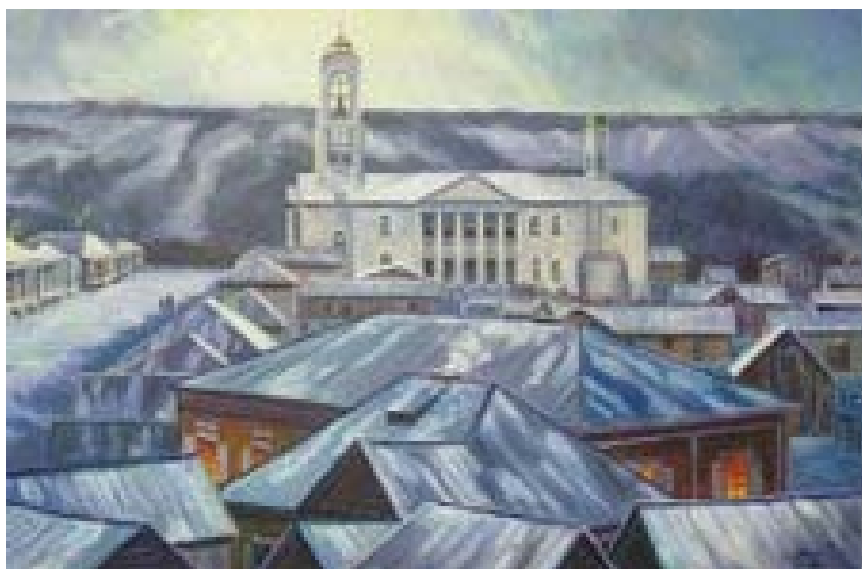


MARIENTAL CHASSELOIS LOUIS DAYS OF YORE

JUNE 2008

ISSUE NINETEEN



**Mariental, Russia by Michael Boss
oil on linen – 20" x 30"
From The Collection of Signature Associates**

Topics:

Editor's comments

Feature Stories:

So We Will Know Them

The Diary of Nicholaus Gassman-Part I

The Chronicles of Nicholaus Gassmann -II

GR Proverb:

The wink and the nod
to the blind man,
is the same

Good day to all: First of all, I need to make an addition to the Bio on Anna Bartkowski which appeared in the March Newsletter. She is also the new Editor of the AHSGR Journal in addition to all of her other exciting projects and duties. She is one intriguing energetic woman, and is one of my favorite people. I am delighted when ever I receive a new bio with your picture. This will turn out to be one our more interesting features. My thanks to those of you who have sent your bio to me , and I would encourage all of the rest of you to send one in as soon as possible. I have newsletters nearly put together for three to four issues into the future - and these are awaiting pictures and stories about yourselves in order to be complete.

SO WE WILL KNOW THEM:

My name is Barry Bernhardt and I am a lawyer in the Calgary, Alberta, Canada and am now 25 years at the bar. I also run a commercial non-bank mortgage business (www.bmgmortgage.com). I am married and have 3 children.

My grandfather Joseph Bernhardt came from Marienthal, Russia. His wife's name was Elizabeth Gosnitz (not sure of the spelling). They were Roman Catholic. He came to the US first and then my grandmother followed. I've been told that he and other Volga Germans escaped/mutinied from the Russian Navy (somewhere in Romania) because the Germans were not happy to have been conscripted to serve in the Russian military (contrary to the original deal Tsarina Catherine of Russia had made to the Germans during her recruitment campaigns) to combat the Japanese in the Russo/Japanese conflict in the late 1800s/early 1900s. In any event, he came first to Rugby, North Dakota in, I believe, the early 1900s and then somehow managed to get my grandmother and their 3 small children out of Russia into the US. I've always been curious as to how he accomplished that. From North Dakota they moved to southern Alberta, Canada and began farming in the Foremost, Alberta area when that area opened up for homesteading shortly after Alberta became a new Province in Canada. He had 3 children who were born in Russia and another 5 who were born in Canada, including my father, Joseph George Bernhardt. My father was also a farmer.



(I am featuring another one of my daughters. She has attended a Convention with me several years ago, and would be more involved if she had the time. Thelma Mills)

My name is Mary Kay Hutt, nee Mills. My mother's maiden name was Kinderknecht, and my grandfather, Anton Kinderknecht, was born in Marienthal, Russia. He came to America when he was about eleven years old along with his parents, Joseph and Rosa Kinderknecht, his older sister,

Clementina, and two brothers, Joseph, and a baby named Aloysius, who died on the crossing and is buried in Canada.

I am single at the present time, but quite involved with my family, a son Aven, his wife, Theresa, and the sunshine of my life, their seven year old son, Noah. I live in South Dakota, but I would like to move to Arizona for health reasons. My body needs the warmth of that climate, and maybe my parents could use an old nurse from time to time! Besides, I would be able to get some of her Swatchberra Knebble.

I am a RN, having also been an EMT for twenty some years, but with my Lupus problem, I had to give up the very physical lifetime careers I had chosen for myself. I am presently a full time student to become an Addictions Specialist, counseling in drug and alcohol. I am finding this very exciting and look forward to what will be another new career change for me. One of the special studies required from this College is Lakota Culture and the Lakota Language.



Me with my grandson, Noah Hutt

My hobbies are: being the best grandma, music, stained glass, golfing, swimming, biking with my new bike, gardening, and watching Reality Shows on TV.

I enjoy reading my mothers' newsletters, reading her web page, and hearing about the book she is presently writing on her parents. The newsletters on the churches are my favorites. I am hoping to attend the Convention this summer in Wyoming, as I am not too far from there, and would love to be able to go to another Convention.



My quest for the Braun/Brown family information started in 1993 when my aunt Georgine O'Malley, nee Brown and my uncle Harold O'Malley planned their 50th wedding anniversary, to be held in Manhattan and in St. George, Kansas. Georgine and Harold were united in marriage on 21 July, 1943, in Walker, Kansas. Another two couples with the Brown connection were also celebrating anniversaries. My parents, Edwin J. Brown and Leola Phillips, were united on 6 March, 1943 in Baltimore, Ohio. The other Brown completing their 40th year was my Aunt Marcella Thyfault nee Brown and Uncle Gail Thyfault, united on 20 July, 1953 in Walker, Kansas.

When I was informed of the family gathering, I called the O'Malley boss if anyone was putting together a family chart or tree. They gave me their blessing and the pestering began. I had about 2-3 months to find out who, when, where, what and why. This was all before I knew that the AHSGR even existed. My research was phone calls, questions and lots of note taking. When the family reunion took place, I had the walls of the St. George Legion Hall covered with poster boards with the family tree of all the aunt and uncles, cousins, in-laws and outlaws. I even found a few names of my grandparents' siblings. It was the beginning of my quest. Shortly thereafter, I stumbled onto a book called Die Herzoger from Victoria, Kansas. It is a church census book, and I then found out that I am related to about 80-90% of Ellis County, Kansas. My grandparents are John J (Braun) Brown and Elizabeth Sander, from Walker, Kansas. Starting with the Brown and Sander lineage and going back, I added the following names: Becker, Windholz, Kuhn, Brungardt, Pfeiffer, Billinger, Reidel, Vogel, Schwab, Bauer,

Yunker, Rome, Dreiling, Topler, and Weber. This gave me new meaning to kissing cousins when I was younger.

In my quest of putting together the family puzzle, there are always ten Andreas, twelve Josephs, fourteen Johannes, etc. It was enough to make me pull out my hair. It became clear to me that I had to do the family forest to get the family tree correct.

I was able to compile the immigrant list of the Braun's and use that time frame to add family information to the present. When information from their homeland was found, I added that too. Since the 1993 reunion to the present date, April 2008, I now have 10,788 names connecting them together. I also do the one branch of the Sander lineage and have 10,788 names connecting them together.

My in-laws live in Topeka, Kansas where the Kansas History Library is located. It became my hide-out when we visited my in-laws. It is amazing the information you can find in the years and years of obituary, wedding and birth announcements in the Hays Daily News. I have subscribed to this newspaper since 1994. I have researched from 1994 back to 1957. With our ancestors arriving in 1875, this gives me another 82 years of newspapers to research. When I retire, maybe I can accomplish this.

I have been able to change my father's outlook on some of the Browns that he said we were not related to. My question to him was "are we related?". His usual reply was, "no! Hell no!" I proved him wrong. I also solved the family mystery when the spelling of Braun changed to Brown. My aunts and uncles all assumed it changed when my grandfather arrived in the USA at Ellis Island. (I found out that they arrived at Baltimore, Maryland. That is another mystery and another story). Braun became Brown when my grandfather became a citizen of the USA. The court clerk looked at the penmanship of John Braun and typed it up as Brown.

I am John Michael Brown. I was married first to Janice Wilhelm (a hard headed German woman), the 23rd of September, 1967, in Russell, Kansas. Our two sons are Michael Scott Brown, born 1968 (the same day I received orders for duty in Viet Nam) and Chad Edwin Brown, born 1972. Scott has added one grandson, Nicholas Dale Brown born 1994. My second union of marriage is to Mary Dee Noller nee Gentry, united on the 21st of March, 1981 in Kansas City, Missouri. This added two step-children: Erica Noller and Gregory Noller. Erica married Christopher Rausch, and added grandson, Jarret Rausch. Gregory married Tammy Phillips, and added two granddaughters, Alyssa and Sydney Noller.

THE END!!! However, it never ends. The search goes on forever.

(Sent to me by Lawrence Weigel, Hays, Kansas)

PART I - THE DIARY OF NICKOLAUS GASSMAN

(About their life in Marienthal, Russia)

Enclosed is a portion of the diary written by Nicholas Gassman, born May 8th 1826, in Marienthal, Russia. He married Anna Marie Kinderknecht. His father-in-law was Peter Kinderknecht.

His great grandfather came to Marienthal in 1765 and was a founder.

1. Andrew Weiler	2. Simon Maier	3. John Kolbek
4. John Thomas Trien	5. Stephan Tillmann	6. John Bender
7. Jacob Somle	8. John Zwieges	9. Nick Klein
10. Christopher Thalheimer	11. Joseph Klephann	12. Conrad Reinhard
13. George Weis	14. Peter Pfannenstiel	15. Michael Pfannenstiel
16. Peter Schirmer	17. Magnus Schilling	18. Conrad Katzenberger
19. Peter Wolf	20. Henry Träfer	21. Peter Staul
22. Caspar Rische (i ?)	23. Math Stiller	24. George Lipeberger (my ancestor)
25. Peter Herz	26. John Haszler	27. Stephan Gärtner
28. Nicholas Asselborn (?)	29. John Siehr	30. Phillip Kirsch
31. Nick Herrmann	32. Joseph Stehermann	33. John Berger
34. Conrad Scheifler	35. John Reisach	36. John Wittmann
37. Daniel Oberlieser	38. Jacob Beker	39. Math Zimmermann
40. Frank Harttung	41. Joseph Wachter	42. John Jamus
43. John Wandemuth	44. George Olinger	45. Henry Ulrich Dilf
46. Henry Bach	47. Thomas Seger	48. Henry Mertes
49. Nick Dinkel	50. Conrad Siremling	51. Anton Wittmann
52. Fr. Joseph Hauri	53. Caspar Schneider	54. Henry Koppes
55. Blaze Ernrs	56. Conrad Maier	57. Sebastian Stekel
58. George Gerhauser	59. Lawrence Stengel	60. Adam Breit
61. Kilian Boder	62. Joseph Boxler	63. John Erlenbach
64. Peter Schuler	65. John Gaszmann	66. (Mich) Michael Kitzler
67. Nick Yäger	68. Sebastian Bober	69. Peter Schuhmaccher
70. John Schunk	71. Peter Asselborn (see #28)	72. Math Hansen
73. John Christopher Heins	74. Jacob Reinhardt	75. Joseph Hecht
76. Pf. Jacob Maure	77. Xavier Waldri (?)	78. Peter Hausohn
79. Peter Spitzerman	80. Math Rohr	81. John Diel
82. Conrad Herrman	82 families with 319 (souls) persons	

(There might be a few errors on account of indistinctiveness in some parts of the manuscript.) It is line for line, page 5 & 6 of the 1901 Gassman "Familien Buch".

Out of the old homeland, Russia, the names of the first Germans who established Marienthal in 1764 obtained from Russia by the translation of the honorable Anton Schneider from Marienthal – dated 27-11-1901 Received here 18-02-1902 - Nicholas, Sr. died 2-24-1900

This is the entire genealogical table of Marienthal. The names which no longer appear here, they have died out, also partly taken captive by the wild Kirghiz and worn out by unmerciful hard living. There are others who do not now appear in the Register: Z.B Gerstner, Rohr, Ortman, Kinderknecht, they came from other villages and settled in Marienthal.

THE CHAPELS in the old homeland, Russia, were built the one on the church hill in the year 1831, the other near the border of Herzog in the year 1826. the church in Marienthal was dedicated (opened) in the year 1834, consecrated in 1849. (Dimensions are given.) 21 fathoms long, inside width 8 fathoms, one erschier (?), six fathoms high, the steeple was 25 fathoms, the walls 1 ½ erschier, and it had 21 large windows.

In remembrance of the Great Empress, Catherine the II in the village, Katherinenstadt, in the year 1852 on June 24, a monument was erected. A large statue high on her throne with the manifest in her hand that read that for 100 years no military service would be required, and the next year, 1853, those who were born after New Years would have to become soldiers in 1874, the first to be drafted.

Our founding father, or great grandfather, named John Gaszman, came from Germany out of the kingdom of Wurttenburg and the city of Ulm in the year 1765 on May 25th with the Manifesto which the Empress Catherine The Great had issued to the German people,

and he helped to establish the village of Marienthal. He became the father of three sons and one daughter. She was called Paulena. The sons were:1) Jacob; 2) John Michael; and 3) John.

(NOTE: this is an important page as the name again has only has one n, and Wurttemberg is spelled correctly!) The exact date of departure from Ulm and John as co-founder of Marienthal are invaluable data. Finally it would appear that John was either single or a recently married when he left Ulm. Regrettably, no mention is made of others who accompanied him. He was also an amateur huntsman.

The first invasion of the Kirkiesers occurred in the year 1771, in August, but only in two colonies, Schasselwar (Chasselois), and Louis. The second attack took place in 1774. That happened to Marienthal alone. It was said that 300 souls were lost there. The third invasion took place in the same year on the 15th of August. This affected eight colonies, which were Schasselwar, Louis, Marienthal, Balzkai (Paulskaji), Borket (Bogard), Katherinenstadt, Kannan (Kona), and Fillibsfield (Phillipsfield.)

NOTE: Seven of these villages can be located on the map but not Schasselwar Chasselois) which might have been completely destroyed in the first and third invasions.

On August 15, on Mary's heaven journey (The Feast of the Assumption) the wild heathen came into the village of Marienthal at the time just when they were all in church with the exception of the very elderly, those who were ill, and the small children who stayed at home. They sped right into the church where the people were all assembled and the priest was preaching in the pulpit. Oh how those heathenish folk mistreated the poor (helpless) people. I will not write further about this assault because I have already written to you extensively from the record. Out of our family they took away the mother, the daughter and John. They followed the father to his house. There he retreated to the granary and would have been safe, but the brutes had stabbed him with their bayonets so long that he had to die. He had a gun in his house garden hidden in the bushes, but he could no longer reach it. And so, sadly, out of our family four souls were lost.

(NOTE: It is difficult to assign the proper meaning to the word "Sage" here translated as "record" because the writer could have been referring to oral tradition or possibly some written documents, which might have been the case.)

This was just at harvest time. Everybody was out in the fields. Then the grandfather hurried home. When he came to the bridge over the water, there sat his wife at the water with her three children and somewhat stunned as that was all that she had saved from their possessions, and she wept bitter tears. So he took his wife and his three children and went and went back to his native town of Marienthal. Now he no longer wanted to live on his father's place, so he sold it to Nicholas Kinderknecht, and settled on the nearby hill above the bridge.

Our grandfather begot with Opholz's mother, three sons and one daughter. The first son was named Jacob, the second was John Michael, and the third was Peter. His father was the John Michael. He hired out to his father-in-law, Adam Werback, for seven years and so my mother was born a Werback. My parents begot seven children altogether, three sons and four daughters. Two sons and two daughters died in infancy. The oldest, Elizabeth,

was married to Matthias Ortman, The youngest one, Susan was married to John Hofman in Rosdato (or Roletter).

NOTE: On page 41, Nicholas wrote, “My father was named Michael.” Here he says, “My father was the John Michael.” Yet on pages 6 & 7 he stated that his grandfather was John Michael.

And I, Nickolaus Gaszman, was born May 8, 1826. My baptismal godfather was Nickolaus Rohr and godmother was Elizabeth Gerstner, born Herman. I was confirmed on July 3, 1849, confirmation godfather was Lawrence Sulzbach. My deceased father died on July 4, 1831 when I was six years old. My mother married again to John Grosz on January 6, 1833 and with him begot two sons and two daughters. The first, Matthias, the second, Peter, and the daughters, Catherine and Margaret (spelled Markretta here).

NOTE: In line 5, the author might have intended the translation to read, “my blessed father”, although deceased is correct.

I, Nickolaus, remained with my mother and stepfather Grosz until 1841. Then I worked for Lawrence Sulzbach for three years until 1844. Then on October 3, I entered the holy state of matrimony with my beloved bride, Anna Marie Kinderknecht. Then I worked for my father-in-law, Peter Kinderknecht, for seven years, five months and 18 days. On March 22, 1852 I reached out and began to work for myself until 1877. Then I sold everything of our property and altogether the sum total was 3599 rubles. That was all we had.

NOTE: This was the year they went to Argentina.)

(The following sent to me by Roland Asselborn – Argentina)

PART TWO – THE CHRONICLES OF NICKOLAUS GASSMAN (1827 – 1900)

In 1875, after a bad harvest, several families decided to immigrate to Brazil. After several assemblies of the Catholic and Protestant representatives in Stahl, in the Volga, it was decided to send men of confidence “like official explorers” to Brazil. They were: Carlos Hartmann, Santiago Muller, and Jose Meier. The Imperial Brazilian Government had much land, but few farmers at that time.

Upon their return, they recounted the matchless wonders of the climate, the grounds and landscapes of that American country, and the favorable negotiations with the Brazilian Government. After speaking to the community, they told Nicholas Gassmann that the decision had already been made to immigrate to Brazil. It was told to him that here in Russia, we do not have a guarantee of religious freedom, but in Brazil we can pray to our Dear God. Here in Russia, our harvests can no longer feed all of our families. In Brazil, we will not need such warm clothing, gloves, boots of felt. They are unnecessary because of the mild climate.

The preparations:

After a large assembly of the families, it was decided to emigrate in groups of 300 to 400 people, leaving those behind who do not want to leave Russia for a better land.



The Russian Government demonstrated good faith in handling the negotiations concerning the passports. Each one cost 10 rubles, and were conscientiously handled in Saratov, and given to the German managers fluent in the Russian language.

In the Chronicle of Nicholas Gassmann, is the following:

And thus I began also, to prepare to leave Russia. The 21 of June of 1876, I sent Peter to North America, and with the consent of my family, I sold all of my properties, that is to say, house, land, corral, sheds and walls. Everything went for 700 rubles. With that, the third part of its price was not paid for. We sold everything by to price irrisorio (?), and many things we just had to give away. In better times, we had bought a field measured 33 Destin. That certificate we sold to Juan Mecker for 20 roubles per destin. The 10 of November of 1877, we were ready to emigrate and our total capitol was 3575 roubles.

The following days, there was much activity in the villages. In 20 dwellings there was the colorful sights of furniture, there were animals in the corals, etc. of all the families who were immigrating. The buyer could take everything immediately, and the sold houses could be occupied immediately. Thus, in a moment the houses were left, and the immigrants with their luggage, had to spend the time with relatives until it was time to embark on their journey as their houses were already occupied by the new owners. Of the families of the Volga Germans, waiting to leave (see picture above) was the name of Nicholas Gassmann himself and his family.

The goodbye

In the morning of the 14th of November in the village of Mariental, everything was ready for the immigration. In the afternoon of the previous day, they had all met in the church where they decided to meet on the following day. In the morning a Solemn Mass was sung to invoke the blessing and the protection of God for the travelers. Soon the priest pronounced his last words:

“Brothers and sisters, in the name of God, and Saint Archangel Rafael, the protector and conductor of travelers on a long journey, we hope to meet again in the celestial of our mother country.”

After the religious ceremony, the mothers of the families knelt down one last time before the picture of the Painful Mother of Jesus, entrusting her family and herself to her, with their eyes full of tears they spent a long time in deep reflection in the house of God.

It was at the church where the whole town sent them off, and after greeting all of their relatives, and on their way out of town, stopped for one last time at the foot of the cross that marked the entrance of the town.

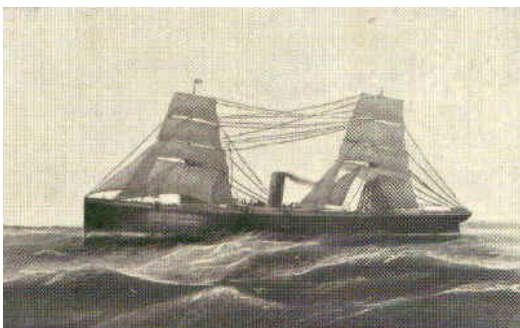
“Who had never left his elderly to the mother country, touching the hands of his parents, his grandparents, his dear brothers and therefore feels the heart withdraw into himself unable to contain the tears, has not experienced or does not know what it means to dismiss that life.”

They Initiated The Trip

The 14th of November we left the beautiful village of Mariental, and day 15, we crossed the Volga River. There was a great amount of dangerous waves and thanks to God we all arrived well at the other side. The 18th of November, we left with the train to the city of Saratov. Costs of the trip, for the Gassmann family who was made up of 14 people: (in rubles). The many small expenses which occurred on the trip were so many that I didn't account of them.

	<i>by person</i>	<i>total</i>
Of Saratov to Orel	9,63	134,82
Of until Orel Egdtkuhnen	13,48	188,72
Of until Egdtkuhnen Bremen	10,85	151,90
From Bremen through the great ocean	70,00	980,00
<i>Total of Saratov to Buenos Aires</i>	<i>103,96</i>	<i>1455,44</i>

1st of December of 1877, we were put on a boat at Antwerp, Belgium with all. We were 1006 originating people of Russia, and in addition traveling people of other origins. The Captain, John Hess, counted altogether, 1200 people on board. The boat was called “Rose.



(Transatlantic steam of the Bremen Company that brought until Buenos Aires to the colony founders of the General Colony Alvear in Between Rivers.

In his Chronicles, Nicholas Gassmann tells us:

The boat left about eleven in the morning. The first two days of the sea voyage were calm and nice until we entered the English Channel, then we was tossed around like a nut rind on the high waves of an enraged sea. Along with it came to the travelers, the disease of the sea and it came with vigor. All complained. Towards noon, the sea became calm again – but towards evening, a storm untied and we had to close all of the entrances and hatchways. It was terrible, everyone shouted and complained. After midnight, the storm lessened again. The following day the sea was barren and kept the good time throughout the rest of the trip. The Good God seems to want much for the Germans of the Volga.

The food in the boat was abundant and good, just like the conduct of the personnel in their dealings with the passengers. The same captain arrived each morning to see with his own eyes, each place and each corner.

The musicians with their violins, zithers, and trumpet, accompanied the songs by the people. This on the high seas brought diversion and entertainment to the singsong trip. There was also a celebration called the “Baptism of Ecuador”. Note: I think this is Equator.

On the 11th of November we arrived at San Vicente, and the 14th of December happened “under the sun” (the line of Ecuador). On the 17th we crossed the island “of deads” and on the 26th we passed by Montevideo. On the 28 of December of 1877, with the aid of God, we arrived in Buenos Aires.

The disembarkation

The Chronicle of the Gassmann continues thus:

We did not want to be left there, 1006 fellow travelers wanted to go to Brazil, but the adjustment was done through the Agency and the Captain of the boat. Our destiny was to disembark in Rio De Janeiro, and when the Captain made the stop there, the people did not want to disembark and decided to directly demand their rights to the Government of Brazil. They requested that I personally go to Brazil and ask the government who helps us in these circumstances of being beached in Buenos Aires. People collected expenses for the trip, but could only get 41 marks. The majority did not have a kopec (Russian cent) left in the pocket.

The 30th of December of 1877, I traveled with Teofilo Dalinger, a protestant gentleman, from Buenos Aires to the River of Janeiro, arriving there on the 4th of January, 1878. In the morning of Sunday the 8th, we had a telegram to Buenos Aires, that assured us free passage, but stops those that voluntarily wanted to transfer to Brazil.

When the telegram arrived at Buenos Aires, they reunited the Germans of Russia in different churches who were attending mass. The police received orders to cross the churches and reunite them all. They were mounted police and with their horses, urged the people, against their will, through the streets toward the port, using force. they were put on an old and fragile boat. They were kept seated there for a day and two nights. They did this so that nobody found out the telegram and its content. On the second day, they left on another fragile and old boat with the Germans from Russia, who lamentably knew not for

where. Poor people were conceited, in that they wanted to kill by hunger or by shipwreck. Nevertheless, with great difficulty and with the aid of God, they arrived at the city of Diamond (Between Rivers). When people were again on the mainland, outside of the boat, contentment was felt again, and they thanked the all-powerful God. No longer did they request to continue traveling. Others were heard to say, "it happens what it happens and that is what God wants, we will remain here."

Founding Valley families Maria

The names of the villages are:

- 1) Mariental - 2) Louis - 3) Kraf (Graff) - 4) Herzog - 5) Roleter - 6) Obermunschu.

Village of Mariental:

- 1) Nicolás Gassmann and 5 Children.
- 2) Juan Shunk and 4 children
- 3) Juan Hermann and 2 children
- 4) Matías Ortman and 2 children
- 5) Nicolás Becker and 2 children
- 6) Juan Becker and 2 children
- 7) Juan Denning and 2 children
- 8) Juan Gerstner
- 9) Matías y Jacob Gerstner
- 10) Miguel Salzman and 2 children
- 11) Pedro Salzman and 2 children
- 12) Jacob Asselborn and 1 children
- 13) Nicolás Asselborn and 1 children
- 14) Pedro y Francisco Kappes
- 15) Jacob Pterger
- 16) Pedro Obholz
- 17) Francisco Shunk (Unmarried)
- 18) Guillermo Hermann (Unmarried)
- 19) Juan Schuller (Unmarried)
- 20) Bartolo Bernhart (Unmarried)

Village of Louis:

- 1) Jacob Neiff and 2 children
- 2) Enrique, Juan and Jacob Abt
- 3) Andrés Köslér
- 4) Nicolás Köslér
- 5) José Köslér
- 6) Enrique y Matías Berns
- 7) José Berns
- 8) José Rerinch
- 9) Pedro Ernst and 3 children
- 10) Juan Sucksdorf (unmarried)
- 11) Juan Frank (unmarried)

Village of Graf:

- 1) Pedro Hofstetter and 6 children
- 2) Cristobal Schamne and 3 children
- 3) Pedro Schäffer and 2 children
- 4) Jacob Wassinger
- 5) José Wassinger
- 5) Pedro Wassinger

Village of Herzog:

- 1) Miguel schön
- 2) Miguel Brundhart
- 3) Nicolás Rome
- 4) Francisco Riedel (unmarried)
- 5) Miguel Beire (unmarried)
- 6) Jacob Wittmann (unmarried)
- 7) Miguel Göz

Village of Roleter:

- 1) José y Francisco Pedro Klocker
- 2) Juan Dobler and 2 children
- 3) Constantino Frank
- 4) Antonio Glasmann
- 5) Miguel Reim

Village of Obermunschu:

- 1) José Wendler and 3 children
- 2) José y Miguel Kranewitter
- 3) Adam Kranewitter and 3 children
- 4) Conrado and Ignacio Seib
- 5) Conrado Krapp (unmarried)

The Surveyor

When we arrived at the zone, they surveyed and divided all the fields into small farms. The agriculturists thought that they were going to be able to live reunited in communitarian groups forming villages. The administrators wanted to allow that, and said that the one that does not go to its field and begins to work, would not receive anything, neither machinery, nor animals, nor tools.

They were joined in groups of three and up to four families. Nobody wanted to be the first one in beginning the work in the field and to found villages. They were not animated. Because many people had arrived from Russia in a single contingent they soon formed six

communities, one of Protestant religion and five of Catholics, and chose names for each one of them.

I, Nicholas Gassmann than returned from Brazil on the 24th of June, 1878, and found my family located in the mount, covered by a provisionary ceiling which they shared with other families. In my absence, my wife had passed away, thus I arrived to meet with my family with a sad heart, resigned, accepting lamely the will of God, that what always is done is done.

After my arrival, the people wanted to know how things were in Brazil, and I answered to them where I had arrived and to what I had seen. But Brazil is very great and it is possible that they could find places better. "Nien", they answered all together, "if you it did not like, not even we will try to go". Then I say to the people, "we will remain here, and we will be located all together in ones villages".



Mural in Valle Maria Church (from Gary Ubert)

