

GERMANS FROM RUSSIA HISTORICAL SOCIETY



Newsletter

June 2016

vic.grhs@gmail.com

President's Message

The Annual General Meeting was held March 21, 2016 with a very large turnout of six members, but it was enough to get the job done.

Changes were made to the executive:

Directors

Myself, Jean Martyn, became President
Anni B. became Treasurer
Linda V. along with being the librarian is now formally a director, and,
Isidore V. stays as the Vice-President.

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Meetings are held at:

Usually the 3rd Monday of each month at 1:00pm
In January, February, March, April, May
September, October and November

**Please contact our email address
vic.grhs@gmail.com**

Can you host our summer potluck? Please send me an email if you can



-Thanks, Jean

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Thrifty Foods - Sobey

The **Smile Card Program** has made it possible for us to purchase many books, journals, DVDs, CDs, etc. for our library. Please continue to shop at Thrifty Foods.

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Thrifty Foods Flyer

Check out their flyer online and see their daily specials.
<http://www.thriftyfoods.com/EN/minor/flyer.html>

THIS MESSAGE CAME ALONG WITH OUR MEMBERSHIP RENEWAL TO THE EEGS—YOU MAY WANT JOIN SEPARATELY AND SUBMIT YOUR SURNAMES AND VILLAGES.

Dear EEGS member,

Thank you for renewing your membership in the East European Genealogical Society. This is to confirm that your membership is now valid until December 31, 2016.

Have you considered submitting your surnames and villages to the EEGS Surname/Village database? This is a valuable networking tool that is indexed by Google. If other people are researching those same surnames and/or villages, your entries will turn up in their Google searches! Members have had success with finding relatives and/or other researchers with the same village interests. For your convenience, I have attached a copy of the form to this email. You can print and mail the completed form to the Society or attach a high resolution scan of the completed form to an email and send it to info@eegsociety.org

The Society mailing address is:

East European Genealogical Society
Box 2536
Winnipeg, MB R3C 4A7

Did you know that we have a Facebook page? You can find us at <https://www.facebook.com/pages/East-European-Genealogical-Society/155052604506503?ref=hl>. You are more than welcome to like our page and join in the conversation!

Do you have research questions? If so, please contact the Society at info@eegsociety.org so we can provide you direction in your research. The Society has a dedicated team of volunteers to assist you with your questions.

I hope that 2016 and beyond brings you much genealogical success!

Warm regards,
Chris Bukoski,
EEGS Membership Chair

A SAMPLE OF THE FORM

**EAST EUROPEAN GENEALOGICAL SOCIETY
SURNAME/VILLAGE(TOWN) DATABASE ENTRY FORM**

MEMBER NAME: Fill out this form including only most common variations of surnames. Include place name spellings in various languages if you wish but only one surname / place name variation per line. Photocopy this form to include more entries than the lines given. If you do not know the exact location, please indicate "near" or nr" for the nearest town. The database administrator will attempt to include official place name spellings for a particular country and time-period if you do not include them.

SURNAME	VILLAGE / TOWN	DISTRICT / COUNTY / MUNICIPALITY	PROVINCE / STATE	COUNTRY	RELIGION	TIME PERIOD
<i>Sawczuk</i>	<i>Iwanie Puste</i>	<i>Borszczów</i>	<i>Galicia</i>	<i>Austria</i>	<i>Greek Catholic</i>	<i>pre 1898</i>

Please return the completed form to:
East European Genealogical Society Inc.,
P.O. Box 2536
Winnipeg, MB, Canada, R3C 4A7

BUKOVINA SOCIETY BOOKS FOR SALE

This Society has published numerous books as listed along with Society memorabilia on our website:

<http://bukovinasociety.org/store.html>

The following books represent the most popular and in some cases reduced in priced due to over-supply. All include postage and handling.

German-Bohemian Cookery in 19th Century Bukovina By: Dr. Valentin Reitmajer, translated from German by Dr. Sophie Welisch. 63 recipes. (2003) **\$8.00**

Bukowina Subtitled: Landscapes - Buildings – Monuments, Irma Bornemann and Paula Tiefenthaler. Published 1986 by the Landsmannschaft der Buchenlanddeutschen, Munich, Germany. The book includes 70 color and 38 black and white photographs from Bukovina. Preface and captions in German, English, and French. (224 pp, Hardcover) **\$10.00**

Bori The Bori Story: by Maria Becker, Larry Jensen and Sophie Welisch Genealogies of the German-Bohemian Families who in 1835 Founded Bori in Bukovina (Now in Romania) with History of the Village and Its People. Aside from the genealogies of the twenty-three founding families of Bori (including Brandl, Gerhardt, Günthner, Haas, Hartinger, Hellinger, Hilgarth, Hoffman, Hollaczek, Joachimsthaler, Klostermann, Koller, Kraus, Lang, Meidl, Pilsner, Reichhardt, Rippel, Schafaczek, Schaffhauser, Seidl, Stauber and Wellisch), this book of over 390 pages contains three article, five maps, five charts and numerous photographs. Published in Congers, NY: The Meerow Press, 1996. **\$45.00**

The Germans of Bukovina by Sophie Welisch. An historic overview of the Germans of Bukovina (1775-1940) that traces the settlement of the Germans in Bukovina, their cultural life, educational institutions, political developments in the interwar period, and their transfer to Germany in 1940; maps, tables, illustrations and charts. (33 pgs) **\$7.00**

The Bukovina Germans Irma Bornemann, translated by Sophie Welisch. First published in Germany under the title Die Buchenlanddeutschen, vol. 13 of Kulturelle Arbeitshilfe, ed. by Barbara Konitz (Bonn: Bund der Vertriebenen, 1986). English translation by Dr. Sophie A. Welisch © 1990 by the Bukovina Society of the Americas, Ellis, Kansas. (21 pp, Paperback) **\$5.00**

German Emigration (German Emigration from Bukovina to the Americas) William Keel and Kurt Rein, Editors

A BOOK REVIEW BY ANNI BAUER

(I certainly found the book interesting, having visited a colony in Saskatchewan and seeing first-hand how they live. Anni)

THE HUTTERITES IN NORTH AMERICA

**By John A. Hostetler and Gertrude Enders
Huntington**

Living with the Colony People

To experience life in a Hutterite Colony, the authors lived among the people. "Due to the structure of Hutterite society, our roles were determined by our age, sex, and marital status. Our task was to carry them out properly by Hutterite standards. Our integration into the community was achieved in a series of steps. The first two days we were guests and visitors. During this brief period we learned the physical layout of the central portion of the colony: the location of the long houses and small houses in which the different families lived, the school house that also served as the church, the kitchen complex that contained the dining room, the laundry, bath house, and the pump house from which we carried our water. We ate all our meals in the communal dining hall sitting in our assigned seats that were determined by our age, sex and family relationship. The adults ate at one sitting, the school children at another, the kindergartners ate in the kindergarten house or at home with the house children. We never ate as a family unit. We did our laundry at the assigned day and hour in the communal laundry and bathed at the accustomed time. We attended church each day with the adults and the school children sitting in our assigned places."

"As soon as it became evident that we were really trying to participate in the colony life rather than merely visiting or working on the fringes, we were urged to put away our "ugly" clothes and dress in correct Hutterite costume. The degree of conformity required is difficult for an American to appreciate, for it affects virtually every detail of one's daily life, all one's actions, and almost every expression of one's thinking. Any evidence of individuality on our part was immediately resisted."

The first part of the book contains the history of the Hutterite people, which I will condense. Details of life on a colony will be left for you to read about in the book itself.

This is an extensive study of socialization in Hutterite society from 1962 to 1965 – a case study in cultural anthropology. It describes in detail the day-to-day living patterns of the Hutterites in communal group living in the USA and Canada. Life in the colony is described in detail. As soon as possible, a child is weaned away from his parents into the group where the setting minimizes his treatment as an individual and maximizes his identity as a member of the group.

By living on large acreages of communally owned land, the Hutterites maintain a degree of geographic isolation. Their German dialect and distinctive dress reinforce social isolation from their neighbours. The Hutterites think of themselves as a people who honour God properly by living communally. During four centuries, the group has demonstrated a remarkable ability to adapt to changing political, social, and technological environments. The Hutterites are the largest family-type communal group in the Western world. All Hutterites inhabit the United States and Canada and none have survived in the countries of their origin, namely, Austrian Tyrol and Moravia.

The Hutterites originated during the Protestant Reformation in the sixteenth century and are one of three surviving Anabaptist groups. The other two are the Mennonites and the Swiss Anabaptists including the Old Order Amish. With the outbreak of war between Austria and Turkey in 1593 the Hutterites were raided by both the Austrian and Turkish armies. By 1622 all the Hutterites had been driven from Moravia. In Slovakia they rebuild their communities only to suffer decline, steady pressures from the Jesuits to return to the Catholic faith, and imprisonment. In 1770, 123 Hutterites settled in the Ukraine. Upon achieving reasonable material recovery after so many years of hardship, their best craftsmen refused to turn over their profits to the common treasury. Communal ownership was abandoned for forty years. From 1819 – 1859. A period of internal decline, resulting in poverty and illiteracy, was followed by renewal. An extensive religious revival occurred in 1856 – 1859. Scarcely had the group reinstated communal living when the Russian government changed its attitude toward German colonists. The universal military training act of 1872, repealing earlier exemptions including those granted by Catherine the Great, precipitated their decision to leave Russia and relocate in South Dakota. The prairie leut (prairie "non-colony" people, as they

were called by the Hutterites, later affiliated with nearby Mennonite groups.

The Hutterites founded three colonies in South Dakota from 1874 – 1877, each immigrating at slightly different times. Hutterites today acknowledge three distinct “people (Leut) among them. Taking their names from their first leaders in the United States, they are Schmiedeleut, Dariusleut, and Lehrerleut.

In 1859 Michael Waldner and Jakob Hofer (1830-1900) successfully re-established communal goods among some Hutterites in [Hutterdorf, Ukraine](#), then part of the [Russian Empire](#). The founder of the Schmiedeleut, Michael Waldner (1834-1889), was a blacksmith and therefore called "Schmied Michel", i.e. "smith Michael". From Waldner's nickname the **Schmiedeleut**, meaning "smith people", took their name.

In 1860 another group of Hutterites did the same under the leadership of Darius Walter (1835-1903) also in [Huttedorf, Ukraine](#), but on the opposite side of the village. This group was called **Dariusleut**, after the first name of its leader.

The Lehrerleut established Elm Spring Colony in 1877. The leader of the Lehrerleut was a teacher (Lehrer), hence their name, **Lehrerleut**.

World War I and conscription in North America cause more suffering for the Hutterites. The law made no provision for sincere conscientious objectors. Young men were being court-martialed and placed in barracks and ridiculed at home. The colonies were humiliated and persecuted by unsympathetic neighbours. The ridicule and torture of four drafted men – Jacob Wipf and three Hofer brothers, Joseph, David and Michael – was one of the most shocking to come of conscientious objectors.

In the spring of 1918, four young Hutterite men from the Rockport Colony in South Dakota were conscripted into the U.S. army and ordered to report for military training at Camp Lewis in Washington. Along with Joseph (23) and Michael (24) Hofer, the group included their brother David (28) and Joseph's brother-in-law, Jacob Wipf (30). Because they refused to wear a military uniform or comply with other orders, the men were court-martialed and sentenced to twenty years of hard labor at the infamous federal military prison at Alcatraz. The men were transferred

to Fort Leavenworth in Kansas, arriving on Nov. 19, 1918. Within two weeks, Joseph (Nov. 29) and Michael (Dec. 2) Hofer were dead.

The cruel treatment and deaths of Joseph and Michael Hofer seemed to the Hutterites like a return to the sixteenth century. All of these events culminated in a mass migration to Canada beginning in 1918. In Canada the Hutterites continued to face challenges. Alberta passed a law in 1942 that prevented the sale of land to enemy aliens and Hutterites. In 1947, the colonies were permitted to buy up to 6,400 acres of land for each new colony if the site was forty miles from an existing colony. The law was changed in 1960 by eliminating the forty-mile clause. A charter was granted to the Hutterite colonies of Canada by the Canadian Parliament in 1951. Each *Leut* is defined as a church conference and elects three members to a nine-member board of directors of the Hutterian Brethern Church. This charter protects the colonies against individual members who might desert the colony and make a claim to the corporate property.

Innovations in the colonies are carefully considered and evaluated on the basis of their possible effect on communal living. “Nothing is too modern if it is profitable for the colony.”

Innovations in the colonies are carefully considered and evaluated on the basis of their possible effect on communal living. “Nothing is too modern if it is profitable for the colony.” A firm boundary is drawn between changes that involve the economic well-being of the whole colony and changes that are primarily for personal comfort and convenience. Installing showers (in addition to tubs that they already had) in the central laundry required more time and discussion in one colony than buying a new combine. The reason for changes are neither individual wants nor expediency, but are based entirely on the welfare of the colony.

A Brief History of the Ukraine

Early History By Tim Lambert

In the 7th century BC a people called the Scythians lived in what is now Ukraine. Later the Greeks settled on the north coast of the Black Sea and they founded city states there. Slavs settled Ukraine in the 5th and 6th centuries AD.

Then in the 9th century Swedish Vikings sailed along rivers into the heart of Eastern Europe. Some of them settled in Ukraine. In 882 a Viking named Oleg captured Kiev and it became the capital of a powerful state. In 988 under Vladimir I Ukraine converted to Christianity.

However in the 11th and 12th centuries the state broke up into fragments. Disaster struck in 1240 when the Mongols, led by Batu, grandson of Genghis Khan conquered southern and eastern Ukraine. However northern and western Ukraine remained independent until the 14th century when it was taken over by the Poles and Lithuanians. They gradually drove back the Mongols or Tartars. However the Tartars still held Crimea and in the 15th century they came under the domination of the Turkish Empire.

In the 15th and 16th centuries some serfs (halfway between slaves and freemen) ran away from Polish landlords and settled on the steppes of Ukraine. They were called Kozaky (Cossacks), which means freemen. The Cossacks formed self-governing communities. Eventually they united to form the Cossack Hetmanate led by a hetman (general). However in the late 17th century Poland came to dominate western Ukraine while Russia dominated eastern Ukraine. Then in the 18th century Catherine the Great, Empress of Russia was determined to absorb eastern Ukraine into Russia.

The Cossack Hetmanate was abolished in 1764. Meanwhile in the 18th century Poland was declining and in 1772-1795 Russia and Austria decided to help themselves to Polish territory. Most of western Ukraine was taken by Russia (except for a small strip in the far west, which went to Austria). Finally in 1783 Russia conquered Crimea. Catherine the Great also founded Odessa.

Modern Ukraine

In the 19th century Ukraine was firmly under Russian control. However from the mid-19th century nationalism spread. In 1918 while Russia

was engaged in civil war Ukraine became independent for a short time. However in 1921 the Russians forced Ukraine to become part of the Soviet Union.

Stalin decided that farms in the Ukraine should be collectivized. In other words peasants would be deprived of their land and livestock and made to work as farm laborers on land now owned by the state. Not surprisingly many Ukrainian peasants bitterly resisted, even slaughtering their own livestock rather than hand it over to the state. However Stalin was determined to crush the Ukrainian peasants and he caused a terrible famine in 1932-33 that took the lives of millions of innocent people. In 1932 collective farms were given completely unrealistic quotas to fill. Soviet law decreed that the peasants would not be allowed to keep any grain until they had met their quotas. They could not, of course, meet them so Soviet officials simply confiscated all the grain they wanted leaving the peasants to starve. How many people died in this man-made famine is not known for sure but it was probably about 7 million. This horrific artificial famine is called the Holodomor.

However Ukraine's suffering was not over. During 1937-39 Stalin unleashed purges in which many Ukrainians were executed or sent to prison camps. Then in 1941 the Germans invaded. They murdered millions of Ukrainians. However by 1943 the Germans were losing the war and the Red Army recaptured Kiev on 6 November 1943. Afterwards Stalin took reprisals against anyone he suspected of being disloyal or of collaborating with the Germans. All the Crimean Tartars were deported.

In 1986 there was a disaster at the nuclear power plant at Chernobyl. The authorities tried to cover up the disaster and it caused much resentment. In the late 1980s Ukrainians became increasingly dissatisfied with rule from Moscow and in 1989 the RUKH (Ukrainian People's Movement for Restructuring) was formed and in 1990 demonstrations were held.

Each inquirer should be prepared to sign an individual research agreement with the State Archive.

While preparing to visit Ukrainian archives personally one should consult the available guides (in English), for example:

- Grimsted, Patricia Kennedy. Archives and Manuscript Repositories in the USSR: Ukraine and Moldova. Book 1: General Bibliography and Institutional Directory. Princeton, NJ, 1988;
- Weiner, Miriam. Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Inventories. Secaucus, NJ/New York, 1999
(Press-release Ukraine opens its archives and a new book is born, 1999).
- *John D. Pihach. [Ukrainian Genealogy: A Beginner's Guide](#) / Canadian Institute of Ukrainian Studies. "Edmonton; Toronto: Canadian Institute of Ukrainian Studies Press, 2007. " 272 pp.*

Websites and Other Information of interest

Bukovina Society of the Americas

This site is a goldmine of information about Bukovina which was the eastern most crown land of the Austrian Empire; now divided between Romania and Ukraine. Many Galician Germans in the extreme South-East of Galicia had branches of their family in Bukovina.

<http://www.bukovinasociety.org>

Black Sea Germans

This website focuses on Germans who settled in Russia around the Black Sea and it has a large database of Germans who lived near the Black Sea at some point.

<http://www.blackseagr.org>

LDS THE CHURCH OF JESUS CHRIST OF THE LATTER DAY SAINTS

(a good place to start and its free)

www.familysearch.org

GGD GALIZIEN GERMAN DESCENDANTS

Has a guest log in to the 1939 resettlement records

<http://www.galziengermandescendants.org>

AHSGR AMERICAN HISTORICAL SOCIETY OF GERMANS FROM RUSSIA

"KEEPING OUR LEGACY ALIVE"

2016 AHSGR CONVENTION - Concord, California - July 13 – 16, **2016**

"Our past is in the archives and records from villages in Russia, Ukraine and the Black sea."

<http://www.ahsgr.org/>

GRHS GERMANS FROM RUSSIA HERITAGE SOCIETY

46th Annual International Convention will be held September 7 - 11, **2016**

Being held at the Ramkota in Rapid City, South Dakota

Hosted by the Black Hills Chapter

<http://www.grhs.org/>

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SGGEE SOCIETY FOR GERMAN GENEALOGY IN EASTERN EUROPE

Many improvements have been made since the last version SGGEE focuses on the genealogy of Germans from Russian Poland and Volhynia with some help for related regions.

<https://www.sggee.org/>

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EEGS EAST EUROPEAN GENEALOGICAL SOCIETY

Visit the EEGS Facebook Page

Countries: Austria, Belarus, Czech Republic, Germany, Hungary, Poland, Romania, Russia, Slovakia, Ukraine

Ethnic groups: German, Ukrainian, Polish, Czech, Slovakian, Jewish, Mennonite, Romanian,

Religions: Roman and Greek Catholic, Lutheran, Judaic, Mennonite, Ukrainian and Russian Orthodox, Bohemian / Moravian Brethren

<http://www.eegsociety.org/>