

Germans living in the West Prussian area of the Republic of Poland began moving into Ukraine in the very late 18th and early 19th Century after the 3 Partitions of Poland for a variety of reasons.

Early in the 19th Century, Volhynian authorities welcomed industrious German farmers into the area. Germans received advantageous benefits from the government as well as from landlords. In some cases, the government waived taxes and military service and landlords were sometimes willing to decrease rental rates as they knew the Germans would develop the marshlands into productive farmland.⁴

This map, one of the earliest to be found of the Ostrog area, shows only Antonovka and Karlsberg of the German Mennonite Villages.⁵



Ostrog Area, 1856

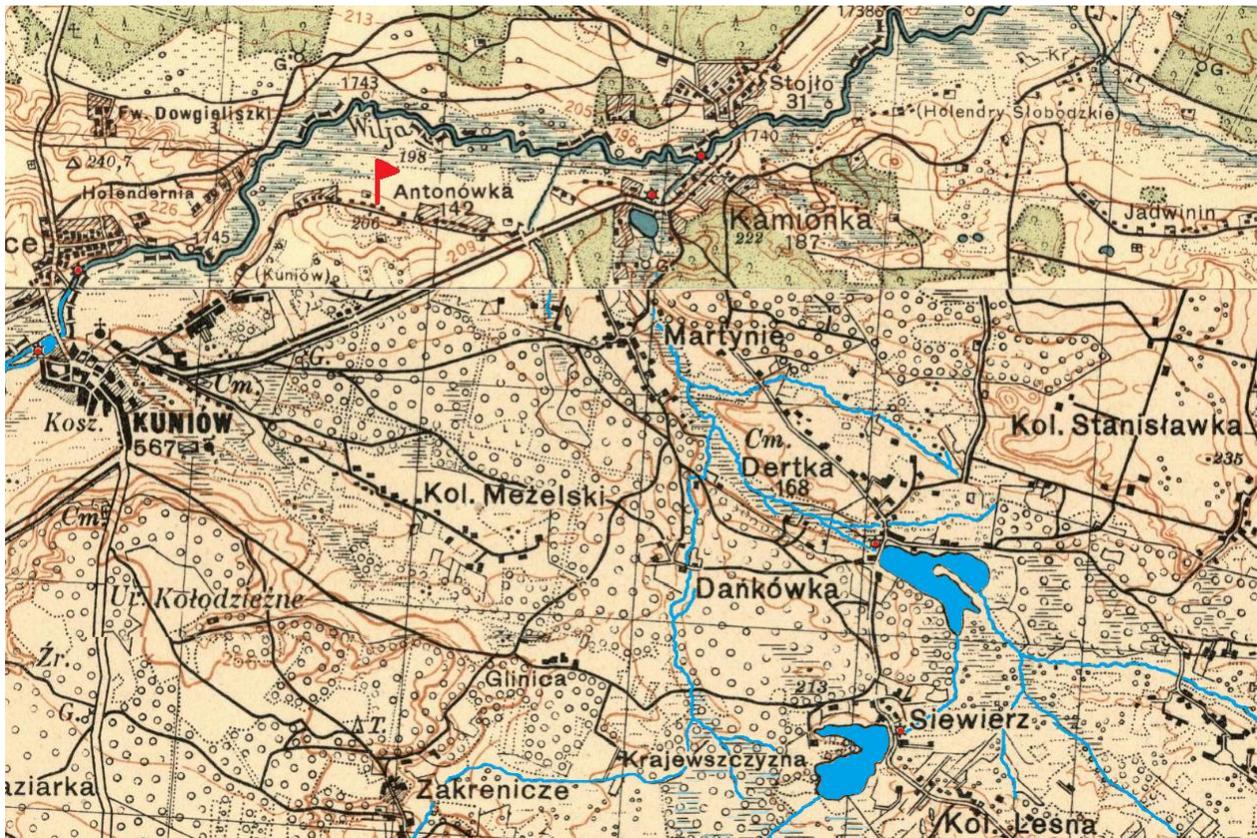
This map, from approximately 1875, shows Antonovka as well as the older Mennonite villages of Karolswalde, Karolsberg and Jadwinin. Also shown near the top right corner is “Kol. Olendri⁶” – known by the Mennonites as Gruenthal.⁷



Ostrog Area Around the Year 1875

Ukrainian sources indicate that the Village of Antonovka was established as early as 1462.⁸ Mennonite sources show that Germans inhabited the village by the year 1821. 38 Mennonite families lived in Antonovka and Karolswalde by that year. The other Mennonite villages of Jadwanin, Leeleva (Fuerstendorf), and Fuerstenthal, were added later.⁹ Antonovka and Karolswalde served as the two Mennonite parish seats. Associated with Antonovka were Leeleva and Manziliska (Waldheim).¹⁰

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Antonovka, Showing Proximity to Mezelski (Manziliska) and Lesna (Leeleva)¹¹

Abe J. Unruh indicates that German Mennonites settled in Antonovka in 1816.

Mennonites under the leadership of Benjamin Unruh moved into Volhynia from the Driesen (Drezdenko) area of the Netzebruch at that time to populate the village. These Mennonites from Driesen had moved to the Netzebruch from the Schwetz (Swiecie) area of West Prussia in the second half of the 18th Century.¹² The nearby Karolswalde Mennonites, who came directly from the Schwetz area, were their brethren from the previous generation.¹³

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This map from the late 18th Century shows Driesen, circled towards the far left, Schwetz, northeast of Driesen, and their proximity to Ostrog, towards the far bottom right.¹⁴ The distance from Schwetz to Ostrog is slightly more than 400 miles while Driesen is 110 miles southwest of Schwetz.



Central Europe Around the Year 1780

Common family names in the Village of Antonovka included Becker, Buller, Eck, Jantz, Koehn, Nachtigal, Ratzlaff/Ratzloff, Schmidt, Unruh, Voth, and Wedel. Occasionally, other names such as Boese, Dirks, Nikkel, Penner, Richert, Rudiger, Siebrant or Thomas can also be found.¹⁵

Transcribed here is an excerpt from a Wedel genealogy telling about life in the Village of Antonovka. These particular memoirs refer to a time period prior to 1874.

“They (the Mennonites) lived in villages on parcels of ground that were about 15 acres. However, some parcels were as small as 3 acres. Each parcel was subdivided for various purposes. There was a pasture, hay meadow, patches of rye and barley and a garden. Potatoes that they raised were usually stored under their beds to prevent their freezing.

“I better tell how they constructed their buildings. The house and barn was entirely under one roof. The living quarters were four square. Father never said how many rooms there were. They had a big stove built of brick or rock in the center for heating. There was an opening in the outside wall of the house into which they could throw logs. These green logs were up to six feet in length and would burn for days at a time.

In the kitchen they had a place where there was a steel plate with smaller plates on which they did their cooking. Around this stove there was a bench where people could sit and warm their backs or even lie down. Beds were made of boards and were formed something like our wooden beds are today. Instead of soft mattresses and springs, they drilled holes in the sides and ends and strung ropes lengthwise and crosswise. On this they laid a bag made of heavy ticking filled with straw or hay. (This is where we get the low German word - straw sack.) Built into this house and still under one roof, was the entrance room. This was not just a hallway, but was large enough to provide living quarters for a small family, or sometimes it was a bedroom for the girls and maids.

“The barn was next and also under the same roof. My grandfather, Peter Wedel, had as many as 16 cows. The milking was a ladies job. The cows were tied in the barn in fall and stayed until the green grass was ready for them in the spring. All the cows had horns. There was no such thing as dehorning a cow. When they started to jump and run and started butting each other, when turned out in the spring, the shout would go forth, "Children run, the cows will hurt themselves."

“Milking was not the only job for the ladies. They had to do the housework, cook the meals, and bake the bread. They did not have ovens like we have today. They had pans that were about 24 inches square and they baked four loaves in them. The oven was laid up with mud. It was heated to a certain degree of heat, then the live coals were raked out and the pans with the loaves were set on the hot ashes. The door was closed until the bread was done. The aroma of the baking bread penetrated the whole village.

“Milk, potatoes and rye bread were their main foods. For Christmas, if they could afford it, they got a slice of white bread. Adults would eat at the table, but the children would sit around a bowl of soup or dumplings. All ate out of the same bowl and each had a wooden spoon. If anyone got a bigger dumpling, the same received a thump on the head with the wooden spoon from one of the other kids.

“The farming was done in a cooperative way. They had one plow, with which they plowed all the ground in the village. This plow was a heavy beamed affair with two wheels under the front end of the beam and handles in the back. When plowing, they hitched four horses tandem. Therefore, it took two men to drive the horses and one to hold the plow so it would run straight and not fall over. I don't remember father telling how they worked the ground after it was plowed, but I think they had a harrow.

“Seed were broadcast by hand. Potatoes and other garden plants and seeds were planted by hand. When the potatoes were about ready to be dug, guards would watch all night or the Musicks¹⁶, a lower class of people, would steal them.

“On the top of the barn was the hay loft. There was a room where the rye and barley, which was cut with hand sickles and hand tied into bundles, was stacked. These bundles were thrashed in the winter. They had a threshing machine which threshed out the grain but did not separate it from the straw, so they had to winnow it. Built into this storeroom was the wagon shed. All this was under one roof.

“Wagons were mostly flatbed, four wheel wagons. When loose rye was to be hauled, they had ladders which were fastened to the wagons. This made them somewhat like our hay racks. These wagons were the only convenience they needed. They did not ride to church as we do here. The church was located in the middle of the village, so everyone walked. Not everyone had a wagon and horses or even one horse. When they had to go to town for supplies, they went with these neighbors who had horses and wagon.

“Hay was cut with the scythe. This was also done cooperatively. Father said as many as ten to fifteen men would come together, each with a scythe on his shoulder. When they started to cut the hay, the head man would give a monotone sound and each man would swing his scythe at the same time. The hay was raked by hand with a wooden rake and hauled into the hay loft.

“In the worship service they had only preaching. The sermons were mostly read from books. Their song books had no notes and so the melodies had to be memorized.

“Their main occupation and income was weaving linen, which was sold and also used to make clothing. Since they did not own the land they lived on, the owner of the land came once a year to collect so much linen for the rent.

“Well, I better tell a fish story yet. At a certain wedding, on the second or third day of the feast, the men went fishing. They fished by hand, catching the fish under the overhanging banks of Wilna River. My father (Tobias), being a boy of about 12 years of age, had to stay on the bank to gather the fish as the men threw them out of the water. When they had enough fish, the men all came out of the water except one man. He said, "There is a big one under the bank and I am going down to get him." Well, it was sometime before they saw anything of him, and when they did he came up high enough so they could see the top of his head and then he went down again. Grandfather Peter Wedel said, "Either he has something big or he is drowning. Let's go after him." This they did. When they brought him out, he had his arms around a fish that weighed 62 pounds. The man said that if they had not helped him, he would have had to let it go. So there were big fish stories in Russia, too.

“This will give you an idea how our people lived in Russia until they came to America in 1874.¹⁷

The Mennonite congregation in Antonovka was of course closely affiliated with Karolswalde and the other Mennonite villages in the area. For many years prior to 1874 the bishop of the Mennonite congregations was Tobias Unruh.¹⁸ Between the years 1854 and 1874, Unruh baptized no fewer than 186 youths into the Mennonite Church in Antonovka.¹⁹

Antonovka was also closely affiliated with other daughter congregations of the Przechowka Church in Schwetz, such as the Alexanderwohl and Gnadenfeld congregations²⁰ in the Molotschna Colony, as well as the Heinrichsdorf Colony several miles northeast of Berdychiv in Kiev Gubernia, Russia.²¹



The Seal of the Mennonite Church of Antonovka²²

Houses differed from village to village in Volhynia. Villagers of distinct ethnic backgrounds built their houses according to their own traditions. Jews and Poles and Ukrainians and Germans and Czechs would have all had their own customs. The houses of the villagers in Antonovka would probably have looked something like this:²³

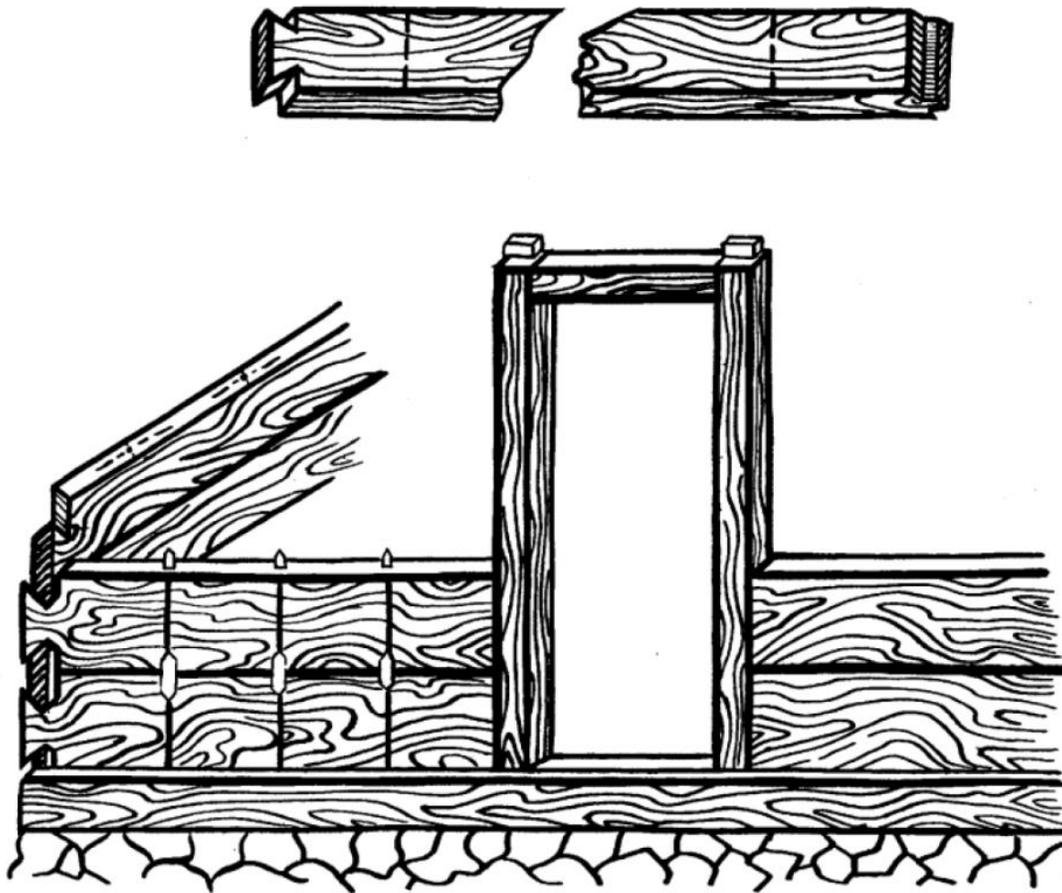


A German Combination Type House and Barn in Volhynia

The houses of most of the Mennonites were combination type, traditional German farmhouses, as described above in the Wedel genealogy, although some were not attached to the barn. Villages may have been different, but Marie Ratzlaff Penner indicates that houses in Leeleva had thatched roofs and dirt floors.²⁴ The photo of the German Volhynian house above seems to have a wooden roof of some sort.

Most German houses were built of logs on a stone foundation. Many villagers purchased foundation stones from masons in Komminka. More wealthy villagers could afford to build a complete foundation while others could afford stones only under corners and doorways.²⁵

The first layer of squared-off logs was usually oak while subsequent layers were pine. The logs were joined together with special wooden inserts along their lengths while ends were fastened with the use of a mortise and tenon and/or dovetail types of joints as well as with pegs.²⁶ This illustration shows the first couple layers of wall building as well as some of the joints used.



The structure would be erected thusly all the way to and including the rafters. Roofs were wooden, tile or even tin, but most commonly thatch. Chinks along seams were stuffed with a mixture of clay, sand and hay and the entire house was then whitewashed. Door and window frames were commonly painted yellow and many were adorned with window boxes full of flowers. A flower garden was also common on the south or west side of the house.²⁷

This photo shows a German house in the Village of Nowa Ziema, several miles east of Lutsk, built perhaps as early as the 1850s.²⁸



German House in the Village of Nowa Ziema

Oftentimes in winter an additional layer of insulation was added to the exterior of a house. Stakes were driven into the ground between which planks were stacked edge to edge, forming a plank fence 5 to 8 inches from the exterior wall of the house. The resulting space between the wall of the house and this fencing was stuffed with leaves to provide insulation against the winter snows.²⁹

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Interiors of houses were plain, but tidy. Clay floors were common while houses of the more wealthy had wooden floors. Furniture was sparse and functional with perhaps only a few decorations.

Large Russian ovens occupied corner areas of the kitchens, which were portioned off from the rest of the house by split doors.

This photo shows a kitchen in a German house in the Village of Elisabetin (near Rozyszcze; several miles north of Lutsk). Note the large earthen stove equipped with cooking area, bench and shelves. Oftentimes people would even sleep on shelves on the stove in winter.³⁰

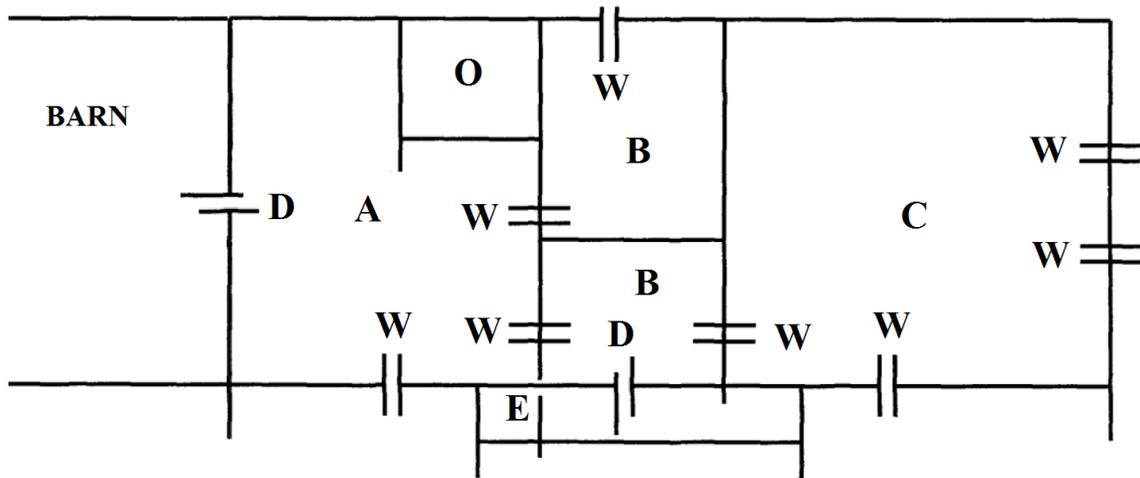


German Kitchen, Showing Russian-style Oven

Depending upon the financial condition of the householder, more rooms or outbuildings may have been built. Regardless of wealth, however, the Germans constructed their houses with expert craftsmanship and they were solid, tidy structures.

The Germans in the Ostrog villages leased their land, but they actually owned the houses they built and they took great care of them.³¹

This is a diagram of a characteristic German house. The entire house portion of the structure as illustrated would be around 15 to 20 paces long. The front door of the house would face one way (forwards) while the door of the barn would face the opposite way (into the yard).³²



A - Warm Room

E - Open Porch

B - Entrance Hall, separated by a wall

O - Oven

C - Sitting Room

W - Windows

D - Door

German-Style House Plan

Continues . . .

This photo, taken in 1929, shows a house in the Volhynian village of Kamien Koszyrski, about 100 miles northwest of Ostrog.³³ While this is certainly not a German Mennonite-style house, it does illustrate clearly what a Volhynian thatched roof looked like. Also, a nice wattle fence can be seen to the right of this house. Wattle fencing was made by weaving material in and out of stakes planted into the ground. Wattle fencing of this type may very well have been used by the German Mennonite villagers, as mentioned in the Wedel genealogy above.



Volhynian House with a Thatched Roof and Wattle Fence

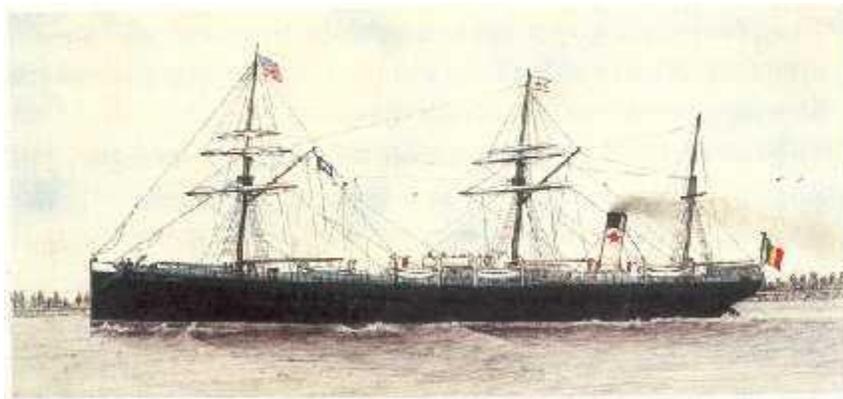
Not all the German Mennonite villages in the Ostrog area had the same types of leases or landlords. Nor did the villagers all have the same acreage or entitlements. The Village of Antonovka appears to have been on Crown Land and therefore the Antonovka villagers were lessees of the State³⁴ rather than of a large landowner such as the nearby Jabłonowski Family.³⁵ Initial leases in the early part of the 19th Century were for long periods of time; perhaps 20 to 40 years.³⁶

As the 19th Century drew on, Russian authorities grew weary of the Germans' insistence in maintaining their own culture and not assimilating with the locals. The Russian government's invitation to the Germans early in the century came with the guarantee that the colonists would be allowed to school their own children, speak their own language, and administer their own villages.³⁷ However, by the 1860s, the government began to reign in some of these privileges. Decrees of the 1860s and 1870s began to place limits on German land ownership. In addition, German colonists would be required to serve in the Russian military.³⁸ Many of the pacifist Mennonites in the Ostrog villages quickly began looking to leave Russia.

Abe J Unruh indicates that as the Antonovka villagers began to make preparations for emigration to America in the early 1870s, the Russian government became hostile and forced them to sell their houses and possessions at very low prices to local the Bohemian (Czech) population. The Mennonites from Antonovka at this time were therefore very, very poor.³⁹ Indeed, early 20th Century Russian sources indicate that Antonovka was a Czech village⁴⁰ and contemporary German Lutheran sources that list Fuerstenthal, Fuerstendorf and Karolswalde do not include Antonovka.⁴¹

Approximately 160 families (more than 600 souls) left Antonovka in the year 1874 aboard the ships S.S. Kenilworth, S.S. Vaderland, and S.S. Illinois.⁴² Unruh indicates that the Mennonites who stayed behind after this period of immigration (not only from Antonovka, but from Karolswalde as well as the other villages) consolidated in Leeleva.⁴³

Anna (Koehn, Foth) Ratzlaff, mother-in-law of the Andrew Ratzlaff of Leeleva, sailed aboard the Vaderland in 1874. Ministers presiding over the congregation at the time of emigration were Samuel Koehn and Andrew Eck. Others holding certain ministerial duties at that time included Benjamin Schmidt, Henry J. Schmidt and Tobias Heinrich Schmidt.⁴⁴



S.S. Vaderland of the Red Star Line⁴⁵

The plight of the Antonovka Mennonites arriving on the S.S. Vaderland on the day after Christmas, 1874, is well documented. The steamship's propulsion system became compromised early in the journey and it was long overdue into Philadelphia. Leadership was lacking as Tobias Unruh had accompanied another ship. Confusion and disorganization led this group to be stranded in Hutchinson, Kansas, in brutally cold conditions in early January.

The situation was exacerbated by their extreme poverty and it seems no one had made any provisions for their arrival in Kansas. Moved into a warehouse in Florence, Kansas, the group lived together in the frigid January conditions until smallpox broke out among them. A great number died during these winter months and as many as 300 are buried in a mass grave in Hillcrest Cemetery in Florence, KS, where a monument has been erected in their memory.⁴⁶

Ethnic Czech Peoples in 19th Century Volhynia

The Czech peoples originated in the areas known as Bohemia, Moravia, and Silesia, which bordered Ukraine to the west and Poland to the south. These lands were all controlled by the Hapsburg Empire (later known as the Austro-Hungarian Empire) by the early 18th Century. Over the course of the 19th Century, the ethnic Czechs⁴⁷ found the availability of inexpensive land in Volhynia appealing, especially after worsening relations with their ethnic German overlords in Austro-Hungary. The Czechs and other Slavic groups in Austro-Hungary lived under severe limitations placed upon them by the Germanic Austrians.

Czechs moving into Volhynia after the Partitions of Poland engaged largely in agriculture, animal husbandry and forest industries and were known to grow crops of hops.⁴⁸ Other Czechs excelled at weaving. Czech peoples in 19th Century Volhynia were also known to erect the best water and steam mills.⁴⁹

The Czechs, who were Roman Catholic in their homeland of Austro-Hungary, converted to Eastern Orthodoxy, Lutheranism, and Baptism in Russia. Czech colonies became established in Ukraine by the second half of the 19th century. In Ostrog County, Czechs largely populated the villages of Antonovka and Jadwanin after the Mennonites left in 1874.⁵⁰ Czechs also lived in the minority in Leeleva, Michaelivka and Stanislavka, Karolswald, Martynie, Dorohosch and Bilotyn.⁵¹ By 1897, there were 2,656 Czechs living in Ostrog County.⁵²

After the Mennonites left in 1874, the population of the Village of Antonovka declined and never recovered. By the year 1906, the village had 468 inhabitants living in 60 houses.⁵³ Around the year 1914, the population of the village had declined to only 257 inhabitants.⁵⁴ In 1921, after the Polish-Soviet War, the village was moved to Zaslaw (Iziaslav) County, Kunoff Township, as Ostrog passed under Polish control. The village has remained in Zaslaw territory ever since. For a period in the early 1920s it was part of Pluzhnoe Township.⁵⁵

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This map shows Antonovka and vicinity as mapped by the Soviets in 1943.⁵⁶



Antonovka Area in 1943

Today, the population of the village is just 158 people.⁵⁷

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¹ There were other villages in Volhynia occupied by German colonists. Many Lutheran and Baptist German colonists inhabited a large number of villages in a roughly triangular area of land between Zhytomyr, Novograd Volyns'kyi, and Korosten', an area some 50 miles northeast from Ostrog. In this area were at least 2 other villages by the name of Antonovka, one of which was also known as Kruglik. A great number of German villages were also established north and west of Lutsk ("Long German Russian Village List"; Published by the Odessa Digital Library - 2 May 1999.). By 1897, over 95% of the Germans in Volhynia were Lutherans living in the northern portions of Volhynia. By 1914, the number of Mennonites in Volhynia amounted to only 423 people (Kostiuk, Michael, German colonies in Volhynia (XIX - XX centuries); Karte Der Deutschen Siedlungen in Ukrainisch Wolhynien, K. Stumpp, 1961.; Karte Der Deutschen Sprachinseln im zu Poland Gehörenden Wolhynien, Lück and Platenik, 1927.).

These Germans lived on territory of the Russian Empire as colonists, not citizens. In only a few cases did Germans (Mennonite or otherwise) become Russian citizens. As colonists, Germans did not enjoy all the privileges due Russian citizens, but were also not bound by all their laws. In many cases, the colonists lived at the mercy of their landlord or of the local government. Most maps of Russian Volhynia in the 19th Century label the German villages as colonies (Kol).

² Unruh, Jacob, "From Village Life to Kansas Plains", 1978.

³ Charte von Mitteleuropa in 64 Sectionen. 32. Theile des Russischen Gouvernements Wolhynien.

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⁵ Karte Des Oesterreichischen Kaiserstaates, Josef Scheda, 1856.

⁶ Kol. Olendri = Kolony Olendri. The word "Olendri" is a version of the term Olędrzy (also known as Oledry, Holedry, Holendry, etc) roughly meaning Hollander, meant to infer the Dutch origin of a village. Many villages in 17th Century West Prussia were known by this term which largely was applied to Mennonite settlements. This term referred not only to the villagers' ethnicity, but also to how the village was physically laid out as well as the rights the village had before its landlord or the local government. Ethnic Germans took this term with them into areas of the Russian Empire in the late 18th and early 19th Centuries. Gruenthal can be found on many old maps by a form of this term. Karolswalde was also known as a "Hollander" village; the village can often be found under the name Голендри or Галендри, Ukrainian for Golendry. In some sources even the Mennonite villages in the Molotchna and Chortitza Colonies in South Russia are known as Hollander villages. Other Volhynian villages with a variation of this term in their names can be found among the German villages north and west of Lutsk (Marchlewski; Muzeum Narodowe W Poznaniu; Karte Der Deutschen Sprachinseln im zu Poland Gehörenden Wolhynien).

⁷ Ostrog, Kaiserlich und Königlich Militaergeografisches Institut, Österreich-Ungarns: Wien.

1875. Note that the Mennonite villages of Leeleva (aka Fuerstendorf, Lesna), Fuerstenthal (aka Kustarna), Manziliska (Waldheim), as well as Michaelivka and Stanislavka are not marked on this map as these villages were all founded at later dates.

⁸ "Antonivka; Khmelnytsky Region, District Izyaslav".

⁹ Schrag, Martin H. "Volhynia (Ukraine)".

¹⁰ Unruh, Abe J., The Helpless Poles, Pine Hill Press, Inc, 1973.

¹¹ P47 S43 (alt. A47 B43) Ostróg; P48 S43 (alt. A48 B43) Zasław.

¹² Hege, Christian. "Netzebruch (Poland)". Driesen, a town along the Netze (Noteć) River northwest of Poznan (Posnan), was located in Friedeberg County (Kreis Friedeberg). The area was known alternately as Neumark or Netzebruch. Mennonite villages in this area were Neu-Dessau, Brenkenhoffswalde, and Franzthal.

¹³ Unruh, Abe J., The Helpless Poles, Pine Hill Press, Inc, 1973.

¹⁴ Pologne, 1780, Lattre & Delalain; Paris, 1791.

Abe J Unruh asserts that Antonovka villagers originated in the Schwetz region, moved to Driesen, and then to Antonovka whereas the Karolswalders moved directly from Schwetz to Karolswalde. Therefore these 2 groups had a common background. The Karolswalde Churchbook (now destroyed) confirmed this on its first page stating, "Kirchenbuch of Mennonites who formerly lived in the Kingdom of Prussia near the town of Driesen and Schwetz, and who in 1802 and later settled in our fatherland by permit of His Imperial Majesties of Russia in the Volhynian District near the country town of Ostroga in the Karolswalde colony and who closed an hereditary contract with a now deceased prince Karol Jablonowsky." ("History; The Jantzes of Karolswalde").

¹⁵ "Mennonite Ship List 1872 – 1904", Published by the Odessa Digital Library; Tobias Unruh Baptism Record, 1854-1874.

¹⁶ Musicks or Muzhiks (му́жик; pl. мужичин) were Russian (or Ukrainian) peasants. These muzhiks received small parcels of land from the government, on a mortgage type system after the emancipation of the serfs with the intention being that they would have to pay for the land. Muzhiks were those who were serfs before 1861 and became free peasants after the emancipation and Stolypin reforms. Prior to 1861, the social system in the Russian Empire was based upon the feudal system in that owners of large estates also owned the serfs living there. These peasants were veritable slaves; tied to the estate and legally bound to the estate owner in this medieval system. After 1861 they were emancipated. Local peasants such as these must have been a problem for the German Mennonites. Jake Unruh also mentions how the native (Russians) would try to steal livestock. The German Mennonites probably did not differentiate between Russians and Ukrainians although there was (and is) a distinct difference between these two ethnic groups. The German colonists probably referred to Russian or Ukrainian peasants as Musicks.

¹⁷ Genealogy of Tobias P. Wedel; "Early History" by Nelson Wedel.

¹⁸ Unruh, Abe J and Richard D. Thiessen. "Unruh, Tobias A. (1819-1875).".

¹⁹ Tobias Unruh Baptism Record, 1854-1874.

²⁰ Przechowka and Alexanderwohl, as well as Antonovka, Karolswalde and the rest of the Ostrog Circuit villages were known as "Old Flemish" Mennonite congregations. These Old Flemish were the more conservative order of Prussian Mennonites as opposed to the more liberal Frisians. (Crous, Ernst and Richard D. Thiessen. "Przechowka (Kuyavian-Pomeranian Voivodeship, Poland)." Krahn, Cornelius and Glenn Penner. "Alexanderwohl (Molotschna Mennonite Settlement, Zaporizhia Oblast, Ukraine)." Neff, Christian and Nanne van der Zijpp. "Flemish Mennonites."). The Old Flemish affiliated with Groningen, Netherlands.

²¹ Schrag, Martin H. "Volhynia (Ukraine)". The Heinrichsdorf congregation was settled by Mennonites who had originated in Waldheim (Manziliska), moved to the Molotschna Colony to found the Village of Waldheim there, and then had moved back to Volhynia. Common names in the Heinrichsdorf Colony were similiar to those found in the Antonovka villages. Many of the Heinrichsdorfers emigrated to USA in 1874 aboard the SS Colina (Abe J Unruh) although others stayed in Ukraine, only to be deported to Siberia under Stalin. Some also ended up as founders of the Fernheim Mennonite Colony in the Chaco, Paraguay.

²² Genealogy of Tobias P. Wedel; "Early History" by Nelson Wedel.

²³ Unruh, Abe J., The Helpless Poles, Pine Hill Press, Inc, 1973.

²⁴ Unruh, Velma Penner, "Leeleva Village".

²⁵ "History of the German Colony in Mykhailivka Izyaslavschyni".

²⁶ Kostiuk, Michael, German colonies in Volhynia (XIX - XX centuries).

²⁷ Kostiuk, Michael, German colonies in Volhynia (XIX - XX centuries).

²⁸ Das Deutschem in Ostpolen

²⁹ Kostiuk, Michael, German colonies in Volhynia (XIX - XX centuries).

³⁰ Das Deutschem in Ostpolen.

³¹ Kostiuk, Michael, German colonies in Volhynia (XIX - XX centuries).

³² Figure modelled after Kostiuk, Michael, German colonies in Volhynia (XIX - XX centuries).

³³ "Kamień Koszyrski"; Kresopedia; Świątynie; © Kresy.pl 2008-2014.

³⁴ Unruh, Abe J., The Helpless Poles, Pine Hill Press, Inc, 1973.

³⁵ "History; The Jantzes of Karolswalde"; "Kirchspiele in den Gouvernements Wolhynien, Podolien und Kiew 1909". The manor house for the Jablonowski Family Estate in the area was located in Krevin. Charles (Carl) Jablonowski was the original landlord for the village of Karolswalde.

³⁶ Kostiuk, Michael, German colonies in Volhynia (XIX - XX centuries).

³⁷ Kostiuk, Michael, German colonies in Volhynia (XIX - XX centuries). In 1885, there were 8 German schools in Ostrog County with 359 students; 203 boys and 156 girls. Presumably, these 8 were Karolswalde, Antonovka, Manziliska, Leeleva, Jadwanin, Fuerstenthal and Gruenthal. The 8th? Michailivka and Stanislivka were established at some point after 1874. There may have been a school in Karolsberg although those children may have been schooled in Karolswalde which was less than a mile away. There was also a small German (Lutheran or Baptist) presence in northeastern Ostrog County in the villages of Marjanowka and Stepanowka (Karte Der Deutschen Sprachinseln im zu Poland Gehörenden Wolhynien). The 8th school could have been in any of these locations. By 1899, the number of German schools in Ostrog County had decreased to only 4; by 1914, there were 6. By 1911, all the German schools in Ostrog County were listed as affiliated with the Lutheran denomination. According to the 1897 Russian Census, Germans represented about 5.7% of the population of Volhynia, while German schoolchildren represented 8% of schoolchildren in Volhynia (Kostiuk). Mennonites in 1850 required their children to attend school from ages 6-14. Failure to comply resulted in a fine of 5

kopecs levied upon the head of the household (Kostiuk). In 1906, the literacy rate of Ukrainians living in Volhynia was 11.65%; among Germans in Volhynia was 38.17%. After 1886, German schools came under the authority of the State and for a short time the Lutheran Church was given authority over all German schools (Evangelical Lutheran Consistory) and Lutheran priests were nominally in charge of German schools. In 1887 all Volhynian schools were placed under the authority of the Russian Ministry of National Education and all students were to be educated in the Russian language. A portrait of Tsar Nicholas II was to be displayed in all schools. Teachers were to pass a basic Russian language course and schools found to be using the German language were closed down (Kostiuk).

³⁸ Kostiuk, Michael, German colonies in Volhynia (XIX - XX centuries).

³⁹ Unruh, Abe J., The Helpless Poles, Pine Hill Press, Inc, 1973.

⁴⁰ “Administrative-Territorial Division Zaslavschyny late XVIII - Beginning of XXI”. Sources also indicate Jadwinin became a Czech village (“History of the Czech Colony Yadvonino, Ostrog District”).

⁴¹ “Kirchspiele in den Gouvernements Wolhynien, Podolien und Kiew 1909”.

⁴² “Mennonite Ship List 1872 – 1904”, Published by the Odessa Digital Library.

⁴³ Unruh, Abe J., The Helpless Poles, Pine Hill Press, Inc, 1973.

⁴⁴ Ibid.

⁴⁵ “S.S. Vaderland”, Genealogie Van Moorleghem; Ludo Van Moorleghem; 2004.

⁴⁶ “Florence Cemetery Tells Story of Early Settlers”, Peabody Gazette-Bulletin, Rowena Plett, 2014.; “Mass Grave Legend Tells Story of Immigrants' Perseverance”, Marion County Record, Kathy Hageman, 2005.

⁴⁷ The ethnic Czechs were, along with the Poles and Ukrainians, a Slavic ethnic group. The Russians saw themselves as the chief group of the Slavic peoples. Other Slavic ethnicities include Belorussians, Bulgarians, Serbs, Croats, etc. The brothers Lech, Čech (or Czech), and Rus were the legendary progenitors of the Pole, Czech and Russian/Ukrainian/Belorussian peoples, respectively. Friction between the ethnic Slavs and their German overlords in the Austro-Hungarian Empire was a major contributing factor helping to spark World War I, after which new Slavic States, such as Czechoslovakia, were carved out of former Austro-Hungarian as well as Ottoman Empire, territory.

⁴⁸ Anonymous, What is Ukraine?, published circa 1915.

⁴⁹ “Administrative-Territorial Division Zaslavschyny late XVIII - Beginning of XXI”.

⁵⁰ After 1874. (“History of the Czech Colony Yadvonino, Ostrog District”).

⁵¹ “Minorities in Zaslavschyni 20 - 30 Years of the Twentieth Century”.

⁵² The First General Census of the Russian Empire of 1897. For sake of comparison, there were 127,474 Ukrainians, 10,654 Poles, 9,098 Jews, 2,466 Germans, and 1,959 Russians in Ostrog County at the time of this census, as well as a very small number of Belorussians, Moldavans, Muslims (Tatars) and Gypsies.

⁵³ List of the Settlements in Volyn Gubernia.

⁵⁴ Cynkalowsky, Prof. Alexander, Ancient Volyn and Volhynian Polissia.

⁵⁵ “Minorities in Zaslavschyni 20 - 30 Years of the Twentieth Century”.

⁵⁶ M-35-15, Ровно, Soviet military topographic maps.

⁵⁷ “Antonivka; Khmelnytsky Region, District Izyaslav”.