



Sunflower Chapter  
Hays, KS

# Sunflower Chapter NEWSLETTER

Winter 2010/2011

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## Kansas Roundup a Big Hit!

by Judy Hoffman



*The Hays Chapter relaxes during the Round-Up with a traditional game of BINGO*

This round-up is not a rodeo or cowboy event! It is a catchy title for an annual gathering of the various chapters of the AHSGR in our state. Twenty-five years ago the chapter presidents were called together by Martha Issinghof to determine a way to bring members together state-wide. She knew that most could not make it to the national conventions and hoped to give the “locals” a taste of a gathering similar to a national convention.

That first round-up was held in Salina. A wonderful program was put together, but would this bring people in? The turnout was amazing, actually overwhelming. The round-up was so well received that organizers decided to make it an annual event every October. Since then, many members have learned much more about the AHSGR, the stories and traditions our ancestors brought with them, and the contributions of our people to American society.

### MASSACRE IN HERZOG, RUSSIA

You could have heard a pin drop when Leona (Wasinger) Pfeifer began her talk about a convention she attended in West Germany shortly after the Berlin Wall had come down. An encounter there revealed a riveting story of persecution, rebellion, and retribution.. Although people from East Germany were finally allowed to go to West Germany, they were afraid the Russians would follow them after years of oppressive Russian rule. While there, Leona noticed an older man always close behind her, carrying a tablecloth under his arm. Finally he got a chance to speak to her alone. He said, “I want to show you something—I want to tell you something.” He handed her the tablecloth and when she began to open it, she could see a map drawn on the back. But the man suddenly grew frightened, feeling as though the Russians were watching.

This man--Johannes Riedel, age 84--had drawn a map of Herzog as it was in 1921. In 1919 the village had reaped an abundant harvest, enough for the next 10 years. But Lenin attacked the farmers and took everything from them—grain, animals, food, seeds for future planting. It was said he wanted to destroy the farmers so people would starve to death. In 1921, corpses of

victims of starvation lined the roads. In Marienthal a group of farmers revolted against their communist rulers and killed them, throwing the bodies into the deep water. The next day, Herzog revolted. In Graf, all the Communists were captured and new leaders elected. The revolt spread to other villages. Finally the Communists came, overpowered the people, and slaughtered them.

In Marienthal many protesters gathered in one building, and all 60 of them were shot. Trials were held from village to village with protesters sentenced to a firing squad. In Herzog, the victims were shot right next to Johannes’ vegetable garden. He saw it all and said it will always be in his memory. The condemned men were marched between two rows of soldiers. When they reached the burial spot by the vegetable garden, they were stripped to their underwear and then they knelt and prayed. Row by row, they were shot. It was done calmly and in cold blood, as if the firing squad members had no conscience. These executioners had no use for anyone. Twenty men and one woman were killed—Riedel remembered the names: Appelhans, Brungardt, Dinkel, Dreiling, Younger, Kuhn,



*Leona Pfeifer presents her talk on “Massacre in Herzog, Russia”*

## Next Meeting

Dec. 12



**Social & Open Library... 12:30**  
**Meeting ..... 1:00**  
**Program ..... 1:30**  
**Open Library ..... 2:30**

### **CHRISTMAS PROGRAM**

Our next meeting will be Sunday, December 12 starting at 12:30 in Munjor. Bring your favorite pot luck!

### **PROGRAM**

We are very fortunate to have Alex Herzog from Boulder, Colorado come and speak to us. His talk is called: "You Can and You Can't Go Home Again!" What members of a German-Russian immigrant family, former residents of Hays, Ks discovered during their 2010 trip to their native villages in SW Ukraine and to places of residence elsewhere in Eastern Europe and Germany, after a 64-year absence. An Illustrated presentation by Alex and Nancy Herzog.

### **FOLKLORE**

Bring your Christmas Traditions to share!

### **MUSIC**

German Christmas Carols!

### **CHAPTER LIBRARY**

This will be the first meeting which we will be able to use our new library cabinet. The library will be open 1/2 hour before the meeting begins and roughly 1/2 hour after the program ends. Because the library cabinet needs to remain upstairs, we will have a listing of the books that our library currently holds at each meeting. Books may be checked out at the meeting and need to be returned at the following meeting. Shirley Brungardt, our Chapter Librarian, will be glad to help you with any of your questions. Donations are being taken for any books that you might like to see added to our library.

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Riedel, Rome, Schoenberger, Weigel, Windholz, Whitman, and Anna Terra.

An officer then methodically shot each one again, and their clothing was given to the soldiers. The leader of the execution squad then examined the dead bodies carefully and realized one was missing--the parish priest. Even though he was not part of the uprising, but was in a neighboring town, he was brought in, made to dig his own grave, then shot and killed.

This story Leona had only shared with a few people, but finally she agreed to tell the 94 people who came to this round-up. It is truly a heart-wrenching tale that left a great impact on those present.

### *'IT'S ALL EARTH AND SKY'*

The agenda for the day was full and varied. A DVD entitled "It's All Earth and Sky" was excellent. It focused on five people of varied vocations who shared family stories of their ancestors who were Germans from Russia. Unfolding before us was a realization of courage and fortitude, suffering and prevailing, faith and values, tradition and survival on the narrow margins of life. The prairie land was a tough country where "even the rattlesnakes were skinny." The Homestead Act required settlers to live on the land, a custom different from the village life of our ancestors in the old country, so our ancestors settled on their 80 acres, lived in sod houses, and were proud to be Americans. Their children learned English and German simultaneously and taught their parents English. Wherever they lived, they sought to continue their practice of religion. It was a mainstay.

No, they did not have crop insurance in those days. On Palm Sunday, they took palms to their fields, burned them, prayed the rosary, sprinkled holy water and lit candles. That was their crop insurance. They were economical and frugal. Every boy left school after the 5th grade and began doing a man's work. Feet firmly on the ground, most grew up with a great love for growing things and learned "you can take a boy off the farm but not the farm out of the boy." The title of the DVD evolved from what one of

the immigrants said on arrival in America, falling to the ground and exclaiming, "It's our earth and sky!"

As for family members who were left behind in Russia, there evolved a sort of "forced amnesia." Parts of letters from Russia would be written with milk, and when held up to the light, therein was contained the bad news of what was really going on: conscription, forced labor, starvation, executions. But this terrible news was not shared with the children. No one spoke of it.

### *TESTIMONY OF A WWII VETERAN*

The final speaker of the day, who came after the banquet, was Fritz Kramer, a feisty and brave man who shared a story almost too painful to tell. Fritz was a boy of 10 when Hitler's army attacked Poland. He and his sister were playing in their yard in East Germany when they heard a terrible noise. They looked up to see German dive bombers on their way to bomb Poland. Fritz's parents were Seventh Day Adventists, so his dad, a blacksmith, would not work on Saturdays until the Gestapo forced him. They lived near a newspaper office that was down on Jews, which this made his father angry to see such hatred. A Jewish dentist lived in their apartment building, but one morning that man's family was gone.

There was peer pressure to join the Hitler Youth, so Fritz became a company leader of about 100 boys. Near the end of the war, when they were to collect guns and rifles, a superior officer ordered Fritz to do something that made Fritz respond with an expletive that promptly ended his career. He was taken before an officer, and a big celebration was made of demoting him.

Things got really serious when the young soldiers were taught the use of heavy weapons. They were forced back by advancing Russian troops and had to march at night while carrying heavy equipment, much of it lost on the retreat. They ended up on a small peninsula where Fritz discovered his father among the soldiers in retreat. His father had food to share with him; food was so scarce by then. Then the young soldiers were put on a submarine that had mechanical problems and couldn't sub-

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merge. It was a scary ride. The food on board was really good, but he got seasick before the trip was over. They finally landed in West Germany and were told they could leave their weapons and go home. Fritz went to an aunt in Berlin. Her son and husband had been in the war but never returned.

They went to the cellar when the Russians arrived. Fritz looked out through a peephole and saw two Russian soldiers smoking. He still had his uniform on, so he decided to go through a tunnel to the next house. There, two Russians got him and took him to their officer, but luckily they let him go. The sights, smells, and damage of war were all around. Hungry and searching for food, Fritz found potatoes in a Nazi bunker.

His mother and sister were still in East Germany, so Fritz wanted to try to get to them. He was riding a bicycle home when Russians stopped him and confiscated his bike. This angered him, so he insisted on speaking to their officer. The officer must have liked his spunk because he laughed, then had Fritz taken to a huge room full of bikes. Fritz was allowed to take one and went his way. This time he decided to take the tires off the bike so it would not so easily be confiscated again. His journey home was filled with encounters with soldiers, both Russian and Polish, who robbed him, took him prisoner, and bartered him away for a bottle of vodka. After hopping a train, he finally reached his hometown, where he was reunited with his mother and sister.

In his town Russian and Polish soldiers were everywhere. There were times when Fritz was taken prisoner. Once he was beaten with rubber hoses; another time, with pieces of cable. His mother had a friend who obtained his freedom after three days of torture by Polish soldiers. Eventually the family was sent to West Germany. At the border the Polish customs took everything of value. They were housed in a refugee area and fed skim milk and cottage cheese. A story-book ending, almost unbelievably, came at the refugee site one day when his dad appeared at the door!

Eventually Fritz made it to America. A few years later his parents followed him just as Uncle Sam drafted him. He ended up in the army band and subsequently was sent to Germany to be an interpreter.

His career in America has been teaching music, and he's in the hall of fame for orchestra teachers at both state and national levels.

### *MUSIC, ANNOUNCEMENTS, AND OTHER HIGHLIGHTS*

German music was provided by Vicki and Harold Popp on the accordion and trombone and Galen Schmidtberger on the accordion. Everyone could join in on the singing.

Frank Jacobs encouraged everyone to go to Topeka to the Great Overland Train Station, where a great display on the Germans from Russia can be seen for the next few months.

Brent Mai from the Center for Volga German Studies at Concordia University spoke of tons of research being done to preserve the heritage, history, and traditions of Volga Germans. There actually are ten Concordia schools that now are working on the Volga German heritage in each state settled by our people.

A fictional trilogy on Volga German history from the days of Catherine the Great to Stalin, written by Sigrid Weidenweber, is historically accurate yet interesting. Her three books are entitled *Catherine*, *The Volga Germans*, and *From Gulag to Freedom*. The trilogy can be ordered from the Lincoln headquarters of the AHSGR or from Amazon.com.

The entire Round-Up was held at the Whiskey Creek Restaurant meeting room, a great place for meetings like this with its capacity of 250 people. The coffee, iced tea, and water were always there and in abundance, too. The food was excellent and the service was on the spot throughout the day. I can't remember such a smoothly run event as this, and everyone I spoke with had only good things to say about the day. We owe thanks to all the chapters who helped make this possible, especially the hard-working board of officers and the volunteers for the Sunflower Chapter. They really know how to "get 'er done!"

## Mariental on the Kar'man River – Our Heartache and Our Love

by Helmut Lobes

Translation from the Original German-language text to American English is provided by  
Alex Herzog, Boulder, Colorado

*Ed. Note: This talk on the history of Marienthal was delivered at a gathering of Marienthalers in Osnabrück, Germany, by Helmut Lobes. It was published in two parts in Volk auf dem Weg in July 2010 and August-September 2010. This translation from the original German-language text has been provided by Alex Herzog of Boulder, Colorado.*

Dear countrymen, it is very good that we loyal Marientalers, despite what separates us in time and space from our dear home village, are able to gather together again. In that vein, I wish to express a warm “*Grüß Gott*” and a sincere thank you to all participants and guests. Perhaps we can hereby provide a precedent that folks from Katharinenstadt, Frank, Balzer, Seemann – in brief, the descendants of folks from all twenty-two cantons in the Volga Republic -- might be able to emulate. Perhaps all of us might also come to the realization that we are Volga Germans who were driven off our homes, and that therefore we have truly something during these wild days of world history that we can try to hang onto, namely, our roots in the homeland villages and the heritage from our fathers in the Volga homeland.

So I am hoping, dear countrymen, for your approval when I allow myself to maintain that it is with this sense of responsibility to a higher task that we have gathered here. One of our people’s sayings states, “*Ein Heimatvertriebener muss um so mehr Heimat in sich tragen, je weniger er davon hat.* [A displaced person must carry in himself all the more homeland the less he actually has of it.]” Applied to our home village of Marienthal, this statement concerns in particular the village’s unique history, the course of which comprises the core of the history of all Volga German people. For that reason it would be a very risky endeavor for me to illuminate that history in only half an hour. Let us therefore permit ourselves merely a few glimpses into it.

Of course one must begin with the river whose steep bank Marienthal is located on. It is the great Kar'man, as the old Marienthalers were wont to pronounce its name. It dug its bed deeply into the ground of the steppes and was thus one of the few rivers on the *Wiesenseite* [the meadow side of the Volga River] that contained flowing water the year around. Its steep banks, which once were covered with lovely forests of deciduous trees, frame a broad, picturesque valley, which can decorate itself properly only with the name of the Virgin Mary.

Here, some sixty-five *versts* [about 70 kilometers, or just over 40 miles] east of the “Cossack City” of Pokrovsk, the first group of colonists, consisting of 141 persons and led by Johannes Graf (age 35), arrived on July 10, 1766, and on that same date founded the Graf colony. Four days later, on July 14, 1766, some 155 persons led by Georg Rohleder (age 58) arrived and founded the Rohleder colony. On July 16, 1766, there followed a transport of 355 persons, led by Peter Pfannenstiel (age 35), and it came to the site where the Pfannenstiel colony was established. And on July 14, 1766, a group of 114 persons led by Mathias Herzog founded the Herzog colony. Finally, 193 persons arriving on July 14, 1767, would found the Louis colony.

The dates when some of those “old Germans” arrived at sites on the banks of the Kar'man are considered the dates of founding of their respective colonies. For our Marienthal this was the day of the establishment of the “Colony of the Leader Pfannenstiel.” Later it simply became “Pfannenstiel.” This naming convention that the colonists used shows how they wished thereby to establish a justifiable memorial to their group leaders, who unselfishly had led them throughout difficult travels from Germany, much like a father who takes good care of his children. Due to the time constraint we cannot pay more detailed attention to Peter Pfannenstiel today, except to point out for ourselves, in the words of our village chronicler Anton Schneider, that “he was a man blessed with many talents, not only mental ones.”

The group of colonists Peter Pfannenstiel led to Russia consisted of 180 men and women

and 185 children, at least one being a mere month old. All 355 persons were of the Roman Catholic faith and they had come from forty-two different corners of “the Holy Roman Empire of the German Nation,” where they had been recruited by the Russian government during the previous year.

There they stood, speechless, looking at the “paradise” the Russian recruiter had promised them. Nothing in that empty steppe pointed to any arrangements whatsoever for receiving these people, who had been selectively recruited for this very site. Their first and most urgent thought was, Back to our homeland! That, of course, was out of the question for these poor folks. So the next step they had to take was to fashion temporary sod huts, making a start on their long-lasting struggle for survival. However, because the Saratov authorities had not even indicated an exact official site, the unsuspecting arrivals began to set up their dirt holes in the river valley which, they surmised, could protect them from wind and snow storms. During the next spring, then, the entire earthen hut colony was flooded by waters from the melting snow, so they all had to start from scratch again. The number of those who became ill or died during that phase remains unknown.

It took two to three years before the people were able to move from the earthen dug-outs into the so-called crown’s houses that had gradually been constructed. However, they had hardly recovered from the shock of the initial years when they were threatened by an even greater misfortune. That misfortune emanated from a gruesome, bloodthirsty enemy that murdered, plundered and ruthlessly conducted kidnappings. We are talking about the Kirgiz-Kossacks we are already familiar with. For centuries these tribes had lived a nomadic life in the trans-Volga steppes, and they wished to resist with force the Russian Empire’s right to those steppes. For them the young, defenseless colonists were naturally easy prey. Unhindered, for years they destroyed and plundered the colonists, and often they either simply killed colonists or dragged them off to Asia and

sold them at slave markets in Chiva, Buchara, and Samarkand.

One of the last murderous plunder campaigns – a second one to hit Pfannenstiel -- took place on August 15, 1776, and was conducted by a horde of more than a thousand robbers. It proved to be the raid with the worst consequences. The date is written in blood in the Marienthal church records.

Pastor Friedrich Dsrine reports for us in his piece *Schön' Ammi von Marienthal und der Kirgizmichel* (The Pretty Ammi and Michel, the Kirgiz): "The day of the feast of Mary's Assumption had just begun and an early bell had invited the Catholic residents of Marienthal to the weekly Sunday service. And suddenly it happened:

From the steppe, in wild hordes,  
Bloody barbarians arrived and  
Overcame Marienthal ...  
The quill is dropping from my hand:  
Indescribable murder and torture! ..."

The latter was quoted from David Kufeld in his song "Das Lied von Küster Deis" (The Song of Sexton Deis) in chapter IX of "Die Schreckenstage zu Marienthal" (The Days of Horror in Marienthal). Without these two pieces of literature it is impossible to speak authoritatively of the history of Marienthal and of the Marienthalers, or even of the history of the Volga Germans as such, for the history of the people clearly forms the basis for the content of these works. No wonder that both pieces were very popular with our ancestors, who "read them often, at younger and older ages."

Again, our time constraint prevents us from going more deeply into these historic and literary treasures of our people. So let me therefore return to our village. There, where, most of those who had been abducted, plus the animals, were actually rescued by the hussars sent after them, things looked really terrible. The survivors found themselves in a completely destroyed and ransacked Pfannenstiel. And at the colony cemetery, beneath two hills marking two mass graves, were laid to rest the "old Germans" -- the victims of the days of horror at Marienthal beginning on August 15, 1776.

The dead bodies were said to have filled six wagons, which meant that the popula-

tion had been reduced by more than half. Parents had lost their children; children, their parents. Married people had been separated. Whole families had been extinguished. The tenuous order that had been established in the village, the painfully acquired experiences in the economic arena – all was destroyed and scattered. And on top of it all there was the insurmountable fear of more death and of defenselessness. Therefore it should be no surprise to us that sooner or later a number from Pfannenstiel and from neighboring villages decided to make their way back to Germany. However, they were able to progress only as far as Pokrovsk, where they were caught by Kossack bands and chased and whipped back to their places of residence.

A practically new, tough, and bloody beginning was necessary. Of primary importance was the life of the community. Because their prayer house had been destroyed by the Kirgiz bands and "the will to remain was shaken," they decided to build only a small, but fairly roomy, prayer house for those times and conditions, constructed from oak and fir wood, and they named it "Assumption of the Most Holy Virgin Mary." At the same time, our ancestors decided to rename Pfannenstiel, calling it Marienthal from then on, for reasons not the least of which was the beautiful Kar'man valley.

Meanwhile, the generation of "old Germans," who had completed their terrible destiny and had, for the most part, been murdered, dragged off to slave markets, or all too early had succumbed to famine and epidemics, quietly and melancholically were dying off.

And now, dear countrymen, as the *Landsmannschaft der Wolgadeutschen* [Homeland Association of Volga Germans] gets ready to put up a memorial on the banks of the Rhine in the capital of Hessen, each of us, and those far away, should agree: This memorial must be dedicated to those "Old Germans." They more than deserve it. And we, their descendants, have owed this to them for a long time.

Copyright *Landsmannschaft der Deutschen aus Russland e. V., Raitelsbergstraße 49, 70188 Stuttgart, Germany.*

## The Volga Germans A Sojourn from Germany to Russia to Kansas

October 21, 2010 - January 16, 2011

This exhibit of the Russian-Germans in Kansas chronicles their journey from Germany to the Volga River region of Russia, where they stayed for over 100 years, to the New World. Bringing with them seeds of the hard red winter wheat they had farmed in Russia, they looked for a region with good farmland similar to what they had left in the Old World. The railroads had such land for sale and actively recruited these new immigrants to Kansas.

The exhibit comes to life through artifacts, maps, and photographs on loan from many individuals in the community. Of special interest are two quilts, made by Frank and Alice Jacobs, that chronicle the entire story. Other source material comes from the book *Spires for All Time: The Art and History of St. Joseph German Catholic Church*, from the DVD *Porubsky's Transcendent Deli*, and from the American German-Russian Historical Society.

The Great Overland Station is located at 701 N. Kansas Avenue, Topeka, Ks. For more information call 785-232-5533 or visit the website at [www.greatoverlandstation.com](http://www.greatoverlandstation.com).

Visiting hours are:

Tuesday - Saturday,  
10:00 a.m. - 4:00 p.m.

Sundays  
1:00 p.m. - 4:00 p.m. with the  
last admission at 3:15.

Regular admission fee includes this  
special exhibit.

Adults - \$4; Seniors - \$3;

Children 3-12 - \$2;

All military with ID - \$1 off

"Friends of the Station"

Members-Free

Thank you to Frank Jacobs for providing  
this information for the newsletter.

# VOLGA GERMANS FROM ARGENTINA

By: Oren Windholz

We were pleased to receive guests Carlos Lohrmann and his father Adolfo Lohrmann Windholz at a reunion of the descendants of Johannes and Magdalena (Pfeifer) Windholz during the Midwest Deutsche Oktoberfest in September 2010. It was the first trip outside Argentina for Adolfo, who operates a clothes dying operation that employs 22 people in Buenos Aires. Carlos is a frequent international traveler with his work at a precision measurement instruments company. Carlos and I have been in e-mail contact for some nine years and believed we were related. Just a week before their arrival, Jerry Braun tracked us all back to Anton Windholz, who married Theresa Gerber in Regensburg, Germany, before emigration to Graf, Russia.

Our ancestors departed from Herzog within a close period of time, mine to Kansas and theirs to Brazil. After a time in Brazil, a lack of land and poor conditions enticed some of the Volga Germans to accept the Argentine government's invitation to resettle. A group of ethnic Germans already lived there because of a direct emigration from the Volga. A Catholic priest, Fr. Enrique Becher, had bought up land to form the farming community of Santa Anita where Adolfo was born. This village was one of 15 (12 Catholic and two Protestant) still existing that had been settled by people with sure ties to Ellis County's Volga Germans. An incomplete hand-drawn map of Santa Anita (circa 1930) indicates that the families of Basgall, Kippes, Haas, Kuhn, Sander, Riedel Schonberger, Rohr, Krannewitter, Glassmann, Shafer, Unrein, Windholz, and Gerstner lived among the 120 families there. Think of how many of our cousins were and still are in the rest of the villages!

Fr. Becher had set up a loan program for the settlers, enabling them to pay him back with proceeds from their grain sales. Similar to the *mir* system on the Volga, each family was allocated farmland and a home lot in the village. Fr. Becher also had brought along two men to help with founding Santa Anita--Henry Clay Lohrmann, fluent in three languages, and Johannes Peter Windholz, both ancestors of Carlos and Adolfo. After their daily toil in the fields, all men in the early settlement days

would then work in construction of the Catholic church. Just as on the Volga and in Kansas, the church is a magnificent structure despite the town's modest population of some 1200.

We have another interesting tie to the Lohrmann family. An ancestor emigrated from Ulm, Germany, to Des Moines, Iowa. During a period of hardship, he went to work on the Panama



*Carlos Lohrman and his father Adolfo Lohrman Windholz represented the family in Argentina during their week long visit to Kansas which included a Windholz reunion at the Midwest Deutsche Oktoberfest.*

Canal, moved to Brazil after the death of his wife, and became part of the resettlement to Argentina. Our ancestor Magdalena (Pfeifer) Windholz also could trace her lineage back to Ulm.

On our first day together over a few beers with my brothers Brian and Guy, this discussion of our dual relationships prompted Carlos to quote a Spanish proverb, which translates to, "God lets us grow up and apart and the wind brings us together." Carlos is fluent in Spanish, German, and English. Adolfo grew up speaking the Volga German dialect, but lost much of it. The German language was a small bridge between us, but Carlos mostly interpreted for his father. Some of Adolfo's German came out while discussing food with my wife Pat. On their second day, they were given a tour of the Windholz roots at Emmeram and Victoria by Adam Windholz. The two days at Oktoberfest were a grand

celebration with a couple of hundred cousins able to meet the Lohrmanns. The interactions ranged from high-tech computer searches to joining in the polka dancing.

Oktoberfest Chairman Leo Dorzweiler asked the Lohrmanns to tap the keg at opening ceremonies. Leo and his wife Viola had toured the Argentine German communities about five years ago, and within a few days, by way of Facebook, Carlos found an acquaintance in Argentina who remembered Leo. For three days after the fest, we took them to every nook and cranny in Ellis County. They were like two

sponges, absorbing every detail of our broad history in the museums and on the streets, although they had known much of it before arrival. A family dinner on their last night in Hays provided many more stories and songs. Adolfo is a musician and we enjoyed his unique ability to whistle German and Spanish songs.

Brian and Guy drove them to Kansas City with a stop at the Eisenhower Presidential complex. After three days in Kansas City with a friend whose wife is from Buenos Aires, they stopped in Dallas. There, the Hubert Windholz

branch, led by Hubert Jr. and Debbie Windholz Jurcak, showed them a grand Texas time with extensive tours, a baseball game, and good food with Argentina wine. Of particular interest were the John F. Kennedy sites because Carlos taught at a school in Buenos Aires named for the President. While in Hays, he was pleased to see and take photos of the luxury Oldsmobile that Senator Kennedy had ridden while visiting Hays during his presidential campaign. The visitors' last stop was in Houston to see the Space Center before returning home, tired but fulfilled.

AHSGR is now on "Facebook"

facebook

Go to the AHSGR Website, [www.ahsgr.org](http://www.ahsgr.org), go down to the bottom of the page and click on this symbol and look for "Become a Member"!

# It's Almost that Time Again!!!

Renewing your AHSGR & Sunflower Chapter dues early may just win us another Early Awards Certificate, as we did for 2010.

Our date for the 2011 year have been set and here they are:

- Feb. 27**      **FASENACHT (Munjor)** Celebrate with your chapter friends the German version of Mardi Gras and enjoy traditional Lenten "Feast before the Fast" foods and music!
  
- May 15**      **SPRING MEETING (Munjor)** Come share the stories of our forefathers as they were passed down through the years and check out our library for genealogical research.
  
- July 31**      **AHSGR CONVENTION (Salt Lake City, Utah)**
  
- Aug. 7**        **SUMMER PICNIC (Munjor)** Summer is the time to renew those family activities that you knew as a child.
  
- Sep. 11**      **VFW BREAKFAST (HAYS)** This annual event has become as much fun for those who serve the food as those who eat it - and fund-raisers like this one also keep our society financially healthy.
  
- Oct. 9**        **GERMAN BANQUET (MUNJOR)** Homemade food from our German cooks along with prizes, genealogy speakers and help and concluding with topnotch music makes this one of our favorite meetings!!! Also our last fundraiser of the year!
  
- Oct. ??**      **KANSAS ROUND-UP OF CHAPTERS (Wichita)**
  
- Dec. 11**      **CHRISTMAS POTLUCK (Munjor)** Bring back those day gone memories of Christmas with the German Christmas carols, traditions and foods. Including a visit from the *Christkind!*

**ALL YEAR LONG,** there will be items dealing with...

- **Music**
- **Folklore**
- **Genealogy**
- **Traditions**
- **Foods**
- **Dancing**
- **Dialects**
- **Storytelling**
- **Remember When's**

Plus many more things that you would like to see our Chapter do, just let one of the Officers know.

When you join or renew your membership to the Sunflower Chapter of AHSGR you are not only helping our Chapter, but you are helping AHSGR financially.

**THANK YOU!!!**

## From the President.....

*I hope many of you will make plans to attend our Christmas meeting on Sunday, December 12, in Munjor. Our speaker is coming all the way from Boulder, Colorado, just for our chapter and I know he will have an outstanding presentation. You might have noticed that the story about Marienthal in this newsletter was translated by Alex Herzog. Some of you might remember Alex's family because he used to live in Hays many years ago.*

*Please remember to pay your dues at our next meeting. We like to try to get these in as early as possible. Christmas is always a good time to buy a membership for a family member.*

*This meeting we will also elect a new Vice-President. Leonard Schoenberger's term expires this year. I have talked to the Leroy Herrman about stepping into this role and he has agreed. I want to thank Leonard for all his help.*

*See you all on December 12!*

*~ Kevin Rupp*



*Ich wuensch euch ein Glueckseliges  
Neues Jahr, langes leben, Gesundheit,  
Frieden und Einigkeit,  
und nach dem Tod  
die ewig Glueckseligkeit*

### 2011 SUNFLOWER CHAPTER MEMBERSHIP FORM (RENEWAL)

Members Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
 E-mail \_\_\_\_\_  
 Phone \_\_\_\_\_

#### Areas of interest:

Program \_\_\_                      Publicity \_\_\_  
 Hospitality \_\_\_                      Clean-up \_\_\_  
 Newsletter Information \_\_\_                      Genealogy \_\_\_  
 Help w/VFW Breakfast \_\_\_                      Folklore \_\_\_

#### DUES:

**Individual/Family/Chapter**  
 \_\_\_ Jan. - Dec. \$60.00

**Chapter Only \*\***  
 \_\_\_ Jan. - Dec. \$10.00

\*\* Must be a member of AHSGR or a Life Member to pay only Chapter Dues.

## UNSERE LEUTE IM BILD.....by: Kevin Rupp



The internet has opened a window to many people sharing information on their families. Over the past year I have received e-mails from families who once had families living in Mariental, Louis, Graf, Obermunjou, and Herzog. These are their stories in photos.

These photos came from Nikolai Wolf, whose family originated in Mariental, Russia, ut eventually ended up in Karaganda, Kazakstan.

Below was the information that I received form this family.

**Nikolaus Wolf**, geboren am 02.06.1880 in Mariental, Saratov - gestorben 29.05.1974 in Karaganda, Kasachstan. Sein Vater: Peter Wolf (Sohn von Franz Wolf ), geboren-?, gestorben 1906-1907 in Mariental, Saratov. Seine erste Ehefrau: Elisabeth Wolf, geborene Wolf ( Tochter von Anton Wolf), geboren 1884 in Mariental, Saratov, gestorben 08.12.1930 in Mariental, Saratov. Seine zweite Ehefrau: Anna Wolf, geborene Gross, geboren 1879 in Mariental, Saratov, gestorben 14.11.1952 in Karaganda, Kasachstan. Nikolaus Wolf hatte mit Elisabeth Wolf 16 Kinder: Simon (1902-1902), Rosa (1904-1985), Florian (1905-1932), Victoria (1907-1907), Johannes (1910-1933), Berta (1912-2005), Maria (1914-1933), Adolf (1915-2002), Viktoria (1918-2005), Klara (1920-1933) und Ihr Zwillingsbruder, Name-unbekannt (1920-1920), Frieda geb.1923 ( lebt noch), mein Vater Alexander(1925-1994), Katharina (1925-1925), Nikolaus (1927-1933), Ewald (1930-1930). Was die Fotos betrifft: Wir haben leider nur 2 Fotos. Das erste Foto ist mein Grossvater Nikolaus Wolf in Militruniform aus dem Jahre 1914 (WW1). Auf dem zweiten Foto sind seine Kinder zu sehen: Alexander (mein Vater), Frieda, Berta, Viktoria, Florian (Adoptivsohn) und Adolf von links nach rechts.

### SUNFLOWER CHAPTER NEWSLETTER

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*\*Proverbs at the bottom of the pages were taken from the book, "Heritage of Kansas" Vol. 9; #2 & 3*