising is not important. The animals are small, but tough. The government is taking an interest in improving the breeds.

Machinery is known, especially seeding and mowing machines, mostly of German manufacture. The cultivation, however, is very superficial. Threshing machines are almost unheard of; the crops are threshed with stones. The farmers are very interested in buying machines, because they believe
they can increase their crop yields only by buying more land and working it with machines. But the prices of machines, which can only be imported from abroad, are very high.

The grain prices are constantly falling. 1 dz of barley sells for 500 ley (≈ 10 marks), of which 100 ley are deducted as an export tax. Produce markets exist in Tulcea and Constanta. There are no marketing associations, not even Rumanian ones. Everyone sells his grain arbitrarily. The grain trade is in the hands of Jews, Armenians and Greeks. Only the banca populara (people's bank) has made attempts to regulate the sale of grain.

The farmer usually has no savings; he invests his surplus in more land. Credit is available by mortgaging the crop to Rumanian banks — in Constanta the bank is Rumanian, but in the rest of the country Transylvanian German. The interests rates fluctuate between 15 per cent, for war veterans with capital in the banca populara, and 50 per cent, averaging 30 per cent. This rate of interest is unbearable for the farmer. He easily becomes subject to exploitation, since he needs the credit in the spring and then has to sell his crop immediately at harvest time, when the prices are lowest.

The promises made by the government that land would be given out to the landless was fulfilled only for Rumanians.

There are two possibilities for helping the German farmers economically, which is necessary, because otherwise they are at a disadvantage as compared with Rumanians:

1. The delivery of German machinery (plows, cultivators, seeders, harrows, not so much threshing machines and tractors) on favorable payment terms. (An average farmer can pay about 100,000 ley = 2000 marks interest a year when conditions are favorable.)

2. Supplying the credit needed for the farmers to buy more land.

The Transylvania Bank or other suitable bank in Bukarest should be given a foreign credit of 10,000,000 ley (= 200,000 marks), for the needs of the Dobruja Germans only.

Owners of less than 30 ha could receive loans for the purchase of land up to 10 to 20 per cent of their present holdings, which they would mortgage. The credit rating would be guaranteed by the authorities of their home village. For amortization in less than 20 years, special premiums would be offered.

Owners of more than 30 ha could be given short-term loans (up to 5 years) for the purchase of German agricultural machinery, for fertilization experiments, and for attendance at agricultural schools.

The bank credit would not be permitted to be used for cultural purposes. The administration would be entirely in the hands of bank officials. The appointment of an advisory council could be considered. The purpose of the bank would be to protect the farmers from exploitation and to strengthen their German consciousness.

5. The Political Situation

The local government administration is a state establishment. Each communa has its primar and four to five delegates. A communa usually includes several villages. The officials are elected, but confirmed by the state and paid by it. The office of primar is often in Rumanian hands. The primar is influential. The police post in each village is at his command. The Rumanian authorities are manifestly hostile to the Germans, but these always try to get along well with them. The pay of officials is very poor and this leads to their dependence on bribes.

Only in Caramurat is there a German village government alongside the Rumanian one, as a voluntary establishment by the German community for internal affairs.

The Germans have to serve in the military forces. All the able-bodied men served in the war on the Rumanian side. German-Rumanian prisoners-of-war (most of them deserters) were punished after the war. A few villages were occupied by German troops. Their behavior has left a good or bad memory depending upon the officer in charge. An unsettled question, which caused much bad blood, was the German war loan.

The Germans do not co-operate in parliamentary elections. They vote for one or another of the Rumanian parties.

Politically the Dobruja Germans are not important for us, probably not even all the Germans in Rumania together. All the more, it is our duty to give economic help and support for cultural
work to a portion of our German people which has, due to its inherent ethnic strength, preserved its character under the most difficult conditions, in spite of many mistakes. This will prove in a short time to be reciprocated.

To find the proper way of dealing with the Dobruja Germans is possible only for one who has exact knowledge of the psychological conditions. It is not advisable to visit the Dobruja without first getting accurate information from earlier visitors.

The Individual Communities

1. **Malcoci** (visited 1925); German Catholic, population 800. Has a church. The parish priest is Botscharowsky, a German Pole, not a model. Two hours of German instruction in the school. There are taverns and much alcoholism. Average landholdings, much indebtedness. The whole picture: striking retrogression.

2. **Cataloi** (1925): Rumanians, Bulgarians and Italians; 20 families (120 persons) German Lutherans and 40 families of German Baptists. The Lutherans belong to Atmagea parish and have a religious service every fourth week. There is a Baptist prayer hall, the preachers name is Isler. There is a Baptist school, type 2. Economic conditions are poor, landholdings are from 5 to 10 ha. The whole picture: disunity, rooted in religion, and striking retrogression.

3. **Ortachioi**: Rumanians and Turks; 8 families (31 persons) German Lutherans. Landholdings 30 to 40 ha. No school. German physician, Dr. Wagner, very popular.

4. **Atmagea** (1925/26), 3 Rumanian families, 79 families (460 persons) German Lutherans. Church built in 1865, renewed in 1926. Pastor Helmuth Zimmerling Jun., 25 years old, University of Leipzig, here since 1925, very active, in constant contact with Germany. Pastor's salary 3000 ley per month. Church attendance good, compulsory labor for church, the church board influential, a church constitution being planned. A school of type 2: pastor teaches two hours daily, 88 children. Choir leader Pastor Zimmerling, participation weak but performance excellent. No alcoholism. Landholdings 10 to 30 ha. No renting. Because of the shortage of land for the sons, there is emigration to Mamalia and Caratai. A German teacher is needed and, if possible, a German private school. The children receive Rumanian Orthodox religious instruction in the school. There is great willingness to make sacrifices (200,000 ley for the church building). The whole picture: this is one of the best communities, especially worthy of receiving help.

5. **Ciucurova** (1925/26): 2000 Rumanians and Tatars, 270 persons German Lutherans. There is a Lutheran prayer hall. Belong to Atmagea parish. The teacher is Kargel; he has no teacher's training but is relatively good. The school is of type 2. The landholdings are average size. The Germans have poor land. There is a German primar. There is a tavern and hence alcoholism. The whole picture: a community developing favorably.

6. **Cogealac** (1925/26): Rumanians 70 families (280 persons), Tatars 16 families (40 persons), German Lutherans 167 families (1010 persons), German Baptists 15 families (64 persons). Lutheran church (1912). Pastor R. Zimmerling, who has current connections with Germany, a former missionary in China; his wife is very popular; his salary is poor. There is a school of type 2; current teacher Hannemann, four hours daily; salary 2200 ley per month, 220 school children. This is a market town, therefore has taverns; there is much alcoholism. The administrator is a German primar Lukas. Landholdings 10 to 20 ha. Prosperity is waning (formerly noted for wine production, destroyed by phylloxera). There is a branch of the banca populara. The whole picture: the significance of Cogealac as a leading German village is decreasing.

7. **Tariverde** (1925/26): Rumanians 3 families (12 persons), German Lutherans 188 families (1034 persons), German Baptists 7 families (28 persons). There is a community center. A new church is to be built this year with the help of a loan from Germany. It is an affiliate of the parish of Cogealac; there is better church attendance than there. The teacher is Weingartner, trained in the Sarata seminary, very competent and popular, choir leader, school of type 2, five hours daily, 140 schoolchildren. Landholdings 20 to 30 ha. The family Ritter (Fritz Ritter, a member of the chamber of agriculture) has a large landholding and gives the example in the use of machines; attempts to strengthen German consciousness by promoting the example of the whole relationship working together; a very important endeavor. The whole picture: Tariverde is one of the best organized of the villages.
8. **Chermette:** Rumanians, Bulgarians, Tatars, together 80 families; German Lutherans 8 families. A postwar settlement. Land leased from Bulgars on a half-crop basis.

9. **Caramurat** (1925/26): Rumanians 257 families (1143 persons), Tatars 72 families (271 persons), German Catholics 218 families (1084 persons). There is a church. The parish priest, Schubert, studied at Zurich, very active, has contact with Germany. The attachment of the people to the church is superficial only. The willingness to sacrifice is so slight that with 254 schoolchildren only the parish priest is available to give two hours of instruction daily. Giving support to this village would make sense only if the community itself supplies 50 per cent of the teachers' salaries. Three teachers would be needed for a German private school. Alcoholism is very prevalent here; there are two taverns. As a result of the indifference of the German farmer, there is a Rumanian **primar** here. The economic situation is good: 90 families own 10 to 60 ha, 5 families over 100 ha. The whole picture: striking retrogression.

10. **Culelia:** Rumanians 8 families (32 persons), German Catholics 50 families (167 persons). An affiliate of the parish of Caramurat, which has its own parish priest. Conditions are better here than in Caramurat.

11. **Cogealia** (1925): Rumanians 80 families (231 persons), Tatars 76 families (305 persons), German Lutherans 76 families (271 persons), German Baptists 20 families (80 persons). It is an affiliate of the Lutheran parish in Constanta. There is a German school of type 2, teacher Johann Straub, 55 schoolchildren. The economic situation is good. The whole picture: community in good condition.

12. **Palaz Mare** (1925): Rumanians 17 families (76 persons), Tatars 50 families (237 persons), German Catholics 56 families (270 persons). There is a chapel. An affiliate of Constanta Catholic parish. Mostly poor people. Village is retrogressing.

13. **Anadolchioti, Horoslar, Pallas:** German Lutherans 50 families (200 persons). Because these are almost suburbs of Constanta, they are of no significance for German ethnicity. Their economic situation is poor.

14. **Constanta** (1925/26): About 150 German families live in this city. There are both Lutheran and Catholic churches. The Lutheran pastor since 1923 has been Schemer, a **Transylvanian**; the Catholic parish priest, since 1905, has been Bibiella, from Upper Silesia. The German Lutheran school is in process of being rebuilt; it is to be converted into a private school. At its high point it had 250 children; in 1926 there were only 91, of which only 69 were of German mother tongue. There are only two German teachers. The exterior of the school building is not inviting.

Constanta should have become the center of the German ethnic group in the **Dobruja**. That this did not happen, according to our information, seems to lie in personality problems. Pastor Scheiner is known to be an active and zealous friend of the German ethnic group. He is very popular with the farmers of his parish, but appears to be unable to work with the "worldly" minded people of the urban German community. The Lutheran youth society, for example, has never got beyond its beginnings, because its gatherings are always combined with recreational activities. For the same reason, the collaboration of the German teachers with the pastor has been difficult. It is probable that the school would not have declined as much, if the best teachers had not left prematurely for personal reasons. Under these circumstances improvement is scarcely possible. The first task has to be the recruiting of well-paid competent teachers with considerable independence from the parish.

At present, German representation in Constanta, in view of its importance as the largest Rumanian seaport, is inadequate; there is not even a German Consul here.

15. **Neue Weingarten** (1926): Rumanians 60 families (240 persons), German Lutherans 37 families (161 persons), German Adventists 23 families (108 persons). There is a Lutheran and an Adventist prayer hall. Until October 1926 there was a Lutheran teacher, Jungfer, but his position became untenable because of his conversion attempts among the Adventists; he is now in Sarighiol. The Lutherans are not as well off as the Adventists. The proximity of the city makes economic life more difficult. The whole picture: conditions unfavorable for the Germans.

16. **Techirghiol** (1926): Rumanians 174 families (506 persons), Tatars 134 families (357 persons), German Lutherans 5 families (36 persons), German Catholics 37 families (175 persons). There is a Catholic prayer hall. The Catholics belong to the Constanta parish. There is no German school. Alcoholism is prevalent. Land is mostly rented, but there is some ownership up to 5 ha.

Techirghiol is a summer resort. The farmers make a living by selling melons, eggs, etc. to the hotels. There is also work available in mussel-limestone quarries. The whole picture: alongside the
numerous better-off Rumanian and Tatar inhabitants, the Germans are insignificant.

17. **Grossmangeapunar, Kleinmangeapunar** (1926): Rumanians 9 families (37 persons), Bulgars 4 families (26 persons), German Lutherans 16 families (88 persons), German Catholics 62 families (319 persons). There is a Catholic church. An affiliate of Constanta Catholic parish. Church attendance poor. No German school. Alcoholism rampant, brings the people to abject poverty. Economic situation bad. Many do not even own the lot they live on. The whole picture: this community is beyond help.

18. **Mongolia.** (1926): a large Rumanian community. There are 18 families (96 persons) of German Baptists. There is a Baptist prayer hall; the leader is Eduard Gross. There is a good Sunday School and a strict family life. The average landholding is 5 to 20 ha. The whole picture: the community is in good condition but is insignificant from the German point of view.

19. **Cola:** German Catholics 16 families. There is a Catholic priest stationed here. There are said to be relations with Caramurat.

20. **Sarighiol** (1926): Rumanians 11 families (41 persons), Tatars 60 families (309 families), German Lutherans 62 families (313 persons), German Baptists 2 families (14 persons). There is a Lutheran meeting hall. People belong to Cobadin parish. The church board is influential. There is a German school, type 2. Since October 1926 the teacher is Jungfer. There are 70 schoolchildren. Landholdings are 10 to 60 ha. People relatively well off. The whole picture: the community is secluded and well developed.


22. **Agemler:** Rumanians 36 families (144 persons), Tatars 20 families (80 persons), German Lutherans 19 families (134 persons). Farm workers for a German with a large landholding. Founded postwar.

23. **Ebechioi, Omureecea:** German Lutherans 22 families (83 persons). Laborers.

24. **Manuslia** (1926): Rumanians 5 families (37 persons), German Lutherans 60 families (268 persons). There is a German community hall. The people belong to Cobadin parish. The church board is influential. The people are good churchgoers. Emigrants from Ciucurova came here after the war. There is a German school, type 2, with 54 children. The teacher is Leimert, an enterprising man, a former officer in a Russian Cossack regiment. Landholdings 20 to 40 ha; additional land rented. The whole picture: a community in peaceful development, strongly German.

25. **Cobadin** (1926): Rumanians 72 families (363 persons), Tatars 150 families (750 persons), German Lutherans 120 families (603 persons), German Baptists 4 families (23 persons). There is a prayer hall. Pastor Hahn, here since September 1926, is a Bessarabian German, 23 years old, educated at Marburg. A German private school will be opened in 1927. There are 110 schoolchildren. The teacher, Rosser, very active, owns 40 ha of land and is therefore independent. There is a women's society and also a Sunday school for youth beyond school age, conducted by student Klett from Berlin. 30 families have landholdings over 15 ha. Two large landowners have more than 200 ha. The whole picture: a community in peaceful development, secure economically.

26. **Sofular** (1926): Rumanians 12 families (45 persons), German Lutherans 25 families (118 persons). The people of this community work for a large landowner, Michael Leyer, who owns 250 ha, but is much in debt. He is business manager of the Volksrat (German People's Council). There is a German-owned flour mill in the village.

27. **Caratai:** Rumanians 70 families (280 persons), Tatars 86 families (348 persons), German Lutherans 28 families (106 persons), German Baptists 8 families (40 persons), German Catholics 12 families (60 persons). There is a German school of type 2, teacher Arelt. The community was founded in 1921. Most of the farmers own their land.

28. **Fachria** (1926): Rumanians 5 families (12 persons), German Lutherans 83 families (376 persons), There is a community hall. The people belong to the Cobadin parish. There is a school type 2, 5 hours a day, 73 schoolchildren. The teacher is Osswald, a Bessarabian, very active, independent because he owns a brick factory. He conducts a choir. The old teacher, Brenner, is also still here. Landholdings vary from 10 to 40 ha. Wine is produced. The whole picture: a secluded community, well developed and strictly German.
In the Wake of the GeKman Army on the Eastern Front, August 1941 to May 1942

Reports by Dr. Karl Stumpp Translated by Adam Giesinger

On 22 June 1941, Hitler sent the German armies across the Soviet border. They advanced rapidly and soon occupied large portions of western and southern Russia. In early August, Dr. Karl Stumpp received permission to travel into the occupied territory. In the course of his travels he sent home a series of reports describing conditions in the Soviet Union. These confidential reports were among the materials captured and sent home to Washington, D.C., by the American forces. They are now available on microfilm from the U.S. National Archives.

The first six of the Stumpp reports have appeared in instalments in the Spring, Summer and Fall 1984 issues of the Journal. The last five reports, to conclude the series, appear in this issue.

REPORT No. 7: Diary, November-December 1941.

The number of Germans in Kremenchug is quite small as compared with Kirovograd. There are 64 Germans living here now, 13 of them only temporarily. Through a German from Rosental in the Crimea, Thomas Antoni, who is now in this city, I received the first reliable facts about the fate of the Crimean Germans. As early as 16 August, they were informed that they would have to leave the Crimea in a short time. When the day came, they were given only 3 to 4 hours notice. Each person was permitted to take along 50 kg of luggage. They went to the railway stations with horse and wagon and were then taken by train to the North and South Caucasus, partly to the region near Voroshilovsk. The crowding at the railway stations, particularly at the junction Dzhankoy, was so great that chaotic conditions prevailed. There was no one there to take the horses back home and so these wandered about without masters. The train trip to Voroshilovsk took 6 days. There the Germans were divided among the existing collectives and put to work. The men of ages 17 to 55 were drafted and sent to the Poltava region to dig tank traps and trenches.

A visit to the local prisoner-of-war camp provided me with the information that all the ethnic German prisoners, except for a small group, had been freed and given work to do. Those still remaining were older men or such as spoke little or no German. I found one case of an ethnic German (Rempel), who spoke only Russian. You got the impression that he knew no German at all. When I asked him why it was that he spoke no German, he replied that he could speak only Low German, not Standard German. It turned out then that he spoke an unadulterated Low German characteristic of the Danzig region, from where his forebears had emigrated.

We were driving to the capital of the Ukraine, the city of Kiev, along what had once been a good road, though somewhat narrow. Hundreds of men, but even more women, were wandering along the road towards the city. They carried heavy sacks filled with agricultural products, in order to trade these in the city for old clothes, soap, shoes, nails, string, matches and other things. Thousands of people were standing in the "Jewish Market", offering the greatest variety of objects for sale, among them useless trash. You are glad when you get away from this teeming mass of poorly dressed people, whose poverty can be read from their faces. For a pair of ladies' shoes they ask 60 rubles; but you can obtain the same shoes from them for 2 liters of vodka or matches or candies. Money has become worthless. The main street in Kiev has been badly damaged. Where there were once beautiful buildings, there are now literally just piles of stones and ruins. A large part of the city, however, has been preserved: the opera house, the university buildings, the Shevchenko monument, the church of St. Sophia, etc. In the former Imperial Palace the G.P.U. established itself and carried on its nefarious work. An old woman, whose husband had been shot, and who could live only under an assumed name, told me in a trembling voice about the cruelties of the Bolsheviks. She showed me a little garden surrounded by high walls and described how people were shot there in large numbers. In Kiev there now live about 4000 ethnic Germans, who are to be resettled by the Volksdeutsche Mittelstelle in the Volhynian German region. For compelling reasons this resettlement has been postponed till after the holidays.

The joyful anticipation of the Christmas season has entered the houses of the Volhynian Germans. There is, of course, still need everywhere: sugar and white flour for making gingerbread and decorations for the Christmas tree are not available. But after many years these people may again
celebrate a German Christmas feast in full freedom. Fate brought me to Berdichev on this day and I was invited to an ethnic German Christmas celebration. I found it very depressing. The children stood in a circle and sang Ukrainian songs. While the Christmas tree was being lit up, a member of a theatre group played waltzes. These children had never experienced a German Christmas celebration. Only after an address by me, a festive mood ensued. A few German women, who had come in from the country, separated themselves from the rest, with their children, and sang Christmas hymns. The others were silent because they had never heard these.

It is urgently necessary that these Germans, who migrated to the cities to escape from forced labor, be resettled in their villages as soon as conditions permit. There has been much russification in the language spoken in the home, and the number of mixed marriages is considerable.

After the men of the Sonderkommando (Special Command) had been instructed and inducted into their work, I continued my trip eastward by car. The rainy weather had been replaced by frost and snow. On such a trip you learn to know the malice, the rigors and the dangers of the Russian winter. For many kilometers there is no village, no human being to be seen. The wind whips the car, the windows freeze over, the motor growls on and does it utmost. Suddenly the relatively passable road ends and a deeply rutted and solidly frozen country road begins. The big lumps of ice extending upward are a danger to the car; they could tear off pieces of its underneath and leave you sitting there in the open country; you can't avoid all the lumps. The ruts, now filled with snow, and the snow banks piled up by the wind, are difficult to drive through. The car gets stuck again and again and has to be pulled out with horses, oxen, autos and people. The traveling columns make progress only slowly, because one car continually has to help another. The thermometer shows 32 degrees of frost. The cars don't want to start in the mornings, because their oil has solidified. Everywhere you see the drivers working on their machines: some build a fire under it, others pour in hot water; some try cranking, others have their cars pulled by horses or other cars to start them. The Russian winter makes immense demands of the German soldier. The homeland must help the soldier who is fighting the frost and the enemy. It is to be hoped that his call is heard and that the home front will do its duty.

REPORT No. 8: Diary, 13-25 January 1942.

We left the city K. in clear sunshine. The roads were bad as usual. The deep holes were filled with snow so that you never knew when you would drive into one and have difficulty getting out again. The sky gradually clouded over and we were enveloped by a snowstorm. The roads were icy and driving became more and more difficult. Eventually we could not go on. Fortunately our car had slipped off the road into a ditch within a village and we were able to stay overnight with German soldiers who were guarding the telephone installations at that point. I spent the evening with a Ukrainian family. The neighbors came in and wanted to hear the news about the war situation and about Germany. The women sat barefooted beside the stove and the girls on top of it. Everything that originated in Germany was looked at with great curiosity. When I took out my "Jupiter" matches, they craned their necks to get a closer look at this miraculous invention. In the twilight of the evening, the girls sang their melancholy and melodious songs. The quartet was led by 12-year-old Mariusa, who looked like a 16-year-old.

After two days we could continue our journey. In W. there was no night accommodation. I talked to the first Ukrainian boy that I saw standing at the farmyard gate. He invited us with sincere hospitality and we came to a house in which there were 8 children but where room was found for us nevertheless. In the evening the teachers assembled and asked me to talk to them. The propaganda from the Bolsheviks was causing worries among the people. They are concerned about the fact that there is no enlightenment from the German side and no counter-propaganda. Deeply touched, those present gulped down every word that I told them about Germany and its Fuehrer. Please send us more men who can speak our language and enlighten our people, that was the unanimous entreaty of these people.

The onward journey led us along the Dnieper to our destination, the beautiful and important city of Dnepropetrovsk. This city shelters a large number of ethnic Germans. We have registered 760 families so far, but this number will increase. Unfortunately, it has to be said, the largest number of these are mixed marriages. There is a German kindergarten here and also a German school. Because of the low temperature at the present time (22 to 30 degrees of frost), these schools are temporarily closed.
In the local prisoner-of-war camp, I learned from ethnic Germans that the Germans in the villages near Bachmut: Leonidovka, New York, Romanovka, Jekaterinovka, and Ignatievo, were all evacuated by the Bolsheviks on 7 October 1941. The villages stand there empty. Additional news about the deportation of the Germans beyond the Dnieper keeps coming in constantly, so that it can already be assumed that by far the greatest number of the German settlements there have been depopulated. Only in the villages near Dnepropetrovsk have the German colonists been saved by the rapid advance of our troops. One of the oldest German colonies in Russia is Josefstal. The inhabitants are all descended from immigrants from the Danzig region and still speak a pure Low German dialect. The mayor opened a meeting that he had called in Low German. The few Swabians who settled here have also come to use the prevailing dialect. In the cemetery, which is very neglected, as everywhere else, I found the tombstone of Josef Containius, born here but important not only for Josefstal but for all the Germans in the Black Sea region, in whose affairs he played a leading role. The tombstone lay there, knocked over. That was a favorable opportunity to ask the assembled people to rebuild their formerly flourishing, outwardly beautiful colonies, which had been allowed to deteriorate during the Bolshevist era, and above all to take care of the cemetery. The neighboring colony, Kronsgarten, was once a wealthy Mennonite village. Some of the Mennonites migrated to America in 1926, the rest were moved away by the Bolsheviks in 1931. Today Kronsgarten, now inhabited by people from Josefstal, looks impoverished. The same is true of Billersfeld, which has a mixed population, 554 Germans in a total of 790 inhabitants. From here 176 men were taken away in September 1941, of which 150 are still missing. The departing Bolsheviks dealt even more cruelly with Rybalsk (Fischersdorf), from which nearly all the men were taken away. There is such a shortage of leading men, that the present mayor is a 22-year-old single youth. The village is very mixed and the mixed marriages are therefore numerous. At present the population consists of 469 Germans, 482 Ukrainians, 101 Russians, 4 Poles. I have learned that all the Germans have been evacuated from the villages eastward of these: Eigenfeld, Marienfeld, Herzenberg and Ettingerfeld.

REPORT No. 9: Diary, 26 January to 12 February 1942.

The severity of the winter is continuing. In addition to the low temperatures there is also a sharp wind, which whips your face unmercifully. The snowfall and the strong wind pile up snowbanks meters high and make the roads impassable. Hundreds, thousands of people are working with snow shovels. All in vain, for the next morning everything is covered over again. Since yesterday even railway service has been cancelled. It is difficult to get around even with sleighs. Under these conditions our soldiers are doing admirably.

On 30 January Dnepropetrovsk offers a festive picture. Many houses are decorated with swastika flags. Troop formations and police come marching from all directions. The Ukrainian theatre, decorated with numerous flags, flowers, and the picture of the Fuehrer, is filling up with people. The local Germans are attending such a festival for the first time. They await the coming events with great suspense. When the program is opened with impressive Wagner music, and the General-Kommissar* delivers a thrilling address, and the fallen are remembered with the singing of "Ich hatt' einen Kameraden" (I had a comrade), you see the silent tears rolling down the cheeks of many of the local Germans. For the first time they sing with raised arms the German anthem and the Horst Wessel song. Pull of inner rapture, enthusiasm and gratitude, they continue for days to speak about this outstanding program.

One of the oldest and most original of the German settlements is Jamburg, near Dnepropetrovsk. From this colony originated the daughter settlements: Marievka (Voronye), Serafimovka, Klein-Jamburg (1925) and Jamburg in Siberia. The people of Jamburg speak a very special dialect, which they themselves call the "Jamburg dialect" and which resembles the German spoken in Bavaria. A few Russian words have also entered their language. No information is available either from the village records or from the older inhabitants regarding their origin. In general you receive the answer, we came from Bavaria, but with no additional information about the locality. The following family names are common: Illenseer, Eigenscher, Donhauser, Klass, Bleicher, Sutter, Aumann, Meier, Melzel, Klein, Seiger, Zinn, Kalteis, Lautenschlager, Butjan, Gruntenthaler, Wegener, Steger, Schotter, ... Before the Bolshevik era, the people of Jamburg occupied themselves mainly with wagon building (75 per cent) and only a small number of them (25 per cent) with agriculture. The wagons were sold as far away as Siberia and the North Caucasus. In addition to that, there was fishing, bee-keeping and sheep-raising in the village. The population now is rather poorly dressed. The men
were all out shoveling snow, so that the auto columns could travel. The Jamburg women told me proudly that they had knitted 1000 pairs of socks for the German soldiers.

About the situation of the German colonies east of the Dnieper, I have received the following new information: the Germans in the Kankrin colonies (Schonfeld, Friedensthal, Blumenhain, etc.) and those in the settlements around Sinelmikovo were evacuated on 28 September 1941. On 4 October their train was bombed by German fliers at Kubansk, southeast of Charkov. On 8 October the Germans were evacuated from the villages Novo-Bachmetyevka, Loshtshino, Shostakovka, and Gudicha (No. 3). On 19 October the remaining 12 German families in Horochovka were evacuated, after 11 families had been sent into banishment as early as 1929.

An acquaintance of mine (Merseburger) has been in the German settlement Alt-Rotowka, north of Taganrog, and reports that there are only 8 men left there, that the women and children have been taken away to the Volga region. Another friend confirms this information and adds that the same applies to all the German villages north of Taganrog lying near Rotowka.

Mariupol has suffered very little damage. The factories are still operating and some Germans still live there.

From Neu-Hoffnung all Germans (98 families), except for 2 old men, have been sent to the North Caucasus (Jeisk). 8 families have been able to return.

REPORT No. 10: Diary, 12 February to 10 March 1942.

The sun is making its first efforts to drive winter away. The snow is melting and little creeks are flowing down the road. We are driving towards the oldest Mennonite colony, Chortitza. I had actually wanted to go to Nikopol, but the storm had knocked down the road-sign and everything was covered with snow. Suddenly we found ourselves near a large settlement, whose house styles indicated to us that it was a German settlement. It was Chortitza. This once entirely German village had grown tremendously. In 1914 about 1500 Germans lived here. During the Bolshevik era the settlement had grown very large in area. Of 6838 inhabitants now, 1968 are Germans, 4407 Ukrainians, 412 Russians and 51 others. In earlier years 337 Germans had been deported from here and during the present war another 217 were taken away. There are 368 German families here without a male head. There are 95 mixed marriages. The girls' school is still there, and opposite it the big mill. The tractor factories, destroyed by the Bolsheviks, have been partially restored and are operating again.

The poverty here is great, especially among the workers and the clerks. With their low wages they cannot buy anything. The food distribution is confined almost entirely to bread. Lard, meat, milk and sugar are rarely obtainable. Many children cannot go to school, because they have no shoes or clothing. Now and then groats are distributed, just enough to suppress hunger, but not enough to satisfy.

The teachers have to worry about food, but yet remain bravely at their posts. There's a shortage of school books and teachers' manuals. For 20 pupils in the first grade, the primer has to be written by hand, during the evenings and nights. The singing teacher tirelessly writes notes. There is a piano in the classroom, but it won't play. The children march clumsily and sluggishly during the physical education periods. Dragging out, almost singing, they utter the greeting: Heil Hitler!

There is an immense field of work here for teachers who like action, a field in which they can plow deeply and sow with a full hand and a full heart. The seed will fall on fertile soil and bring fruit a thousand fold!

I had a conversation with a female student of the German secondary school (formerly girls' school) in Saporoshye (Alexandrovsk) and gained insight into what has been accomplished here in the field of German language and literature. It is noteworthy that the study of Goethe, Schiller and other German poets compares favorably with that in a school of the same level in Germany. She spoke with enthusiasm about her comrade, Teacher X.

In Chortitza I addressed a community meeting, heart to heart. It has never happened to me before that farm women want to rise to applaud in the midst of my presentation; they controlled themselves with difficulty on this occasion. A teacher told me: after all that we had heard up to this time, we respectfully esteemed the Fuhrer, but now we love him.

I traveled across the broad Dnieper to Saporoshye. The German mayor was sitting in dignity on his official leather chair; above him hung a large portrait of the Fuhrer. This intelligent official
of the old type readily gave me information about everything. His assistant for ethnic German work was busy
over a large volume in which he was inscribing the genealogical information for the whole community. I told him
that I was not in a position to present him with an Iron Cross, first class, but could give him a copy of "Mein
Kampf". A happy smile passed over his face.

Our trip back was blocked. A violent snowstorm during the night had closed all the roads. Hundreds of people
were at work clearing away the snow. In two days the main highway was passable again.

REPORT No. 11: Diary, April-May 1942.

In the months of April and May education meetings for ethnic German teachers took place in the German
settlements of Chortitza and Kronau. There's little doubt that the German pedagogues from the Reick had never
had a more grateful audience than these teachers, who swallowed with great hunger everything that was offered to
them on educational and political questions. For me also it was a profoundly moving experience to speak at these
gatherings about research on emigration, on genealogy and on family history. From a large surrounding area there
came male and female teachers on wagons, trucks and on foot. Two teachers arrived at Chortitza 5 days late after
a trip that took 4 days and nights. The one was wearing a woman's coat, the other had torn shoes. What idealism
there must be when people fulfill their duty as teachers while they are as needy as they have been in the last few
years.

We traveled with a ferry over the Dnieper at high flood level to Saporoshye. In a German school, decorated
with swastika flags, with a May-tree set up in front of it, decorated with many-colored ribbons and wreaths, we
celebrated the first of May festival. Here Sergeant Br., with genuine enthusiasm and self-sacrificing devotion,
interested himself in the ethnic Germans and especially their schools and kindergartens. On this evening the
celebration took place under the motto: "Enjoy life!" There were about 600 soldiers and officers and about as
many local Germans present in the hall. As an introduction I spoke on the contributions of the Germans in Russia
and on their situation under Bolshevism. The German army personnel were grateful for finally hearing something
about this group of people, and the local Germans were happy that their past accomplishments had been described
to this kind of audience. After the presentation a Norwegian volunteer came to me and asked for material for a
newspaper article in the press of his homeland.

Sunday morning! We are driving on a relatively good highway to Prischib and Halbstadt. There is a veritable
migration of peoples on both sides of the road. Ukrainian families have packed all their belongings on a two-
wheeled cart and are now traveling hundreds of kilometers to go back to their homes or to find work. They look
utterly exhausted. Others are going from the city to the country to trade clothing for food items.

In the Molotschna region more than half of the Germans have been deported. The first village that we came
across was Hochstadt. Here there were only 18 German families left. I went into a house left by a German family.
An empty cupboard, a broken chair, that's all that was left. On the floor were some school exercise books.

In Prischib there were still many Germans, but also Ukrainians. The former German girls' school has now
been converted into a German house. The swastika flag waves proudly down to the valley. In a beautifully located
public school the children are now being taught German. The church, as everywhere, is in ruins and even more
the cemetery, where not only the tombstones have vanished, but even in many cases the graves have been opened.

Halbstadt has the appearance of a city. The Germans are a minority. I visited here the midwife Berg, widely
known in that region. She is 83 years old, has celebrated her 60th year of service and has presided at the birth of
8000 children. Under conditions here, where the midwives have to rely completely on themselves, hers is a
unique contribution.

We drove to Hoffental, Alt-Nassau, Neu-Nassau and then to the Swabian colony Weinau. School instruction is
under way everywhere. The children do not have any schoolbooks and the teachers no handbooks. They have to
use Russian textbooks. The children are generally very poorly clothed, but narrow pale faces gaze up at you with
enthusiasm. They sing German songs with strong voices and lively rhythm. Especially the Swabian children in
Weinau could hold their own in competition with any children's group in Germany.

I brought two letters to Frau Springer in Weinau. She accepted them with trembling hands and shouted "my
husband!" When I asked her where her husband is, she replied: in banishment, I explained
to her then that these letters could not be from her husband, since they had come from Germany. She answered: for God nothing is impossible.

In the evening the youth assembled in Prischib for conversation and dancing. In a building next to the school, a squadron of cavalry of local Germans is accommodated. They march vigorously through the streets and sing our soldiers' songs. A large number of the young men, however, are away, fulfilling their duty in the German army.

Notes
1. The Volkdeutsche Mittelstelle was an SS-organization set up in the fall of 1939 to look after the welfare of the Germans in eastern Europe. It was part of the SS-empire of Heinrich Himmler. Its first task was the repatriation to Germany, by agreement with the Soviets, of the Germans in Galicia, Polish Volhynia, Bukovina and Bessarabia, after the Soviet occupation of these territories in 1939-1940. After the German invasion of the Soviet Union in June 1941, representatives of the Mittelstelle played a prominent role in aiding the Germans in the occupied territory and re-organizing their life along Nazi lines.

2. The Sonderkommando Stumpp (headed by Dr. Karl Stumpp) was set up in the late months of 1941 on the initiative of Georg Leibbrandt, then a deputy of Alfred Rosenberg, minister for the occupied eastern territories. Its purpose was to survey conditions in the German villages of South Russia then occupied by German armies. The study was to include a population census, a survey of economic and cultural life, and a gathering of detailed information about the sufferings of these people under Soviet rule. There are copies of some of the reports prepared by this organization in the AHSGR Archives, on microfilm.

3. Dr. Stumpp's information about Kontenius is incorrect. The man's first name was Samuel, not Josef, and he was born in Westphalia, Germany, not in Josefstal, Russia. But he died in Josefstal and was buried there. There is an informative short biography of Samuel Kontenius in Keller, The German Colonies in South Russia, volume 1, revised edition, pp. 41-43.

4. This General-Kommissar, a man named Selzner, was the highest Nazi civilian official in the Dnepropetrovsk region at that time. There were officials of the same rank also in Zhitomir, Kiev and Nikolayev and later in other places.

Der Keichsminister

fuer die besetzten

Ostgebiete

KOMMANDO

Dr. Stumpp

A poster found among the Stumpp documents with the official title of the organization that he set up in Dnepropetrovsk after he arrived there in January 1942.
TRADITION AND CREATIVITY:
THE FOLK SONGS OF "VETTER HANNES"
Timothy J. Kloberdanz

In the summer of 1979, while doing field research on German-Russian folklore, I first met John N. Kloberdanz of Osage, Iowa. Mr. Kloberdanz not only turned out to be a distant relative of mine (we share the same paternal ancestor) but also a gifted folk singer, storyteller, and true aficionado of his people's oral history and cultural traditions. His extraordinary memory and desire to share his knowledge had been brought to my attention by a daughter, Margaret Gorrell, with whom I had corresponded for several years.

John Nicholas Kloberdanz, or "Vetter Hannes" as I respectfully call him, was born on November 23, 1889, in the Volga German Bergseite colony of Rothammel. The son of John Martin and Christina (nee Frank) Kloberdanz, he was one of thirteen children. Perhaps because his father was a musician, "Vetter Hannes" developed an early appreciation for singing and music.

In the fall of 1907, he married Rose Eva Lauer in the Catholic church in Rothammel. A three-day wedding celebration followed, with Mr. Kloberdanz's father and other musicians providing the dance music for the guests. (Many years later, when asked by a curious grandson whether or not Mr. Kloberdanz and his bride had gone on a honeymoon in Russia, "Vetter Hannes" replied: "Yes, I went to the barn and she went in the house. That was our honeymoon!")

Like other Volga Germans of his time, Mr. Kloberdanz wanted only to remain in his native village with his wife and to raise a large family. The fear of war and military conscription, however, forced him to change his plans. In March of 1911, "Vetter Hannes" and his wife and two small children (Wenzel and Magdaline) departed for the New World. The family made their fourteen-day voyage on the S. S. Hannover, first entering the U.S. at Philadelphia. After a long train ride, they finally arrived in Topeka, Kansas, where they were met by relatives. The following years in America brought many changes for the Kloberdanz family, including repeated moves to such distant places as the beet fields of western Colorado; a farm near Garden City, Kansas; numerous sojourns in Topeka; winter employment in Chicago, Illinois; and finally permanent settlement in northern Iowa. In this regard, the Kloberdanz family was typical of others in their ethnic group. The Volga German historian Jakob Riffel expressed it best: "... our people sit like birds on a branch, always ready to fly off and establish a new home. One sells what he possesses and seeks improvement elsewhere." Altogether, "Vetter Hannes" and his wife reared ten children, half of whom were born in Iowa. In 1968, Mr. Kloberdanz's wife died, eight months after the couple had celebrated their sixtieth wedding anniversary.

"Vetter Hannes" resides today in Osage, Iowa, blessed by nearly one hundred descendants, including one great-great-grandchild. Most of his family still lives in northern Iowa and they are particularly fond of his anecdotes and good-natured ribbing. At 94 years of age, Mr. Kloberdanz retains vivid memories of his Volga homeland and especially the folk songs of his people. He admits that since few individuals know or even appreciate the old Volkslieder today, he must often sing them to himself so that they are not forgotten.

During my interviews with "Vetter Hannes," I spent many hours tape-recording not only the songs that he knew but also a sizeable amount of oral history, dialect, and folk narratives. His extraordinary memory, coupled with an easy-going manner, never failed to amaze me. (After spending several days with him, I thought I had exhausted a fair amount of what he remembered. Yet to this day, his daughter Margaret continues to send me lengthy letters filled with new and wholly untapped information that she gleams from casual conversations with her father.)

The folk songs that "Vetter Hannes" sang reflected a wide variety of subjects, singing styles, and aesthetic considerations. Mr. Kloberdanz performed several Gotteslieder, including the haunting "Vor dreihunderttausendJahr" (about the finding of the true cross by Saint Helen) and the ancient "Maria wollte wandren". He also performed some well-known Volga German favorites: Ich steh auf hohen Bergen (Graf und Nonne); Nun adje, jetzt ist der Schluss gemacht; Das Heisje verkauft (Der Soldat der alles versoffen hat); Bruder Also; Mein Geldsack ist leer; Es bettelt sick ein Bettelmann von Engelland heraus; Ich weiss ein schones Madchen; and Es wollt ein Madel in Brombeern gehn. I especially enjoyed his spirited renditions of Ludwig, du grosser Koenig" and "Ist denn das auch wirklich wahr" (a fascinating song about the ill-fated invasion of Russia by Napoleon in 1812).
One of the many ballads that "Vetter Hannes" allowed me to record was the beautiful song "Der Fischermans Sohn." Mr. Kloberdanz told me that he first learned it from Johannes Lauer ("der Schmudlers Hannes") who, in turn, learned the song from other German-speaking people who lived in the "Linie" region, where, according to Mr. Kloberdanz, many poor Volga Germans found seasonal employment as agricultural workers. (This region was located south of the Volga German colonies in the North Caucasus, near the former Russian boundary line along the Kuban and Terek rivers.) "Vetter Hannes" told me that he only heard Johannes Lauer sing this song twice before committing all fifty-two lines to memory.

Of special interest in this particular song is the custom of a "nicely-baked fish on all four corners of the table," This line is strongly reminiscent of the traditional Volga German New Year's Wunsch in which children wish for their godparents "a golden table with a fried fish at each corner" (einen goldene Tisch, an jeder Ecke einen Gebratenen Fisch.) The following song offers rich insights into the importance of brother-sister ties among the Volga Germans, which sometimes were far more significant than parent-child relationships.

Der Fischermans Sohn

(Last two lines of each verse are repeated)

Es war ein alter Fischermann Er fischt
das ganze Jahr rum. Er fischt in alle
Wassere Bis an das Rote Meer.
Er hat ein Sohn der war nichts wert Er raubt, un
steht, un tut noch mehr. Sie [fangen ihn] in der
Galeer' Dort soll er gehanget werd'.
Sohn: "Ich hab' ein Vater der liebet mich, Und nehmet
mich heraus. Mein Vater versetzt sein grosses
Haus Und nehmet mich heraus."
Vater: "Mein grosses Haus versetz' ich nicht
Fur deine junge Jahre [drum geb] ich nichts. Ach,
Schiffmann, lass ihn hangen Den schöne' Florian."
Er hat auf aller vier Ecke Tische Ein
schoner gebackener Fisch. Auf aller vier
Ecke Tische Ein schoner gebackener Fisch.
Sohn: "Ich hab' eine Mutter die liebet mich Und nehmet mich heraus.
Meine Mutter versetzt ihr seidenes Kleid Und nehmet mich heraus."
Mutter: "Mein seidenes Kleid versetz' ich nicht,
Fur deine junge Jahre [drum geb] ich nichts, Ach
Schiffmann, lass ihn hangen Den schöne' Florian."
Er hat auf aller vier Ecke Tische Ein
schoner gebackener F-i-s-ch. Auf aller vier
Ecke Tische Ein schoner gebackener Fisch.
Sohn: "Ich hab' ein Bruder der liebet mich Und nehmet
mich heraus. Mein Bruder versetzt sein ganzes
Land Und nehmet mich heraus."
Bruder: "Mein ganzes Land versetz' ich nicht
Fur deine junge Jahre [drum geb] ich nichts. Ach
Schiffmann, lass ihn hangen Den schöne' Florian."
Er hat auf aller vier Ecke Tische Ein
schöner gebackener F-i-s-ch. Auf alle vier
Ecke Tische Ein schöner gebackener Fisch.

Sohn: "Ich hab' eine Schwester die liebet mich Und nehmet mich heraus. Meine Schwester versetzt ihr goldener Ring Und nehmet mich heraus."


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The Fisherman's Son

There was an old fisherman Who fished the whole year long. He fished in all the waters, As far as the Red Sea.
He had a worthless son who robbed and stole and did worse. They have caught him in a galley And there he was to be hanged.

Son: "I have a father who loves me,
And he'll take me away from here. My father will mortgage his big house And he'll take me away from here."

Father: "My big house I shall not mortgage For your young years I don't care. Oh ship's captain, let him hang, Handsome Florian!"
He had on all four corners of the table A nicely baked fish,
On all four corners of the table A nicely baked fish.

Son: "I have a mother who loves me
And she'll take me away from here. My mother will pawn her silken dress, And she'll take me away from here."
Mother: "My silken dress I shall not pawn For your young years I don't care. Oh ship's captain, let him hang, Handsome Florian!"

He had on all four corners of the table
A nicely baked fish,
On all four corners of the table
A nicely baked fish.

Son: "I have a brother who loves me
And he'll take me away from here,
My brother will mortgage all of his land,
And he'll take me away from here."

Brother: "All of my land I shall not mortgage For your young years I don't care. Oh ship's captain, let him hang, Handsome Florian!"

He had on all four corners of the table
A nicely baked fish,
On all four corners of the table
A nicely baked fish.

Son: "I have a sister who loves me
And she'll take me away from here. My sister will pawn her golden ring, And take me away from here,

Sister: "Of course I'll pawn my golden ring, Your young years shall not be taken away. Oh ship's captain, let him down, Handsome Florian!"

During my recording sessions with "Vetter Hannes," I asked him numerous context-related questions about all of the songs. I wanted to find out exactly what kinds of occasions prompted the singing of certain tunes. When Mr. Kloberdanz discussed marriage customs, for example, he made repeated reference to the singing of the traditional *Dusch* (or wedding toast-song). The *Dusch* was comprised of only a few lyrics and thus many of the guests would gather and sing them along with the musicians during the wedding celebration. These *Dusch* numbers were characterized by their brevity, sentimental nature, and the constant repetition of certain lines. Two representative songs in this genre — as remembered and sung by Mr. Kloberdanz — follow:

\[
\begin{align*}
Wo & \text{ sich zwei Verliebte scheiden,} & \text{Do wachst nimmer} \\
\text{Laub noch Grass, f}^{\text{v}} & \text{P}^{\text{v}} \\
\text{Liebe Lena, liebe Theresia, Liebe,} & \text{lass das Weinen sein.} \\
\text{Wenn die rote Rosen blühen, I Will} & \text{ich wieder bei dir sein.}^{\text{v}} \\
& \text{repeat}
\end{align*}
\]

Where two lovers part, There neither leaf nor grass will grow.
Dear Lena, dear Theresa
Loved one, do not weep.
When the red roses bloom, I will be with you again.

\[
\begin{align*}
\text{Ware ich reich und hatte viel Geld,} & \\
\text{Hatte viel Geld, hatte viel Geld,} & \\
\text{Da ware ich angenommen in der Welt!}
\end{align*}
\]

26
If I were rich and had a lot of money, Had a lot of money, had a lot of money. Then I would be someone in the world! But because I cannot have any, Cannot have any, cannot have any, Then I'm scorned by everyone. Thistles and thorns cause much pain, Cause much pain, cause much pain. But a false tongue causes much more!

* * *

"Vetter Hannes," while able to perform numerous Volga German Volkslieder like those above, casually told me during one interview that he also had some songs of "his very own." Upon questioning him about this, I learned that Mr. Kloberdanz was no mere tradition-carrier who passively enjoyed the customs of his people. Vetter Hannes had composed several German songs himself and thus his love of tradition was balanced by an inner drive for personal expression and creativity.

Mr. Kloberdanz was reluctant to sing "his songs" but eventually gave in and allowed me to record two of them (but only two!). One of these compositions, "Ach, ihr liebe deutsche Brüder," has a melody very similar to the well-known Volga German emigration song, "Kommt ihr Brüder, lasst uns ziehen." Vetter Hannes' song was composed during World War I, when the conflict in Europe was a much discussed topic in German-Russian homes. As a young emigrant, Mr. Kloberdanz remembers the uncertainty and sorrow that the great war produced in everyone. Thus, while working as a day laborer in a shop, "Vetter Hannes" put not only his hands to work but his rhyming skills as well. In only a short time, he finished this song, which is a poignant condemnation not only of the suffering caused by the First World War, but of all wars:

"Ach, ihr liebe deutsche Brüder"

(Note: last two lines of each verse are repeated)
Viele Kinder werden klagen, Werden ihre Mutter fragen. "Kommt mein Vater bald nach Haus Oder bleibt er ewig aus?"

Von dem Krieg im Russ' e' land
1st uns all-e wohl be-kannt.

"0 Dear German Brethren"

0 dear German brethren, Of what do we hear these days? It's about the war in Russia That is well-known to us. Many of our brothers Have fallen and died. They've given up their lives In some dreadful place. So many men have perished And molder in their graves. Many others return disfigured, 0 dear God, forget them not! The war has caused many cripples Who, for the rest of their lives, Without an arm or leg, Can no longer walk unaided. Many parents will grieve While wondering where their sons are. Only God knows their fate, Whether they have been shot or not. Many children will cry And ask their mothers: "Is my father coming home Or will he be away forever?"
Thus, 0 Lord, hear us.
Stir the hearts of our rulers.
May it be as we desire,
That the war is brought to an end.

After "Vetter Hannes" sang the above composition, both of us remained silent for several moments. I felt as if the sixty-year age gap between us had suddenly closed. In silence and without moving an inch, we had reached across the generations that separated us. The song he had just sung — one
which he composed while in his late twenties — reflected the bewilderment, the idealism, and the painful sensitivity of youth.

As a result, I no longer saw a white-haired patriarch sitting before me who was single-handedly trying to keep the folk songs of his people alive. I saw instead the young, questioning man that "Vetter Hannes" once was and the wise, self-assured man that he had become.

ACKNOWLEDGMENTS

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NOTES

2. Riffel is quoted in Fred C. Koch's The Volga Germans (University Park, Pa.: Pennsylvania State University Press), 1977, p. 234. (Although Riffel was referring to the Volga Germans in South America, his remarks are applicable to those in North America as well.)
3. See, for example, the Wunsch on p. 152 of Eduard Seib's article, "Der Wolgadeutsche im Spiegel seines Brauchtums," Heimatbuch der Deutschen aus Russland 1967/68.
The *Tomb of Napoleon* in Paris is one of the major tourist attractions in that city. Although Napoleon died in 1821, most people today know who he was. A brilliant general, he was able to inspire his soldiers to be willing to die for him. He left a mark on history not equaled by many. Proclaimed emperor of France in 1804, he extended his power over most of western Europe in the next few years. At first the people of the conquered lands welcomed him, because they had been living under oppressive rulers, but they soon discovered that he was not doing it to improve their lot, but only to extend his own power. After many successful campaigns, he finally decided, in 1812, to invade Russia. The Russian army, though less powerful than his, defeated his invasion by drawing him deeply into Russia, while destroying everything in his path, even burning the city of Moscow. Caught in Moscow in the late fall of 1812, with no prospect of destroying the elusive Russian army, Napoleon decided to withdraw. Harassed by guerrilla forces and by the severe Russian winter, the grand army disintegrated on the way home and a large part of it perished. This disastrous invasion of Russia was the beginning of Napoleon's downfall, which came in 1815.

About one-third of Napoleon's army that invaded Russia consisted of Germans that he had drafted. Some of these, taken prisoner by the Russians, found their way to the Volga colonies and remained there when the war ended. My own great-grandmother, Margaret (*Schamne*) Linenberger was a direct descendant of one of Napoleon's soldiers who came to Russia in 1812.

The Germans in Russia sang several songs that relate to the events of 1812. One of them, "1st es denn auch wirklich wahr", was sung for me on tape by Elisabeth Schmidt in 1983. Mrs. Schmidt left the colony of Eckheim in Russia in 1921 and arrived in the United States in 1924. She is 84 years old and lives in Hays, Kansas. Her version differs slightly from that in the *Kirchenbote Kalender*, 1947, *Yankton*, South Dakota, which is given below:

```
1st es denn auch wirklich wahr

* y y -^ - y

hat ver - nomm -

Dass der Kaiser Na - po - le - on

ist nach Russ-land komm - en.
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Ist es denn auch wirklich wahr, wie man hat
vernommen dass der Kaiser Napoleon ist nach
Russland kommen?
1  Viel zu Pferd und viel zu Fuss sind nach
   Russland kommen. Haben ja sogleich die
   schoene Stadt Moskau eingenommen.
2.  Moskau war noch nicht genug Dort gibt's
    keine Gaben. Petersburg, die Residenz,
    muessen wir noch haben.
3.  Dort gibt's Fleisch und Kascha genug und ein
    jungfrisch Leben, und ein Glass
    Schampanjerwein und ein Schatz daneben.
4.  Am Morgen kam ein Offizier und sagt: "Wir
    sind verloren" Alle unsere schoenen Leut
    sein im Schnee verfroren.
5.  Viel zu Pferd und viel zu Fuss sind
     zurueckgezogen. Aber dass sich Gott
     erbarmt Kugein kamen geflogen.
6. 0 du maechtiger Napoleon wo ist dein Volk
    geblieben? Auf einmal hast du alles verloren
    bis auf einen Schlitten.
7. 0 du stolzer Napoleon du sitzt nun jetzt gefangen
    Dein Feind schickt dir einen Priester den du so
gern empfangen.

Is it really true, as we have heard,
that Emperor Napoleon came to
Russia?
Many on horse and many on foot came to
Russia. They occupied very quickly the
beautiful city of Moscow.
Moscow was not enough there we
found no booty. Petersburg, the
capital, is what we must have.
There is plenty of meat and porridge
and a new fresh life,
and a glass of champagne
and a lovely girl too.
In the morning came an officer and said: "We
are lost" All of our fine people have frozen in
the snow.
Many on horse and many on foot began
retreating. But God showed mercy bullets came
flying.
0 you mighty Napoleon where have your
people gone? All at once you have lost all
Except for one sled.
0 you proud Napoleon
You are now a prisoner
Your enemy sends you a priest
whom you are happy to welcome.

The song, "Wir sitzen so froehlich beisammen" is one of the most popular songs of the Germans from Russia. It too deals with the Napoleonic wars.

Wir sitzen so froehlich beisammen
1. Wir sitzen so frohlich beisammen, Und wir haben uns einander so lieb Wir heitern uns einander das Leben, ei, wenn es nur immer so blieb.


3. Da kamen die stolzen Franzosen heran, ei, wir Deutschen, wir fuerchten uns nicht. Wir stehen so fest wie die Mauern wir weichen und wanken keinen Schritt.

4. Napoleon, du Schustersgeselle ei, wie sitzest du so fest auf deinem Thron ei, waerest du aus Deutschland geblieben, so haettest du die allerschoenste Kron.

Together, we sit here so cheerfully, And we all love one another. Our life is one of serenity Oh, if it would always remain that way. But how can it always remain that way, Here, under the change of the moon* War will drive away the peace, In war no one will be spared. Here come the proud Frenchmen, We Germans are not afraid. We stand as firm as a wall, We will not waver or move back one step. Napoleon, you cobbler's apprentice, How firmly you sit on your throne. Had you stayed out of Germany You would have your most beautiful crown.

Froh und glanzend wunderschon,
Sei die holde Weihnachtszeit,
Und das Neue Jahr gefuellt,
Mit Hoffnung,
Fried’ und Heiterkeit
GR – 1636
Anuta, Michael J.
Includes an introductory section, photographs of ships which brought European immigrants across the Atlantic (almost exclusively), chiefly in the last 150 years. Also includes steamship-lines postcards, an extensive bibliography and index.

DX B385 1971x
Baum, Willa K.
Defines oral history, describes how to start an oral history program, gives equipment suggestions, interviewing techniques, ethical considerations and ideas for the preservation of materials.

GR – 1637
Creigh, Dorothy Weyer.
The author and editor of the Historical News embellishes these historical yams with pictures. The tales and pictures document the lives and achievements of Adams County pioneers.

TX 721 D487x
Darrouzett, Texas; Village Improvement Program.
The Deutsch Cookbook. Darrouzett, Texas: Village Improvement Program, n.d. 51 pp. In addition to recipes for food, recipes for lye soap, window and mirror cleaner and a section on food preservation in the "Old Country" are provided.

GR – 1638
Includes the Apocrypha, Old and New Testaments.

GR – 1643 M. Immanuel Gottlob Brastberger, ed.
One hundred and ten sermons for all religious occasions throughout the year. Used by Germans from Russia in the United States.

GR – 1639
Includes 50 colonies, 5 of which are the Rumanian colonies of Bukovina. These are records of the Evangelical Lutheran churches handwritten in German.
Consult Clues, (1978) for listing.
BX 7924 E926x  
German Evangelical Synod of the West.  
German and English text on parallel pages in 5 parts with an appendix (Confirmation Vow, the Confessional, Names of Books of the Bible, Synod History).

GR – 1634  
Lilje, Hanns.  
Luther is portrayed as a man of God, rather than as an early revolutionary or the Father of the German Nation. The author makes a good case for this portrayal by stressing Luther's goals and aspirations as a religious leader.

M 2132 G3K5 1895x No. 1, No. 2  
*Die Kleine Palme neueste Liedersammlung für Samstagsschulen und Jugendvereine, sowie für Sonntagabend und andere Gottesdienste.* (Chicago: Meyer & Brother, 1895 (I), 1900 (II). (I) 165 pp. (II) 207 pp. No. 1 donated by Dr. and Mrs. Henry J. Zieg.  
Song books with sacred songs for all religious occasions throughout the church year.

GR – 1640  
Nipperdey, Thomas, Herbert Wolf, Oskar Sohngen.  
Collection of articles about Luther and his influence upon German culture. Accompanied by chronological tables and illustrations. His religious language and musical contributions are singled out for examination.

GR - 1642  
Sweigard, Verdella Ahl Geiger and Darlene Ahl Geiger Bratten, compilers,  
*Ahl Heritage.* Published by authors, 1982. 158 pp. Donated by Verdella Sweigard.  
Portraits, letters, family group charts through 8 generations, documents, a map of the homestead and some historical background comprise this volume.

GR - 1706  

Contains 14 articles on Wolhynian history, of which the following are the most significant:  
(1) *Historische Quellen und die Auswertung von Berichten der Eriebnisgeneration.* Von Hugo Karl Schmidt.  
(2) *Die Herkunft der Wolhyniendeutschen.* Von Walter Kuhn.  
(3) *Beruhmte Porzellanfabrik und erste evangelisch-lutherische Gemeinde in Korec.* Von Nikolaus Arndt.  
(4) *Die Wolhyniendeutschen und die Machtinteressen in Ost- und Mitteleuropa.* Von Nikolaus Arndt.  
(5) *Zeittafel zur Geschichte Wolhyniens.* Zusammengestellt von Nikolaus Arndt.
GR - 1641
Zion German Congregational Church, Portland, Oregon.
Lists birth dates, marriages and names of children born to the families of the congregation from 1893-1929.

GR – 1770
Bartel, Irene Brown.
Unglamorized, yet poetic story of the author's pioneering German family from South Russia in southwestern Oklahoma prior to World War I.

GR – 1771
Bode, Frances Murphy.
Includes historical notes, maps, illustrations, records and narratives of early marriages, references and index. Easy to use.

GR - 1772
Brown, Mary J.
Arranged by branch libraries in the U.S. and Canada, offering general and county information sources for the following records: vital, probate, church, military, emigration, census, early settlers, land & property, miscellaneous.

GR – 1773
Bruderheim Historical Committee.
A comprehensive history of this area of Canada. The town was settled by Volhynian Moravian families. Includes pictures, documents, maps and family histories.

GR – 1774
Buchheit, Robert H.
-Provides a phonological and morphological (sound and word-building) description of a Low-German settlement dialect spoken in and near the community of Henderson, Nebraska. Most of the speakers are descendants of German-Russian Mennonites who immigrated to Nebraska between 1874 and 1882.

GR – 1775
Burson, Eleanor (Werner)
Includes brief histories of individual families, photos, family group charts, maps, etc. Origin of families: Balzer, Volga Region.

GR - 1776
Centennial Book Committee, Sterling, Colorado.
Extensive coverage given to pictures, family histories, city and county history, county maps.

GR – 1777
Cotner, Neal N. and Virginia.
Brief account of the search for the Heinrich Hoffman genealogy. The children of this family had been placed in an orphanage in Spokane, Washington, and lost track of each other through adoption. No pictures.

GR - 1778
This article (Dessiatiners of Kherson Province) mentions Black Sea German settlers in that province.

GR – 1779
Diffendal, Anne P., compiler.
Covers the period 1854-1977. A useful research tool.
R

GR - 1780
Emmaus Congregational Church, Carson, North Dakota.
Contains records for deaths, marriages, church history, baptisms and confirmations.

GR – 1781
Epp, Johann.
Autobiography of Epp (1915-1983), who, as a Baptist born in a German settlement in Siberia, suffered ill health as a result of forced labor during two long prison terms because of his religious convictions. The author died in Germany in 1983, to where he was allowed to immigrate in 1977.

R

GR - 1782
Family Records (Mennonite) of Michelsdorff, Poland and Volhynia. Photocopy of handwritten manuscript in Polish and German, 27 pp. Donated by Reuben Goertz.
Vol. I: Church records brought to the U.S. from Russia in 1874 by Swiss Volhynians. Includes marriages, births, deaths, baptisms, ministers ordained and research observations about the 3 volumes, prepared by Reuben Goertz.

GR - 1783
Ferguson, Johanna Ruth, Betty Jane Barkman and Gary Wayne Barkman, compilers.
Includes photographs, charts, alphabetical index of family members and history of the families who came from South Russia generally and settled in Kansas.

GR - 1784
History, jubilee and family pictures, locality pictures, church histories, index to biographies (compiled by Marianne Sauter Wheeler).

GR - 1785
First Congregational Church, Laurel, Montana
Brief historical account by Rev. Elmer T. Wilhelm, pastor. Book is interspersed with numerous scripture quotes and photographs.

D810.G5F3x
Fleischhauer, Ingeborg.
The author shows that the Germans in the Soviet Union were victims not only of the Stalinist deportation policies but also of the Himmler Germanizing mania under the justification provided by the term "Volksdeutsche."

GR - 1786
Gruenewald, Lothar, and Marijke Lanius, eds.
Intended for readers in the German Democratic Republic of Germany, this anthology provides an impression of the narrative art of the following Soviet German authors: Alex Debolski, Viktor Heinz, Dominik Hollmann, Rudolf Jacquemien, Heinrich Kampf, Victor Klein, Ernst Kontschak, Alexander Reimgen, Gerhard Sawatzky, Hugo Wormsbecher.

GR - 1787
Guthmiller, Richard and Geraldine Guthmiller.
Guthmiller Family Genealogy from Wingen, Alsace, France to Neudorf, Cherson, Russia to the Dakotas. N.P., 1984. 6 pp., photocopy of typescript. Donated by authors.
Principally a genealogy record of the family. No photographs.
GR - 1788
**Haidle, Lydia, compiler.**

Two photographs and a brief family history. Origin of family: South Russia.

GR - 1789
**Harms, M.D., Wilmer A.**

The history of a German Mennonite family which migrated to America from South Russia. Maps, photographs, genealogy of Theissen families and index of family members.

GR – 1790
**Heritage Book Committee.**

GR – 1791
**Hill, Mary Elizabeth (Burkhart)**

Interesting account of life in Russia and the trip to America, where the family settled in Colorado. No pictures. Origin of family: Walter, Volga Region.

CS69.H867x
**Hunt, Kathy, compiler.**

Mennonites of Pruso-Russian background migrated to South Russia, came to the U.S. in the 1870's and settled in Minnesota. Contains family charts, histories, obituaries and pictures.

BR513.Y4 1983
**Jacquet, Jr., Constant H., ed.**

Provides extensive information on both America's and Canada's major faiths and their related organizations as well as church-related universities in Canada. Historical information also provided. Addresses of main depositories of church historical materials in the U.S. and Canada also included.

GR – 1792
**Joachim, Adam E., compiler.**

Historical account of the family's resettlement from Friedenstal, Bessarabia, to the U.S. Brief family resumes of this Lutheran family included.

GR – 1793
**Jonasson, Eric.**

Standard reference book for researchers seeking their Canadian ancestors, containing comprehensive details on all major Canadian genealogical records.

GR – 1794
**Hay Lakes History Book Committee.**

Drawings, county history, poetry, churches and cemeteries, business and social life, documents, maps, family histories, rich in pictures. Germans from Russia among the settlers.

GR – 1795
**Kendal History Book Committee.**

Pictures, family histories, general historical information, documents, maps. Germans from Russia among the settlers.

GR – 1796
**Kirkham, E. Kay.**

General historical information, historical
charts, county lines and boundary maps 1790-1900, selected state maps, locality and place-name index.

GR - 1797

Kirkham, E. Kay.

Includes survey of denominations, migration information, survey of records by states, glossary of religious terms.

GR – 1798

Leiker, Edward S. and Henry S. Leiker.

Genealogical and family charts, no general historical material, some photographs. Origin of Family: Ober-Monjou, Volga Region.

GR – 1799

McDaniel, Marilyn.

Family photographs, photocopies of legal documents, family genealogical information. Origin of family: Norka, Volga Region.

GR – 1800

Mai, Brent Alan.

Traces history of Germans in Russia from 1533, through the 1917 Revolution, but especially since 1941. Mai focuses upon the intensive Russification attempts and consequent persecution of ethnic Germans under the imperialists as well as the communists.

GR – 1801

Mashey, Anne B.

Alphabets, upper- and lower-case relationships, given and family names, geographical names, documents, miscellany. A helpful tool.

GR – 1802

Mehr, Kahlile B. and Daniel M. Schlyter.

This pamphlet presents a detailed catalogue of the various records of genealogical value in the Soviet Union and the factors that have influenced their creation and disposition.

GR - 1803


Numerous photographs, brief biography and family record. Origin of family: Worms, Odessa Region.

GR – 1804

Miller, Eva Lelia (Berschauer), compiler.

Photographs, family records, maps, coat of arms. Also copies of newspaper clippings relating to settlement in Kansas, brief historical account of German-Russians. Origin of family: Kratzke, Russia.

GR – 1805

Mohr, Eugene Irving.

Autobiography of this graduate of Union College, Lincoln, Nebraska. He taught in Adventist College in Argentina, devoted 46 years to Adventist education. Retired in Loma Linda, California. Origin of family: Beideck, Volga Region.

GR – 1806

Nightengale, Sandra Kelley, compiler.
Family History of Benjamin and Elizabeth (Richert) Nachtigal. Typewritten manuscript. 91 pp. plus index. Donated by compiler.

Brief historical information of families, some photographs, maps, family group records, a few obituaries. Origin of family: Waldheim, South Russia.

GR – 1807

Schwartz, Warren E.

Beautifully illustrated, this book relates the history of three generations of a Swiss Mennonite group immigrating to the Freeman, S.D. area in 1874 from Ukrainian Volhynia. The group is traced from its final days in Russia through its period of Americanization.