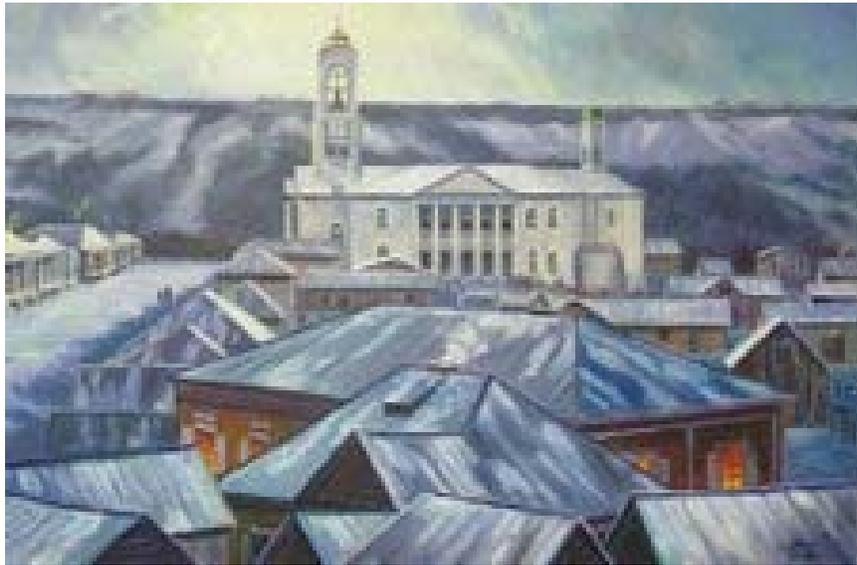


MARIENTAL CHASSELOIS LOUIS DAYS OF YORE

SEPTEMBER 2007

ISSUE SEVENTEEN



Mariental, Russia by Michael Boss

Topics:

Editor's Comments

Feature Stories:

Churches

The Challenge of the Search

Surnames – Louis - 1893

A gift from Viktor Pinck

Whisper

GR Proverb:

**The mouth of the man
can get the nose
broke!**

Ve gates mit dir?

What would we do without computers? It is already time for another newsletter, and I am still not home in Casa Grande, where my office is. But since I have articles nearly ready for several newsletters into the future already in my computer, I maybe won't be too late. In this issue I will continue with a few churches of our villages in Russia along with a short history of each. **(HOME AT LAST)**.

Many thanks to Darrell Brungardt for his fine article, and also to Viktor Pink for his pictures of Louis, Russia.

I also have a request from each of you. I would like a *photo* of each of you, plus a *short history of yourself, and what you are doing? (Who you are searching for with great finds, or road blocks, etc. would be great.)* I plan on featuring one, two, or more in each newsletter, beginning in December. I am really looking forward to this addition to my newsletters, and hope that you will comply with my request. You would be surprised by "who is searching for whom".

There is a program called "Sunflower Journey's", featuring towns in Kansas, which appears on PBS. Last week they featured Antonino, a Volga German town. It was quite interesting, and also mentioned Pfeifer, Kansas, which is near by. I will try to get a copy of it, if possible.

FEBRUARY – Luthern Church in Ust-Solicha (Messer)



Dr. Jath, Kirche in Messer (Ust-Solicha) - Домогоскопский архив с. Усть-Солыча (Мессер)

Messer was founded in 1766 on the largest trade road between Saratov and Astrakhan. The village was one of the most German villages – with the largest percentage of Germans from the Volga. In 1766 there were 397 Germans; in 1798 – in this particular village every one was hard working. Most were farmers, but also craftsmen. Here poet and translator, Johann Guber was born. He was the first translator of Goethe's "Faust" into Russian. This is one more reason why this region is so well known, this poet

who was raised there and then went on to Saratov and later to St. Petersburg. He became the outstanding romantic poet in whose works we find nostalgia and memories of his home "town" and the Volga.

This "new church" of 1912 still exists – however, it is in great disrepair today. For now, it has not been destroyed completely. Maybe beauty will save it for the world.

MARCH: Lutheran Church in Privolnoye Village (Warrenburg)

Many times people have kept this village from destruction. Old German buildings and entire residential areas are still there. The best buildings are at the huge central square which was planned and built in the 1760's when this

village and colony were founded. Here in this square the Church stands.



v.-latfn. Kirche in Warenburg (Privolnoje) - Лютеранская церковь в с. Привольное (Варенбург)

The church was built at the end of the 19th century. The capacity of the Cathedral was 1200 people. It had a 15-register organ, which was made by the Walker Firm in Ludwigsburg (Wurtemberg) Germany. Unfortunately, the organ does not exist any more, but the Church does, although it was a club in the recent past and even had a star instead of a Cross at the top. None the less, the old church makes the view

of the old village more beautiful and this church stands on the bank of the Volga as a "light house" for the ships traveling on the river.

APRIL: Catholic Church in Samara



This church had been built in 1906 by Alexandre Sherbachov, project designer from the academic Forna Bogdabovich in St. Petersburg. This explains why the style of the buildings is more urbane than a provincial styled village. The church is very light with intricate details which catch your eye. This building has been lucky. For the last 10 years it has belonged to a museum. Let us hope that sometime in the future it is going to be a Church again.

MAY: Lutheran Church in Zorkino (Zurich)



In a long row of the 16 old German Colonies which were along the Volga north of Katharinenstadt, more than 11 used to be Lutheran. They belonged to two big congregations - Ryzattovekay and Bettinger. For example, the first stone cathedral was the one in Chafgayzens built in 1883, and the wooden church's in Unterwalden and Zurich was built at the end of the 1820's. In the 1880's the two largest congregations (with 12,500 inhabitants) were in Nab and Bettinger.

Later in the 1860-1870's, a few new wooden churches were built. In 1871, for example, in Svonarjovka (Schwed) and Baratajevks, wooden churches were built. These were built by, and according to the project of the Saratov architect, F. Lagus. His style was a bureaucratic style, so these churches were not so beautiful. At last in 1877 in Zurich, a new stone church was built at the same time as a very similar cathedral in the nearby city. Right now it is very difficult to find out the real size of the cathedral because the highest part of the steeple/bell tower, is no longer there. However, the church buildings here were not the best. For example, it is known that the first stone church

was built in Schaffhausen in 1883. But even in this shape, the Church is very beautiful and probably this is the only German Church where you can find the original interior. It has a very strict style. This is one of the Churches which are working now.

JUNE: Lutheran Church in Samara

When did the Germans come to Samara? Was it in the early 1850's, as the government of Samara was established along with its territories east of the Volga? Or was it in the early 1860's when to the city came a new colony of



Mennonites? It is possible that it was much earlier. None the less, it is known exactly when the Lutheran church was built. In 1865 a home was built on the central street, Dvorjanskaya Street, for one of the merchants and was given to the congregation. It was reconstructed and the Lutheran Church opened. The number of Lutherans in this city in 1880 was 3,500.

This view is one of the most popular for cards and pictures of Samara. At the beginning of the 1850's, the Samara region was founded. You can not forget this church and the pastor's home because they are the regional character and style. The

size of the whole thing is scaled to the surrounding area, melding well with its environs.

In 1993 the building was returned to the Lutheran Church and it is open for everyone.

The Challenge of the Search

by Darrell Brungardt

The process of searching for the Origins of Ancestors has been and is, an on-going learning experience and was begun after recognizing that there were a number of questions that needed addressing. For example what was the process for recruiting immigrants to Russia? If we use the Russian Village of Rohleder as a example we see that it was founded by LeRoy & Pictet (One of a group of Recruiters for the Russian). We also see that the same individuals at the same time also recruited Settlers for the Villages of Mariental, Louis, Reinhard, Schäfer, Graf, Herzog,

Cheisol. These Villages are within a couple of miles of each other so I started treating them as one group. The Villages were Catholic except Reinhard and Schäfer (which were Lutheran). Knowing that LeRoy & Pictet's finances would be limited most probably they concentrated their recruiting efforts on selected areas. This meant they probably tried to recruit a number of families from the same locality.

With this reasoning it becomes evident that finding one family should probably lead to the discovery of other families in the same area. With this knowledge it makes the Marriages of the Settlers in these 8 Villages extremely important. Many couples married on the way and usually the spouses were from the families that were traveling with them. The more Surnames that we have to work with increases the chances of obtaining a hit in the available extracted records in (IGI of Family History Center). They say that 5% of the information on the German Tapes have been extracted and are available on-line. Information in the 1798 Russian Villages revision records which list Surnames of the female immigrants (usually not available in the original Settlers Lists) some who are survivors from the original Settlers also enhances the chances of making a connections in the IGI. It gives a person a starting point.

Another realization came after a few successes (finding a couple of these Families) when it became clear that the Place names listed in the Original settlers lists were not specific. In a great number of cases they represent the Recruiters jumping off point. They could also indicate the Governmental or Church entity who controlled the territory around the year 1765 such as Trier Saarburg.

The next realization is that we can't live in the present time when we deal with these Places Names. We must transport ourselves back to the period around 1730 to 1765. Who or what controlled the area at that time?

What was the Religious affiliation? Actually German and French are really not good definitions for the settlers as they resided in many different Church and politically controlled territories. They probably were of Germanic descent and spoke a dialect of the Germanic language but could not be called German. They could have been from Triol in the East or Luxembourg in the West or Lorraine to the South. The territories were in constant flux from the years after the end of the 30 years war (1618 - 1648) and up until 1814. There was constant turmoil in the areas between the Rhein in the East and the Moselle in the West. The French were in control most of the time up until about 1804. Many people do not realize that in the above mentioned area that there were very few Catholic villages up until about 1685. Many of the Catholic Church functions from about 1685 to about 1707 were carried out in either Lutheran or Calvinists (Reformed) Church's. About 1707 the Catholics were given many Lutheran Church's as part of a political agreement. Much of the resettlement of the devastated areas from the 30 years war started around 1680.

After the Place Names the next most confusing problem that arises in trying to find the Origin of our Ancestors is the Family name. The literacy of our ancestors (as well as the inhabitants of areas which they came from) was near zero. The majority signed their name with a X. With this fact we find that the spelling of the Surnames changed constantly. Each time they moved to a new

village and a different individual completed the church documents they probably spelled the name differently. The Pastors of the Church's (when they changed) were not familiar with all the names of the Parish Families. When the 1767 Russian Settlers lists were translated we were stuck with the translation of the names to begin our search (This is where the number of Families from the same area really helps). An example of one of these translations comes from First Settlers List of Mariental: Telf (Delf), Heinrich Ulrich is the way the name was translated but the name in Church records is Udridielff, Heinrich. A spelling of Pfannenstiel in one German Church record is vennelstühl.

The information that is coming from Russia, for the most part, comes from a small confined area but our Family Origins are spread all over Europe. The challenge you face in the research of the Origins is what seems like a thousand Villages to choose from and many of these Villages are not even on the modern day maps. Each of these Villages varies in importance. Some have Church's and others are just dependent Chapels. This complicates the record keeping for various events (Baptism's, Marriages, and Deaths). A Village which has a Chapel might only have collected Baptism's and if there was a Marriage then it was recorded in another Village with a Church. It could be that Deaths were recorded in a third Village where they were interned. This means if you are viewing films you might have to look at three different films to gather your information. If your Ancestor was a Shepard (A great number of the Russian settlers listed as Farmers were actually Shepard's) then they most likely moved around the area and they could be found in numerous village records.

The actual records for Catholic villages (for the most part) are written in Church Latin Depending on the individual writers' knowledge of Latin the record might be all Latin or it might take on the normal language traits of its writer. This could be German or French. There are different Latin words used in the records to describe the same thing (baptism sponsors could be listed as Levantes or Susceptores).The records contents vary drastically. In some cases the entries are in block format with headings at the top such as Date, Child, Parents, Godparents. In other cases the records are written out. Some records are just one line while others are very extensive. I have seen a marriage record that was a page and half long. One of the most important facts in a record is the place name or residence of parents. If your unlucky and the record says Vagabundus (Wanderer) then the family has no permanent home and no telling where you might have to look again for the next record. A critical part of the research is the Family ties which can be developed by collecting the Baptism sponsors names or the witnesses to the weddings. Some early Baptism records do not have the child's name or the mother's name. You can determine the child's name by first determining if it is a son or daughter and then using the name of godmother or godfather. Some records tell you who the godparents are i.e.: Mothers sister or Brother in Law.

Pictures of Louis, Russia sent from Viktor Pink



Karaman River in Louis

Hier ist drei Fotos von Louis.

Ich habe die am 12.08.2004 gemacht – Viktor Pink

(I have published Viktor's explanations in his own words. I think most of us can understand enough German to figure out what he is saying. I like having these German words in one of my newsletters!)



Louis von Karaman Seite



Strasse Nabereschnajaint Louis



Strasse Naberschnaja

Hier ist noch paar Fotos aus Louis

**Der Haus Nr.15 von Strasse
Nabereschnaja.
Dies Haus ist auch bei deinem
Webseite von Louis**



**Hier ist noch paar Fotos aus Louis
Die Leute auf dem Foto, sind Einwohner von Louis
Ich habe mit Leute gesprochen
In der Haus Nr.5 auf Foto von Strasse Nabereschnaja sollte
angeblich Familie Pink Früh Leben.
Fotos sind nicht so gute Qualität, weil ich habe die Spätabends
gemacht , nachdem Archiv Schliessung.**

Viktor Pinck's Answer to Darrell Brungardt about the word Entkulakisierung:

(In the years 1930-1932 the Russian People suffered Bad Harvests and Famine so the government Liquidated the Large Farmers and snatched almost everything from them. Thus Entkulakisierung really means Economic Liquidation.)

Viktor Pinck Speaking :

Maybe I can try to explain to you that part of the History of the Russian Germans by using my own experience and how it affected my family. I believe the experience of most Germans from the Volga is probably just like ours.

I already spoke about the conditions in the years 1930-1932. If the families did have supplies stored away to feed their families, everything was taken away by the process of Entkulakisierung (Economic Liquidation.) This forced many families to immigrate to other areas of Russia. However my father's family chose to stay in the Volga until 1941. My mothers Family decided to walk from Kamenka (in the Volga) first to Woronesch then to Minsk and then later they came to the Crimea area. Along the way my Mothers Brothers and Sisters were born. One was born in Woronesch, another in Minsk and two more in the Crimea. They remained in the Crimea until 1941. I don't know what the statistics are for how many emigrated at that time.

My Grandfather Joseph Pinck (In the photo that is being used for the Casper Convention). Joseph (the one standing in the hat) was arrested February 6, 1938. You have heard the stories about The Repression of the People during those times by Stalin. On February 15, 1938 he was tried by the NKWD Tribunal of the Republic of Volga-German. He was accused of hostile actions and Anti-Soviet agitation and condemned to death. He was executed on February 27, 1938 in the town of Engels in the Saratov area.

With the decision by the Court for the Area of Saratov on August 19, 1963 it was decided that charges against Joseph Pinck were unfounded and his good name was restored. Shortly after the beginning of the Second World War in Russia on August 28, 1941 a Decree was issued by the Russian Government. According to the Decree the entire German population from the Volga area, were to be deported to North-Eastern parts of the Soviet Union. They were to be deported to Central Asia (Kazakhstan) and Siberia. This was then the end of the Volga German Republic. In 1941 the Pinck Family was sent to a special Settlement in the town of Koktschetaw (The Republic of Kazakhstan)

and later to the town Karaganda. These special settlements continued long after the war ended. Only in January of 1956 were these special Settlements for the German population eliminated (however the Germans were forbidden to return to their Homeland. Thus Karaganda became our new Native Country.

Surnames in Louis, Russia in 1893

This list was supplied by Dr. Igor Pleve

Abt	Asselborn	Bach	Baecker	Bauer
Beil	Berns	Bittorf	Borgeno	Brant
Braun	Debatist	Delwa	Eberle	Eckardt
Ernst	Frank	Genselbluem	Garion	Geier
Graf	Grefeldinger	Gruenewald	Hein	Kener
Kessler	Lechleiter	Leichtling	Meier	Muti
Neif	Nicolai	Nussbaum	Obholz	Ort
Paul	Peter	Pinar	Pink	Reisch
Ries	Rohleder	Quint	Salzmann	Samsfort
Schamber	Schaemberger	Sucksdorf	Schwarz	Spies
Springer	Stein	Stolz	Stressler	Terre
Weirich				

Permission to print this information above from Kevin Rupp .

His web site is worthy of your time.

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