

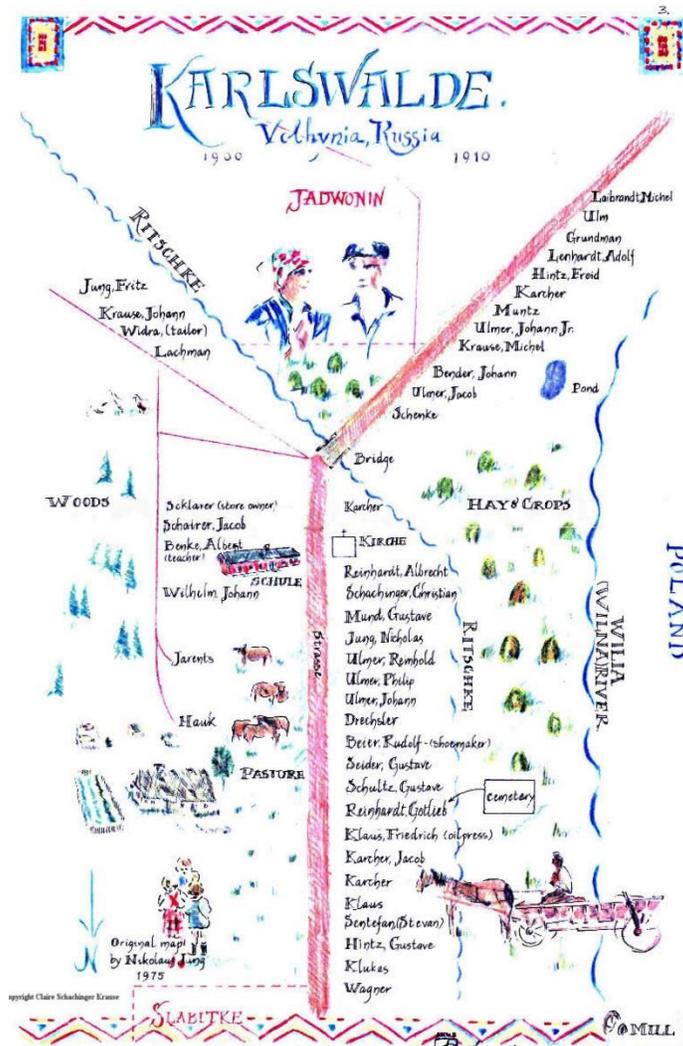
VOLHYNIA AFTER THE MENNONITES

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According to one source there were 2,460 Mennonites in Volyn Gubernia in 1874.¹ Of those 2,460 Mennonites, 1,954 intended to leave the Empire of Russia in 1874. That would leave 506 remaining in Volhynia.²

Indeed, in 1874-5, the great majority of these Low German Mennonites left Ostrog County. Most of those who stayed consolidated to the village of Fürstendorf/Lilewa.³

Karolswalde became largely inhabited by German Lutherans⁴; Antonowka became inhabited by Czech Catholics⁵; Jadwanin became inhabited by Czech Catholics.⁶



Lutheran Karolswalde, by Claire Schachinger Krause

The Low German Mennonites continued to leave Volhynia, from Fürstendorf/Lilewa, in small groups or even individually. This continued through the 1880s and 1890s, and then again after 1905 until about 1909.

At some point in the late 19th Century, two new German villages, Mikhailivka and Stanislavka, were added. The history of these villages is unclear and we do not know for sure how many Low German Mennonites lived here.

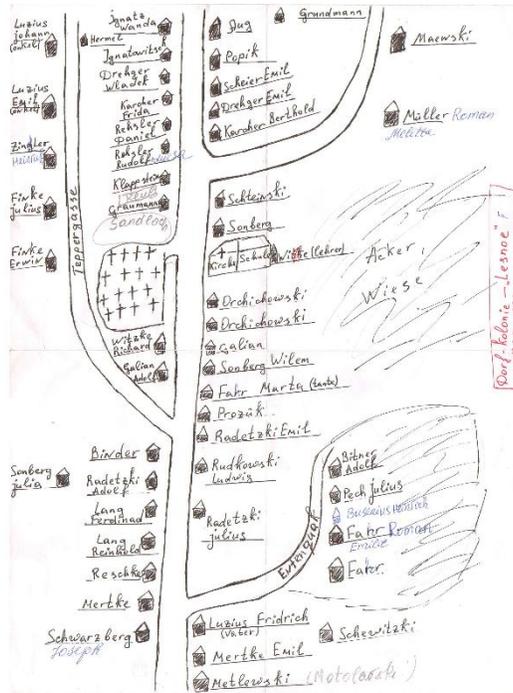
There are accounts of some who left who did not pass physical inspections, and were sent back to Volhynia.⁷

P.M. Friesen estimated that only 7 adult Low German Mennonites were left in Volhynia by 1909.⁸ Some of these may have lived in villages nearby to Fürstendorf/Lilewa, including Dertka or Kuniv.⁹

In 1914, many Germans were deported from Volyn ahead of World War I.¹⁰

In the early 1920s, collectivization was introduced to the area. Mikhailivka was the seat of the local German village collective which also included Karolswalde and Lilewa. Antonowka and Jadwanin were placed in one of two local Czech collectives.¹¹

In the 1930s, Fürstendorf/Lilewa became inhabited by German Lutherans.



"Dorf-koline Lesnoe" 1935-1936; author unknown

On March 26, 1936, the First Secretary of Vinnytsia Oblast ordered Shepetivka Okrug to compile a list of 1,000 German and Polish families to be evicted. Shepetivka apparatchiks reveled in their work and nominated 1,535 families. Among these were 11 from Stanislavka, 30 from Lilewa, and 25 from Mikhailivka. These plans were inflated; perhaps only 200 families total were evicted. The village of

Stanislavka was at this point wiped from the map. In June of 1936, another 374 families were evicted, and in August, 300 more.¹²

Typically, the Soviets came into the villages and told them that certain people would be evicted to strengthen the border zone. They were told they'd be settled on fertile farms, given the equivalent of 25 acres, and would be tax exempt for 3 years. They'd also be given loans to get started in their new location. They said that the government would organize medical care infrastructure. Those chosen for eviction were given a few days to prepare for travel. In some cases, monetary compensation was awarded. Of course, these were all lies. After the train ride to Kazakhstan, these new settlers huddled in tents or in holes in the ground; no building materials, health care, loans, or infrastructure was provided. Many died.¹³

In the summer of 1936 as many as 45,000 Germans were loaded into cattle cars and shipped by rail almost 2,000 miles east to Kazakhstan. This was all done as a result of Resolution number 776-120ss which was issued by the Peoples Commissariat of Ukraine in April, 1936.¹⁴

In 1942, German authorities removed all remaining ethnic Germans from the villages near Ostrog and settled them at Yuvkivtsi, south of Pluzhne. The village was renamed Zonental.¹⁵ Yuvkivtsi had previously long been home to a group of Muslim Tatars who were supposedly displaced at that time.

A list of inhabitants of Jadwanin who were combatants in World War II includes 2 Nightengale men.¹⁶

¹ St. Petersburg Archives, Fond 1246, Opis 1, Delo 8, pages 137, 8. Of the total of 2,460 Mennonites, 1,708 lived in Ostrog County, 720 lived in Heinrichsdorf, 32 others lived in other counties.

² 409 from Karolswalde, 62 from Antonowka, and 35 others, intended to remain in Volyn. In fact, 1,631 from the Low German villages emigrated aboard 7 (SS Colina, SS City of London, SS Montreal, SS Vaderland, SS Kenilworth, SS Illinois, SS Suevia) ships in 1874-5, a number slightly less than the 1874 document estimates. This 1874 document appears not to include Swiss Mennonites who also lived in Volyn (95 families left in 1874 from several different villages aboard the SS City of Richmond and the SS City of Chester). This 1874 estimate also does not include Low German Mennonites living in Michalin. In late 1874, 226 souls left from Michalin aboard the SS Nederland, presumably leaving very few in Michalin which was actually in Kiev Gubernia, not Volyn.

³ Unruh Abe J, The Helpless Poles, p 126. We may also draw this conclusion by looking at the post-1874 Low German Mennonite emigrants from the area. Many of these list Lilewa as their home village but very few list Karolswalde, Antonowka, or any of the other Low German villages in the area.

⁴ "From Karlswalde, Volhynia, to Village Hill Connecticut" by Claire S. Krause, *Journal of the American Historical Society of Germans from Russia*, Vol 11., No. 2, Summer 1988 (pages 31-34). See also, "A Brief History of Karlswalde – A German Village in Russia: Ancestral Home of the German Population of Village Hill, Lebanon" by Claire Schachinger Krause for the Lebanon Historical Society, February 2, 1977.

⁵ "Становище національних меншин Заславщини на початку 20-их років XX століття" by Валерій Ковальчук, Юрій Корзун; see <https://www.myslenedrevo.com.ua/uk/Sci/Local/Zaslav/Empires/MinorNations/State.html>.

⁶ "З історії чеської колонії Ядвоніно Острозького повіту" by Олександр Романчук, Софія Медлярська; see <https://www.myslenedrevo.com.ua/uk/Sci/Local/Zaslav/Empires/Jadvonino.html>.

⁷ More information needed. See Schultz/Mayeske Family. Also, instances occurred when a person did not pass health inspection at the port in Germany upon leaving Europe and was held in quarantine. See Helena Unruh 1895-1972), daughter to Benjamin C Unruh. Helena was set to leave Europe with her family in 1907 but was diagnosed with trachoma. She was held in quarantine in Bremerhaven and then traveled to USA about a month and half after her family.

⁸ Friesen, Peter M., The Mennonite Brotherhood in Russia (1789-1910), p870.

⁹ For instance, Isaac Johan Nachtigal was married to a local Ukrainian girl in Kuniv in 1921. He was born in Sivr and his bride was from Dertka according to the John David Nightengale Family Record (Nightengale, Hattie Mae, comp., "The John David Nightengale Family Record", 1976.)

¹⁰ See "Sonnenburg Family Memoirs" (Leontina Sonnenburg, translated by Emil Sonnenburg, 1999). It is this author's belief that the family of Leonid Kane, perhaps the last person of Low German descent to live in Antonowka, was deported in this manner.

¹¹ "Політика «коренізації» та зміни в становищі національних меншин у 1923 – 1933 роках" by Валерій Ковальчук, Юрій Корзун. See:

<https://www.myslenedrevo.com.ua/uk/Sci/Local/Zaslav/Empires/MinorNations/Korenizacija.html>.

¹² "Згортання «коренізації» та відновлення політики репресій в середині та другій половині 30-их років XX століття" by Валерій Ковальчук, Юрій Корзун.

¹³ "Згортання «коренізації» та відновлення політики репресій в середині та другій половині 30-их років XX століття" by Валерій Ковальчук, Юрій Корзун.

¹⁴ Pohl, J. Otto, "The Deportation and Destruction of the German Minority in the USSR", 2001. See also: История сел Тайыншинского района by Сабита Муканова; Северо-Казахстанская областная универсальная научная библиотека им. Сабита Муканова, 2014.

¹⁵ "Colony Mykhailivka: Jahren der Erholung - den Jahren des Niedergangs", author unknown (see <http://german-attention.blogspot.com/>). See also "Islam as a Traditional Religion of Volyn: Yuvkivtsi" by Mykhaylo Yakubovych (see <https://islam.in.ua/en>). These Tatars had lived in Yuvkivtsi from the mid-17th Century.

¹⁶ "З історії чеської колонії Ядвоніно Острозького повіту"