

# The Wendish Texans

SYLVIA ANN GRIDER

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Institute of Texan Cultures—San Antonio  
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## THE TEXIANS AND THE TEXANS

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*The Wendish Texans*

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## Preface

The Institute of Texan Cultures has produced numerous books and exhibits about the various ethnic groups in the state, and The Institute's annual Texas Folklife Festival further shows evidence of cultural diversity to hundreds of thousands of visitors. But, of all the ethnic groups represented, the Wends are probably the most obscure.

*The Wendish Texans* will help answer queries about this unique Texas group. Emphasis here is on the cultural attributes of the group rather than on outstanding individuals of Wendish descent. Other studies and primary sources are listed in the bibliography.

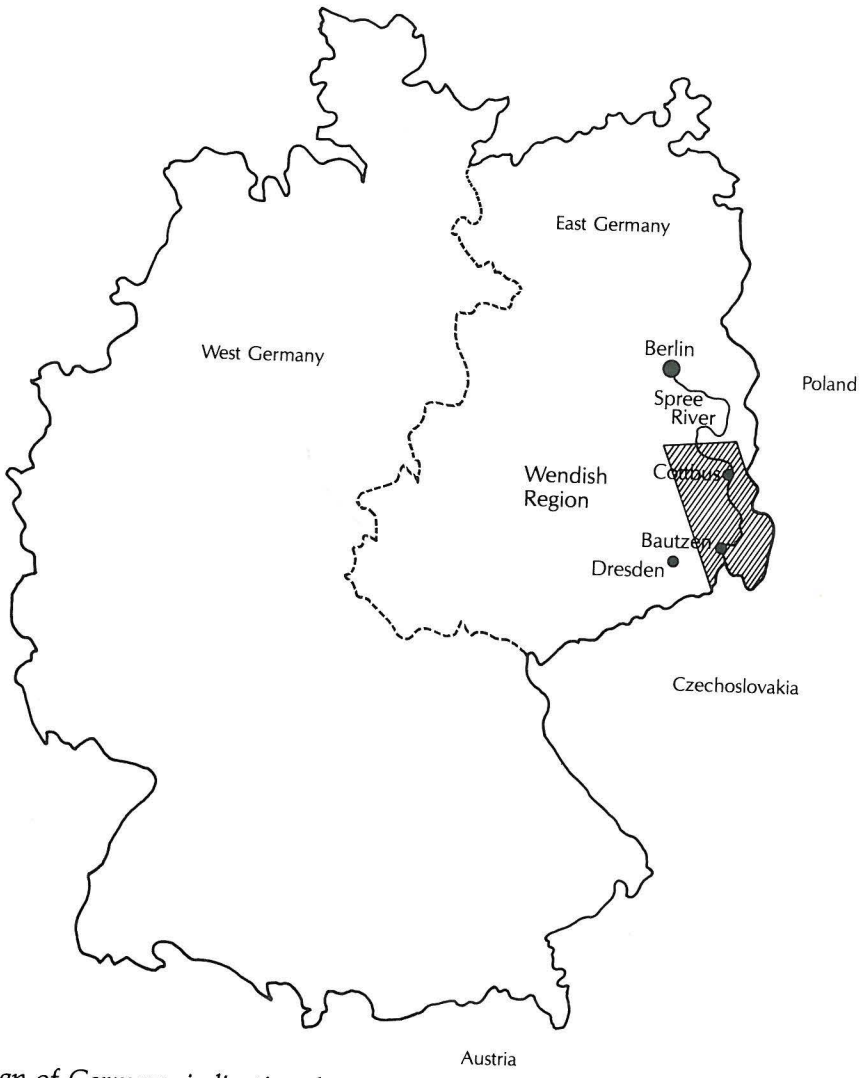
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## Introduction

Texans share a rich heritage. The accents of Spanish, German and Czech color the speech of some regions of the state, while much of the architecture and cuisine can be traced to Mexico and the antebellum South. The population of the young state expanded rapidly in the 19th century as wave after wave of European immigrants swept across the plains and the Hill Country. These settlers were also harbingers of the wealth and stability that Old World civilizations would ultimately bring to the frontier. Members of different ethnic groups, often displaced by the political and economic upheavals in their homelands, gave the state an increasingly cosmopolitan personality.

Most Texans today, regardless of their ethnic backgrounds, can identify the majority of the cultures of the state. A mental image springs to mind for the German Texans, the Lebanese Texans or the Mexican Texans. But who are the Wends and whoever heard of Wendish Texans? Generally unrecognized outside of Lee and Fayette Counties except to specialists such as linguists and ethnographers, the Wends nevertheless make up a distinctive segment of Texas's ethnic population.



*Map of Germany indicating the contemporary Wendish homeland*



Although they have East German citizenship today, the Wends in Germany are a distinct ethnic minority. Called Sorbs in most European languages, they are also occasionally referred to as Lusatian Sorbs, after the region in which most of them still live. But in Texas the descendants of the early settlers today call themselves Wendish, a name derived from the imprecise German vernacular term, *Wendisch*. To avoid confusion, Wendish is the term that will be used throughout this book to refer to the Texas colony.

The Wends are a Slavic people of obscure origin who settled in central Europe, probably during the migrations following the collapse of the Roman Empire. In Europe today they are concentrated in East Germany near the modern cities of Bautzen and Cottbus and along the picturesque banks of the Spree River. Their language, customs, religion



*Young people boating to work in the fields  
on the banks of the Spree River*

and sense of ethnic integrity all set them apart from their German neighbors, even though they have never had separate and independent national status in the modern political sense.

By the 18th century the ruling Prussians were exerting considerable pressure on the Wends to abandon their distinctive language and culture. Since they had no political or economic power of their own, many Wends gave in to the pressure and were absorbed into the German mainstream. Those who resisted became an isolated minority, often discriminated against. They were denied citizenship and admission to professional guilds and were restricted to special sections of the cities. Most Wends resorted to tenant farming as their only means of livelihood, and thus an extensive landless Wendish peasantry evolved and remained even after serfdom was legally abolished. These conservative peasants kept their native language and customs.



*Gathering in a peasant cottage to spin, knit and tell stories*

Religion was a primary factor in the maintenance of the Wendish language. Before the 16th century Reformation there was a movement to train Wendish-speaking priests and chaplains, which finally led to the establishment of a Catholic Wendish Seminary in Prague in 1706.

After the Reformation the majority of Wends became Protestants, and candidates for the clergy were trained primarily at Leipzig, where



*Wendish family returning home after evening church services*

the Wendish-speaking students banded together. The switch to Lutheranism set the Wends apart still further from some of their German neighbors as well as from the predominantly Catholic Czechs and Poles to whom they were otherwise culturally and linguistically related. The Reformation also had a profound impact on the development of the Wendish language because even though a widespread Wendish literature never flourished, the catechism and parts of the Bible were translated from German into the vernacular Wendish, thus stabilizing its written form. Both clerical and governmental authorities discouraged these translations because they feared the potentially dangerous rise of Sorbian nationalism as a result of supporting the Sorbian culture through the language.

By the early 19th century a few aggressive urban Wends had risen to the middle class economically, but practically none could be regarded as wealthy. Only the most conservative and patriotic were able to resist Germanization after moving off the farms and into the cities, where they were drastically outnumbered by the Germans. Nevertheless, a small nucleus of upwardly mobile Wends evolved in Bautzen, but most of those

who resisted Germanization remained economically dependent on the German landholders. They stayed on their small farms and yearned for a better way of life, even though such a dream seemed impossible.

A tiny Wendish intelligentsia was developing among those who were training for the clergy at the universities in Prague and Leipzig. University education exposed these young men to radical political theories and broadened their knowledge of the world around them. Education for the rest of the Wends was limited to their local parochial schools with instruction in the Wendish language, but these groups – the bourgeoisie and the intelligentsia – provided the leadership that the Wends had lacked before.



*View of the citadel of Bautzen as it stands today*

## Emigration Begins

Over the years more and more Wends began to look for a better way of life. Crop failures, drought and other agricultural disasters of the mid-1800's brought this desire into clear focus. The peasants began to talk of leaving Germany to find land of their own and make a new beginning. Some German farmers, as impoverished as the Wends by the abysmal agricultural conditions in Europe, initiated emigrations to the frontiers of Australia and America. Even though the Prussian bureaucracy regularly discriminated against the Wendish minority within its boundaries, the German and Wendish farmers had no real animosity toward one another, and as a result, some bilingual Wends began to follow their German countrymen abroad, encouraged by letters from successful emigrants published by the sympathetic press. These first Wendish emigrants, however, lacked any cohesive leadership.

## Wends Follow Germans to Australia

Because the Germans had already made a place for themselves in Australia, small groups of Wends emigrated there throughout a ten-year period, starting during the widespread European political unrest of 1848. There was no organized, large-scale movement of the Wends to Australia; rather, family groups or friends from a small community would band together to finance and endure the long and arduous ocean voyage to the rough Australian frontier. Many stayed in Port Adelaide and worked on the docks to earn money to buy land. The new settlers were faced with an alien terrain and climate, but with the help of German neighbors who had already established farms and settlements, they quickly learned to build "pug" houses of mud and straw and to cultivate wheat and other crops in the virgin fields which they purchased from the Australian government. Coping with learning the English language only added to the tensions and disruptions of adjusting to the harsh frontier environment.

Because they arrived sporadically, the Wends did not form a distinct colony in Australia as did their countrymen who went to Texas. It is



*Emigrants wait to board ship in England for Australia*

estimated that 2,000 Wends emigrated to South Australia during this period; they congregated in several communities, among them Ebenezer, Peters Hill, Tarrington, Tabor and Walla Walla. Even though a Wendish-speaking Lutheran minister, Andreas Kappler, was among them, he could not control the headstrong and independent Wendish peasants in search of a new way of life in a new land.

Life on the frontier was so rigorous that the Wends' primary concern had to be survival. They gave more attention to their crops and livestock than to their culture and language. Practically all the Wendish settlers depended heavily on their more numerous German neighbors and within barely a generation were practically absorbed by the German immigrants' way of life. Ironically, this was exactly what so many patriotic Wends in Germany had sought to avoid. One historian of the Wends, George Nielsen, has said:

The Wend in Australia was no visionary laying the foundations for a greater society. He had no mission to transport democracy or religious freedom to a foreign soil. He was a simple, conservative peasant looking for a place where he could sink his roots and be left alone. He did not strive for political power, for positions of leadership or influence, but he worked to get another acre of land, and he battled nature to keep his family fed. His contribution to Australia (and he never intended

to make one) was not dramatic but consisted simply of developing a small portion of the Australian frontier.

Nevertheless, many of the settlers took the time to write long letters back home to the Wendish newspapers and to their friends and relatives. These letters were, of course, widely read and discussed. Others wrote lengthy diaries and memoirs and even book-length accounts of their pioneering experiences, which influenced other Wends to leave Europe and join their countrymen abroad.





*A typical view of the Lusatian countryside*

## The Other Frontier: Texas

While small struggling groups of Wendish farmers were adapting to a whole new way of life in Australia, an immigration drama of a totally different type and scale was unfolding halfway around the world in Texas.

The first trickle of individual Wendish adventurers came to Texas around 1849-1850 seeking good farmland, but they were so quickly absorbed by the German settlers of the central Texas Hill Country who had preceded them that even their names have been forgotten. The German culture in Texas was well established by the time the Wends began to move in, because the Germans had undertaken large-scale and initially well-financed emigration to Texas and founded New Braunfels, Fredericksburg and other towns. These pioneers were understandably enthusiastic about their new homeland.

In 1853 a group of about 35 Wends sailed together from Bremen to Texas, influenced in part by enthusiastic letters from the already-established Germans and Wends. Some may have even seen copies of the handbooks for emigrants that the Texas government was distributing throughout central Europe to attract settlers to sparsely settled regions of the state.



*An artist's view of Fredericksburg, Texas, in the 1850's*

But misfortune struck this little band before they ever reached Texas. Their ship was wrecked off the coast of Cuba, and although none of the settlers were killed, they lost all of their meager possessions. Not many details of this mishap are known, but descendants of Pastor Hermann Schmidt still include as part of their family history the story of how his grandmother, Maria Michalk Kraus, learned to make cigars to supplement the family income while they were stranded in Cuba.

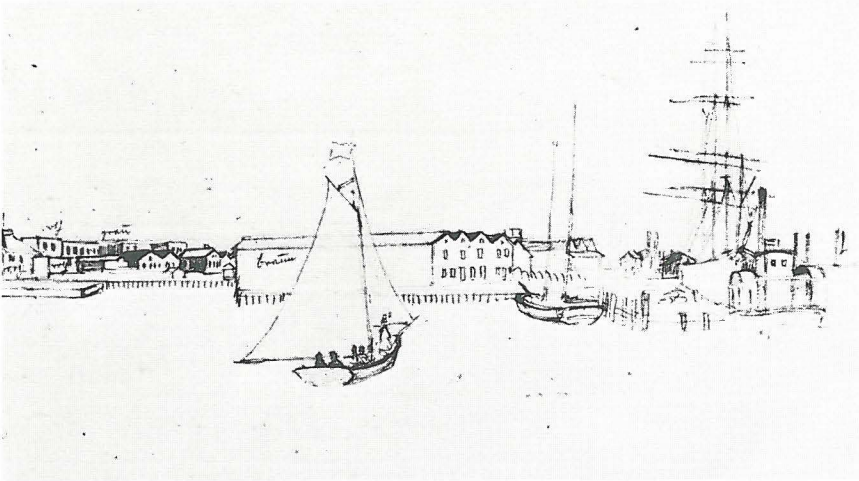
The German consul in Havana notified a German benevolent society in New Orleans of the plight of their Wendish countrymen, and this society financed the rest of their journey to Galveston. Ironically, Germans were once again the mainstay of the Wends during the initial stages of their emigration from Europe.

From Galveston most of the Wends went on, a few at a time, to New Ulm and Industry, northwest of Houston. Both of these settlements soon became meccas as more and more Wends decided to move to Texas. Descendants of this early group of immigrants still live in and around Lee and Fayette Counties. Some of these "founding fathers" were Christopher Krause, August Polnick, Johann Noack, Johann Kasper, Mathias Matthiez and Mathias Mitschke.

## Pastor Kilian Leads His Congregation to Texas

The most dramatic and influential migration of Wends involved a boatload of nearly 600 devout and pious Lutherans who landed at Galveston in mid-December 1854. Before leaving Germany they had organized themselves as a separate and autonomous congregation under the leadership of the highly educated and forceful Pastor Johann Kilian. This group of Wends established the colony of Serbin in what is now Lee County and, ever since, has been a cultural influence in that region.

Wendish descendants readily claim that their forefathers came to Texas for religious freedom and escape from German oppression, and thus they regard the migrant ship, the *Ben Nevis*, as a Texas counterpart of the *Mayflower*. However, even though religious freedom for this conservative Lutheran congregation was undoubtedly a consideration, the same harsh economic conditions in Germany that precipitated the departures to Australia, as well as the desire to own land, still had a strong bearing on the decision to emigrate to Texas. There were, and still are, Catholic Wends in Germany, but there is no known record of any of them emigrating.



Sketch by Julius Stockfleth of Galveston Harbor in 1850

There is also some debate about why such a large group decided to come to Texas instead of go to Australia, where they had friends and relatives who would have welcomed them and helped them adjust to their new way of life as frontier pioneers. In fact, many of the Wends in Australia were surprised and disappointed when they received the news that Kilian's congregation had gone to Texas instead.

Many contemporary scholars believe that the determining factor was Kilian's friendship with C.F.W. Walther, his classmate at the University of Leipzig who had emigrated to Missouri in 1839. The influential Walther rose to the presidency of the Missouri Synod of the Lutheran Church and also served as editor of *Der Lutheraner*, an influential German-language periodical which is no longer published. Even though Kilian was a powerful, charismatic leader, it is doubtful that he alone could have persuaded over 500 people to leave their homes and follow him to Texas instead of to Australia. Kilian's Wends undoubtedly had close ties with their countrymen in Australia, but they were also in direct contact with the group which had come to Texas the year before. These settlers, according to George Nielsen, sent home glowing letters which ". . . commented favorably on the absence of state regulations, on the opportunity of obtaining firearms for hunting and the availability of jobs." These letters, more than anything else, may have brought this large group of settlers to Texas.

## Religious Freedom and the Wends

In the early 1800's the Calvinist ruler of Prussia had tried to create a single Protestant Church by combining the Lutherans and Calvinists with common liturgies that would be acceptable to both. The Wends resented this governmental interference with their religion. Many, including Johann Kilian, openly protested this attempt at consolidation, and by the 1840's the Prussian government had become quite lax in trying to enforce its policies regarding religion. It was politically more expedient not to antagonize this vocal Lutheran minority.

During this period of tolerance a group of devout and conservative Wends began worshipping privately in the home of Andreas Urban in Weigersdorf, then built a small church in 1845. Almost ten years later, in March 1854, the lay leaders of this congregation formed a special organization which drew up a constitution to supervise the migration of the whole group to a new land where they could transplant their conservative religious doctrines and practices. And although they did not openly acknowledge it, presumably many were attracted by the idea that



*Pastor Johann Kilian*

they could at last own their farms and thus break out of the poverty and hardship so many of them had suffered for so long. The congregation sent the call to Pastor Kilian, who accepted, and then invited other Lutheran Wends from throughout the region to join them. The group soon swelled to more than 500 members.

The intellectual and aristocratic Kilian was the lone professional man in the group, but he was only the spiritual and educational leader of the congregation. The lay leaders were in charge of everything else, including important decisions. The Wends who banded together to migrate were mostly farmers and a few skilled craftsmen of the urban middle class, not all of whom stayed with the group once they reached Texas. Nevertheless, the settlers had enough varied skills to guarantee the self-sufficiency of the little pioneer colony.

The two primary leaders of this organization for emigration were Carl Lehmann and Carl Teinert, the latter Kilian's coachman, companion and song leader on his regular rounds to minister to the far-flung flock. Lehmann and Teinert played dominant roles in the development of the Texas colony.

## Johann Kilian

Johann Kilian was born in Saxony on March 22, 1811, the only child of Wendish parents, both of whom died young, leaving enough money to educate their son well. He studied first at Bautzen and then became a student of theology at Leipzig in 1831. He was ordained in 1834 and soon went to Basel, Switzerland, to prepare himself for missionary work. Before completing his studies he was called to take over the pastorate of his deceased uncle at Kotitz, a post he kept until 1848. During his stay at Kotitz he translated Martin Luther's catechism and the Augsburg Confession into Wendish and published some other religious tracts and sermons as well as poems and hymns. In 1848 he undertook the position of circuit rider for the congregation at Weigersdorf and Klitten.

On May 23, 1854, this dissident but ardent defender of the faith accepted the call from the new congregation which was making plans to emigrate.

Kilian spent the remaining 30 years of his life in Serbin, Texas, and was buried there after he died of a stroke on September 12, 1884. His wife Maria Groeschel Kilian, whom he had married in 1848, died in 1881.



*Maria Groeschel Kilian*



*Pastor Johann Kilian and his  
daughter, Terezija Marta*



They had nine children, four of whom died young. Two of his sons were college-educated: Hermann (1859-1920) graduated from Concordia Theological Seminary in St. Louis and succeeded his father as pastor of St. Paul's; Gerhardt (1852-1916) was the organist and teacher at the Serbin school for 44 years, after graduating from Concordia Teachers Seminary at Addison, Illinois. The other son, Bernhard (1858-1922), was a farmer near Loebau, Texas. One daughter, Hulda, married Gotthilf Birkmann, the popular and scholarly pastor at Fedor; the other daughter, Terezija Marta, married Albert Peters of Winchester. Many of Kilian's grandchildren, great-grandchildren and other relatives are still living in Texas today.

Kilian's life in Serbin was a paradox. So highly educated that he could converse in Wendish, German, English and Latin, he felt intellectually deprived on the frontier, so far away from libraries and professional colleagues. Nevertheless, his talented leadership was crucial to the colony's survival, and today he is regarded as the founding patriarch of Texas-Wendish Lutheranism.



*The Kilian family plot in the Serbin cemetery*

## The Voyage to Texas

The migration of such a large group of people involved considerable coordination, cooperation and planning. These devout Wends were prepared to give up the security of all that was familiar in the hopes that they would find a higher standard of living and more religious freedom elsewhere. Money had to be raised for ship fare and land purchase, and the trip was so expensive that most of the Wends knew that they would probably never see their homeland again. The congregation agreed to take those who could not afford to pay all of their expenses because there were many elderly Wends who wished to accompany their families on this crucial move rather than be left behind with no one to support them. With so many people traveling together on one ship, there was limited space for luggage, so families took only what was necessary for survival on the frontier. As a result, there are few artifacts in Texas which can be traced back directly to this momentous voyage.

This congregation constituted the only mass exodus of the Wends, and so their journey to Texas is the single most important event in the saga of Wendish emigration. Those who emigrated before this group and

those who left Germany afterwards – not only to go to Texas but to other parts of the United States and to South Africa – went as isolated family units and individuals. And as Wendish historian Anne Blasig succinctly points out:

Johann Kilian's ambition had been to establish a *Wendenland*, a Wendish refuge in America. He wanted to blaze a trail for other Wends to come to a country where there was ample bread and freedom. Many more Wends than the ones who came in 1854 had planned to migrate, but when the Prussian officials learned of this colonizing movement, they suddenly became more lenient with the people they considered foreigners. Industries began to hire Wends, incomes improved and employment was procured in the cities.

The 80-day ocean voyage was arduous and sometimes heartbreaking for the Wends. Of the nearly 600 who finally embarked for Texas, 73 died before the ship reached its destination, primarily because of an on-board cholera outbreak. Even today descendants of these immigrants have kept alive tales of the suffering and courage of their forebears. But the most moving record of the journey is this eye-witness account which was written later by Johann Teinert, who was only 13 years old when he made the voyage:

In the year 1854 we went on the railroad to Hamburg . . . the ship owners chartered us a large ship, *Ben Nevis* by name. [Since] it was in the harbor of Liverpool, England, at the time . . . it was necessary that we travel on a freighter [from Hamburg] to England.



*The last farewell as emigrants depart for a new land*

Then we arrived at Liverpool. There 14 died. There we waited until the ship was loaded. While we were sailing the

cholera broke out and many became sick. Twenty-two died. How long we traveled no one knows. Because many were sick we docked at Ireland, Queenstown harbor. There we all had to leave the ship and go on another while our ship was washed and fumigated. This took a long time until everything was ready. Then we boarded our ship again and traveled on. (October 22, 1854) Thirty more died during the quarantine. We sailed a long time, and then one afternoon a fierce storm came up which threatened to destroy the ship. The captain gave the command that two people should go up on the mast-beams and loose the sails. But no one wanted to climb up there in the storm. Then the captain took off his coat and went up there himself. A sailor climbed up following the captain. They brought the compound-pulley or bottlejack down on deck. Also the lower mast-beams were all brought down. When all this was completed, the captain and sailor came down. The captain was real pale. He had to be carried by some of his men. Four men changed off, dipping water out of the ship as long as the storm was in progress. When it was all over, the lower mast-beams and the sails were all hoisted again and fastened.



*Burial of an emigrant child at sea*

So we sailed on. A few more were still sick and some died. (Seven infants.) One night my mother also died. In the morning I went out on the deck and looked into the ocean and suddenly noticed how some men shoved a corpse into the water and how slowly it went down in the deep. This was my mother. This I could never forget.

We sailed always onward until we saw sandy bars or dunes.

There we held anchor for a couple of days because a big calm had set in and it was quite warm. One night a wind came up again, and so we traveled onward until we could see . . . Cuba. That meant that it was not very far to America.

We sailed onward until we came to land early in the morning. Everyone was glad. It did not take long and a ship met us. It showed us the way into the harbor and the place where our ship should anchor and where we should stay standing.



*Travel-weary voyagers see America at last*

Johann Teinert's straightforward account, written many years after the fact, has become a primary source for historians seeking details about the Wends' ocean crossing. The above-quoted translation is taken from *The Teinert Book*, a privately printed family history-genealogy. The other written source pertaining to this voyage is the ship's register, part of which was kept in Kilian's own handwriting. (See the Appendix for an English translation of this document.) Both documents bear testimony to the ongoing tragedy as the trip progressed from Hamburg to Liverpool, through the quarantine in Queenstown Harbor, Ireland, and finally out to sea.

Teinert poignantly recorded the ocean burial of his mother, but for other families who had no one to immortalize their sufferings, there are only such stark notations in the ship's register as, "Died and buried December 6, 1854," and "Born on the ship; died on the ship, September 23."

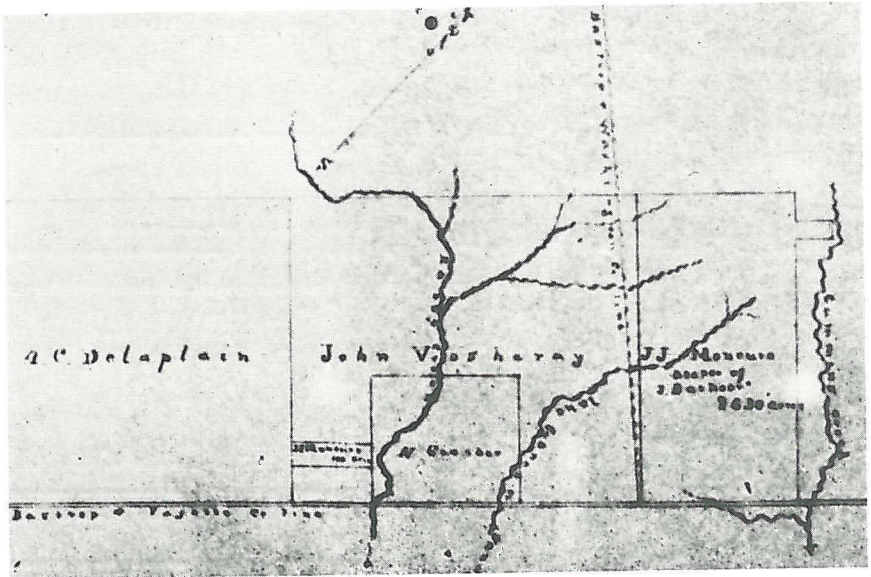
The survivors who reached Galveston just before Christmas 1854 were exhausted and disillusioned by the rigors of the journey, and many of the grumblers unfairly began to blame Kilian for their misery. The disastrous and tragic cholera epidemic had already destroyed many family units. Of the 12 Schattes who had embarked at Liverpool, for example, only 17-year-old Johann lived to reach his destination. But the Wends were determined to take care of their own. Most orphans were taken in by other families, and widows were looked after by those who had the money and heart to give them support.

The Wends' problems were compounded by the yellow fever epidemic that was raging in Galveston when they landed. Spurred by fear of being decimated by still another plague, they hurried on to Houston where they were welcomed by the German pastor of the local Lutheran church. But Reverend Casper and his small congregation could not shelter and care for all the impoverished travelers, some of whom had to camp outdoors before beginning the winter trek northward to their new home.

Throughout December and January small groups of Wends made the muddy 85-mile walk to the German-Wendish settlements around New Ulm and Industry. Still others, most of them trained craftsmen, decided to remain in the urban environment of the young city of Houston rather than endure the hardships of pioneering on the frontier. Once they reached New Ulm, the Wends waited there until unoccupied land could be found for them further west. They also encountered some unexpected opposition to their plan to found a colony in Texas from some of the Wends who had already settled near the Germans in the vicinity of Industry. These more experienced settlers argued that there was no more good, productive land available. Discontent continued against Kilian, although he suffered as much as the rest of his congregation; in fact, his infant daughter, born during this part of the journey, died after only a month and was the first Wend to be buried in what later became the cemetery at Serbin. In spite of their hardships, however, the Wends held to their dream of land and freedom.

## Serbin: The Heart of the Wendish Colony

One of the reasons the Wends had come to Texas as a group was to have land of their own where they could live together instead of having to disperse, but finding a large contiguous tract of land which they could afford and to which they could get clear title was frustrating and time-consuming, just as their countrymen had predicted. Finally Johann Dube and Carl Lehmann, two lay leaders of the congregation, purchased a league of nearly 4,000 acres on behalf of the Wends for \$1.00 an acre. This tract of land in what later became Lee County belonged to A.C. Delaplain, who had received it as a grant for his service in the Texas war for independence from Mexico. The congregation immediately set aside 95 acres for a church and school. Individuals then purchased acreage for farming from Dube and town lots in Serbin from Lehmann. They soon began clearing their virgin land for homes and fields, even though most arrived too late in the planting season to put in a decent crop.



*The A.C. Delaplain League was purchased by Wends in 1855.*



*Early Wendish settlers occasionally lived in dugouts such as this one near Serbin, 1900.*



Diseases such as malaria and typhoid as well as dysentery wracked the already-weakened settlers. The harsh drought conditions and unfamiliar plants and wildlife of the unaccustomed warm climate added to their misery. Nevertheless, the Wendish colonists survived that first winter and founded Serbin about 50 miles east of Austin.

At first they made do with crude dugouts and hastily constructed log cabins, homes which were completely different from what they had known in Europe. But by a combination of experimenting and following the advice of earlier settlers, they eventually constructed reasonably comfortable shelters. Those who had purchased town lots built more permanent homes and businesses, and within a year of their arrival and the founding of their community, the Wends built a two-room log house for Pastor Kilian and his family, one room of which served as both church and school.

After that initial bitter winter the Wends began to have closer contact with their German neighbors who were established not far away on more fertile farmland. Unfortunately, the land the Wends had bought was generally poor and unproductive; the fertile land had already been purchased and settled, leaving the sandy, heavily wooded Delaplain League for the late arrivals. As a result many Wendish families moved south into Fayette County as soon as they could find and afford land to purchase. Thus, although they had come to Texas as a cohesive congregation, the Wends' dreams of staying together were shattered by the economic necessity of finding more productive land.

Religious dissension also began to develop in the little colony. Some of the settlers at Serbin became well acquainted with the German Methodists in the area and were attracted to their form of worship. By 1858 a splinter group of dissatisfied Wends had founded a second Lutheran church which they called St. Peter's Church of Rabbsville; however, by 1867 this group had reunited with the mother church at Serbin. The other Wends, meanwhile, had been working steadily on their new church building so that services could be held somewhere other than in Pastor Kilian's home. This building was dedicated on Christmas Day 1859, with Pastor Kilian preaching on the virtues of democracy and separation of church and state in Wendish, German and his newly acquired English.

The following year, 1860, brought the Wends squarely into the mainstream of American life—that year the congregation sent Pastor Kilian to St. Louis to attend the national convention of the Missouri



*St. Paul's Lutheran Church at Serbin*

Synod, a conservative confederation of Lutherans in America. Because of his friendship with Dr. Walther, Kilian had already enrolled his church in the Missouri Synod in 1855, thus making it the first Missouri Synod church in Texas and therefore the Mother Church of Wends in America. Furthermore, the community finally got a United States post office in 1860, and the name officially became Serbin, the Wends' own name for their new town, instead of being casually referred to by English speakers as the Low Pinoak Settlement on Rabb's Creek. The name Serbin means "The Sorbian Place" and is a reminder of its inhabitants' ethnic heritage. Also in 1860 the Wends were included for the first time in the United States census.

Over the years the Wendish farmers learned how to extract the maximum yield from their land. Cotton, corn, sweet potatoes and peanuts became the most successful crops. Later many of the farmers diversified and became small ranchers and stockmen.

The Civil War created problems for the Wends as well as for the Germans because, in general, neither group favored slavery or the cause of the Confederacy. The peaceable Wends had hated enforced military



*Serbin's first band, organized for the Lutheran Synodical Convention*

service in Germany and were unwilling to take up arms in their new homeland. Draft evasion was dangerous, but some Wends resorted to such tactics as dressing in women's clothes while plowing in order to fool the Confederate officers. One very short man reportedly hid under his wife's floor-length skirt when the draft authorities came to get him. Nevertheless, some young men were drafted into the Confederate forces and died fighting for a cause for which they had no sympathy. Other Wends slipped north to join the Union troops.

The wartime demand for cotton and other crops brought much-needed cash into the community and enabled many Wendish farmers to



*Earlier area of the Serbin cemetery with European-style tombstones*

expand their land holdings away from Serbin in surrounding communities such as Manheim, LaGrange and Winchester. After the Civil War Wendish migration expanded throughout the state and beyond. The Wends founded or joined Lutheran churches wherever they settled. St. Paul's in Austin, for example, was founded in 1891 as a daughter church of the original St. Paul's in Serbin.

Throughout the Civil War Serbin prospered as a community, but in 1872 the Houston and Texas Central Railway branch was extended from Brenham to Austin, completely bypassing Serbin and establishing a loading dock at Giddings. At this time Serbin was an active and prosperous frontier settlement. There were several stores, a blacksmith shop and a cotton gin as well as numerous private homes. St. Paul's Lutheran Church dominated the landscape. Nevertheless, the shift of commercial importance from Serbin to Giddings was completed in 1885, when the San Antonio and Aransas Pass Railway was routed through Northrup instead of Serbin. Since both railroads bypassed Serbin, the stores and businesses in town gradually closed, and the thriving community dwindled once again to a mere cluster of houses and the church. Modern trade and commerce depend on commercial transportation, so, without a railroad depot, Serbin faded into relative obscurity.



*The Texas state historical marker at Serbin with the general store in the background*

## The German-Wendish Schism

Before the coming of the railroad, outside influences had already begun to undermine the unity of the Wends. In 1866 a teacher was brought from St. Louis to conduct the parochial school of St. Paul's. This move was intended to relieve Pastor Kilian of the extra duty of conducting classes, which he had done from the very beginning of the community. This teacher stayed at Serbin for only a year, but during that time he supported the German-language faction at nearby St. Peter's church. After he left Kilian resumed the teaching duties, since he was the only person in the congregation with enough education to perform this task. As long as Kilian was both teacher and pastor, the Wendish language dominated the religious life at Serbin.

Then in 1868 another teacher was brought in to serve as organist, even though he didn't know enough Wendish to be the cantor or to instruct the children in their native language. The German-Wendish split became even more pronounced because the new teacher advocated using German. Carl Teinert became the outspoken leader of the Wendish faction. Teinert was a very influential personality and urged his countrymen to preserve



The confirmation certificate of Traugott Zoch signed by Pastor Johann Kilian



Pastor and Mrs. Gustav Zoch of Taylor, with a crucifix and candlesticks once used at St. Paul's in Serbin

their native culture and language, in spite of the pressures to assimilate with the local Germans. Teinert later spearheaded the founding of a separate church in the new community of Warda.

Partly because of this ongoing dissension but also because he wanted better educational opportunities for his own children, Kilian considered leaving Serbin. He inquired about returning to Germany and also about teaching in the seminary at St. Louis. He even tendered his resignation, but the Wendish faction persuaded him to stay. The second teacher was asked to resign, and in 1870 Kilian again resumed his former position. The German faction split into another separate congregation, as others had done earlier, and again named their sister church St. Peter's. Rev. Johann Pallmer was called from St. Louis to be the pastor and Kilian installed him. The two congregations remained separate until 1914, by which time German had become the common language of the entire community, and English was beginning to be the second language. The only church at Serbin today is St. Paul's, the direct descendant of the congregation which first worshipped in one room of Pastor Kilian's log house.

In spite of the tension and pressures created by the presence of both Germans and Wends in the congregation, the mother church at Serbin remained a powerful force in the community. The name was changed from "The First Sorbian Lutheran Church in Texas" to "The First Wendish and German St. Paul's Evangelical Lutheran Church, Unaltered Augsburg Confession, in Serbin, Lee County." The present building, started in 1866 to replace the original building which the congregation had outgrown, was dedicated in 1871. It stands today as a living monument to this unique and pious group.

But small factions continued to break away from the mother church at Serbin. In 1870 some Wends organized the West Yegua congregation in what is now Fedor. By 1873 the Wends had dispersed throughout a wide area surrounding Serbin. One strong pro-Wendish faction under the leadership of Carl Teinert moved away from Serbin and established another community at Warda about six miles distant. This group had fundamental disagreements with the policies of the church leaders of St. Paul's. They decided to form another separate congregation at Warda, in part because it was so far over rough and muddy roads to Serbin for them to send their children to school and for church services. And according to Anne Blasig's later account, "A few farmers argued that the mules did not get any rest on Sundays since they had to draw the entire



*The interior of St. Paul's at Serbin*

The interior, which resembles that of Kilian's former church at Kotitz, is unique. A high balcony supported by columns extends all around the church interior and includes the minister's pulpit, which is above the altar and directly opposite the entrance. In the balcony section above the entrance is the pipe organ, which was dedicated on July 24, 1904, at the fiftieth anniversary celebration. Adhering to an old European custom, the men occupied the balcony, while the women sat downstairs. The girls sat on the short benches parallel with the altar, while the elderly men sat on the opposite side of the altar. [This seating practice is no longer followed. Ed.] The church has a seating capacity for six hundred people.

A spotless blue and white motif with touches of gold characterizes the interior. The ceiling, painted a 'heavenly blue,' has on it stenciled designs of gold. The white pillars are stained to look like marble. The pillars adjoining the pulpit have a capital of hand-carved acanthus leaves which are painted gold. The all-seeing eye above the pulpit also is painted gold. The ornate chandeliers, formerly adapted to burning kerosene, now have electric wiring. The baptismal font is very ornate with its gilded, hand-carved cherubs, grapes and cross. The floor, originally constructed of flagstone, has a concrete covering. The settlers made no provision to heat the building during the early years.

(From Anne Blasig's *The Wends of Texas*)





*Trinity Lutheran Church at Fedor*

family great distances to church. They felt that this was unscriptural, for even the beasts should be given some rest."

At first there was widespread objection to the creation of a third Wendish Lutheran church, since the splinter congregation of St. Peter's still flourished at Serbin. But the Warda group persisted and Holy Cross was founded, even though the group was unable to procure a pastor who could speak Wendish. The creation of a separate congregation at Warda was the last major separation from the original church at Serbin. Holy Cross is still the focus of the Warda community today and celebrated its centennial in 1973.

## The Wendish Language in Texas

Wendish (or Sorbian) is a West Slavonic language closely related to Polish, Czech and Slovak. All of the Sorbian speakers in Europe today are clustered in the Dresden and Cottbus districts of the German Democratic Republic, which have been officially designated as bilingual. In Europe the language is split into two distinct dialects, Upper Sorbian and Lower Sorbian. The Upper Sorbian, or Bautzen dialect, was spoken in Texas. This distinct language is generally regarded as the most outstanding trait of the Wends in Texas and has received the most attention from scholars.

Although there are a few scattered elderly native speakers in the Serbin-Warda-Winchester area today, for all practical purposes the Wendish language is extinct in Texas. Those few who can still speak the language rarely have opportunities to get together for Wendish conversation, and the younger generations, many of whom are already bilingual speakers of English and German, have little interest in seriously learning a third language for which they can find no practical use. Furthermore, there is hardly anyone left to teach the language, and there are no Wendish

### Sample Word List with Modern Spellings

English	German	Upper Sorbian	Lower Sorbian
freedom	Freiheit	swoboda	lichota
house	Haus	chěža	wjaža
building	Gebäude	twarjenje	chrom
garden	Garten	zahroda	gumno
grandmother	Grossmutter	wowka	stara mama, starka
luck	Glück	zbožo	glucka
Christmas Eve	Heiliger Abend	patoržica	gwězdka
to say	sagen	prajić	groniś
cousin (fem.)	Kusine	kusina, wujowc	šešenica
to economize	sparen	lutować	žariś
one	ein	jedyn, jena, jene	jaden, jadna, jadno
two	zwei	dwaj, dvě	dwa, dwé
three	drei	třo, tři	tśo, tśi
four	vier	štyrjo, štyri	styro, styri
five	fünf	pjeć	pěś
ten	zehn	džesać	žaseś

grammar books readily available. Although a few Texas Wends have German-Wendish dictionaries, no one has yet compiled an English-Wendish version.

But for nostalgia's sake and the amusement of children, many Texans of Wendish descent will still count or recite memorized verses and ritual greetings, which they learned when they were young. Those who speak a bit of Wendish occupy a special status in the rural communities; they are the ones to whom researchers seeking information about the Wends are referred and are regarded locally as the custodians of what is left of the old ways.



*Wendish type characters used in the Giddings Deutsches Volksblatt*

## Samples of Wendish: Table Prayers

(Before meals)

Pschindz Knjes Jesus butsch nasch Hosc.  
A požohnuj wschitko stož ty nom wobradziw sy.  
(Come Lord Jesus, be our guest  
And let thy gifts to us be blessed.)

(After meals)

Džazkujcže so tema Knjesey  
Pschetož won je dobrocžuvy.  
A jeho dobrota traje weczūje.  
(Oh give thanks unto the Lord  
For he is good.  
And his mercy endureth forever.)

Most of the Wends who came to Texas, however, never did make a concerted effort to maintain their native language. The majority of the immigrants were already bilingual (German and Wendish), and their German was indispensable for transacting business and making other contacts with their new German neighbors in Texas. Immigrant Germans helped the Wends at practically every crucial point in their trek through Texas – from the Lutherans who took them in at Houston to the farmers who helped them establish their village and church at Serbin. Pastor Kilian himself began to conduct more and more services at St. Paul's in German so that these neighboring countrymen could understand the rites and sermons; yet he also wrote a hymn in Wendish which was quite popular with his congregation for a while. The English translation of the title is all that remains, "Wends, Be True to Your Language and to Your Religion," because the song succumbed to the same pressures which eradicated the language itself.

On the whole, the Wends wanted to become part of their new homeland, and they saw the use of their mother tongue as a handicap to this assimilation because none of their new neighbors could understand them. Furthermore, many of the immigrants associated speaking Wendish with the low social status to which they were relegated in Germany, and so they were hesitant to speak their native language outside of their homes. These people reasoned that if their German neighbors heard them speaking Wendish, the Germans would discriminate against

them in Texas just as they had done in Europe. Many Wends Germanized their surnames so that they would be less conspicuous, while others had their names changed by German officials before they emigrated. And, too, speaking German was a fortuitous asset because it enabled the Wends to take full advantage of doing business with their German neighbors and learning the skills of pioneering on the frontier from them.

### Common Surnames

Sorbian	German
Bart	Barth
Bjar	Biar
Cyž	Ziesch, Ziesche
Domaška	Domaschke
Hola	Hohle
Hórník	Hornig
Hurban	Urban
Kokel	Krockel
Kowar	Schmidt
Krawc, Krawz	Schneider
Křižan	Zieschang
Kruža	Krause
Kubica	Kubitz
Lorenc	Lorenz
Mička	Mitschke
Mjerwa	Moerbe
Němc	Niemz
Nyčka	Nitschke
Pič	Pietsch
Pjeh	Pech
Rjenč	Rentsch
Smoler	Schmalder
Swóra, Swór	Zwahre, Zwahr, Zwar
Wićaz	Lehmann
Wjela	Wehle
Zejler	Seiler

The Wends were also fully aware that English and not German was the real language of their adopted country, and so Wendish was reduced not only to second-, but in many instances, third-class status. Pastor Kilian was the first member of the congregation to learn English, and he served

as translator for the congregation and helped conduct business with non-German-speaking Americans in the vicinity. Other Wends quickly recognized the economic and social advantages of knowing English also, and as a result many of them became trilingual, with Wendish being the language spoken in the home and to the elderly. Some older Wends in the Serbin area today contend that they are still trilingual, with English as their primary language, German spoken in the home and informally among friends, and Wendish only a dim memory.

The German language, however, is also faltering under the pressures of higher education and mass media, and many Wends today lament the decline. They see the loss of German as the last outward manifestation of their European ethnic heritage. Many families still speak German at home, especially when grandparents are involved, but teenagers and other young people are no longer fluent. Most, however, can still understand it, and there is a renewed interest among young people in learning and maintaining the language. German instruction in the schools was interrupted by World Wars I and II because so many Americans distrusted the German speakers in their midst, but there are still rural Lutheran churches, such as those at Serbin and Warda, which conduct monthly services in German. These German-language services are attended primarily by the older people in the communities. Language students from surrounding universities sometimes take special field trips to these services to hear the language spoken in its native context.

Nevertheless, under special conditions the Wendish language did survive well into the 20th century. Informants today like to tell how their parents and grandparents would converse in Wendish whenever they did not want the children to understand what they were saying, and after telephones became fairly common in the rural areas, some people would speak Wendish to keep neighbors from eavesdropping on the party line. Many of those who speak some Wendish today learned the language as children for a special reason, such as humoring a favored aunt or grandparent, or reading the Bible to an older relative whose eyesight was failing or who could not get out to go to church.

The history of the Wendish language in Texas parallels the development of the community itself. Just as Serbin was the only cohesive colony of Wends outside of Europe, the parochial school there was the first and only non-European school conducted in Wendish. Instruction there was begun in February 1856 under the direction of Pastor Johann

Kilian and continued until the death of teacher Gerhardt Kilian, Johann's eldest son, in 1916. The last Wendish confirmation class was in 1905. Since 1950 all confirmations have been in English; in the intervening years they were in German.

Discontinuation of formal Wendish language instruction at the Serbin school marked the ultimate demise of the language throughout the subsequent generations in the community, and Wendish was gradually dropped at home, even as a second language. During this transitional period many children who grew up speaking Wendish at home learned German at school, adding English when they became adults. And in some families children spoke Wendish with their parents and German with their brothers and sisters. The other Wendish settlements—Warda, Fedor and Loebau, for example—had difficulty locating pastors or teachers who knew Wendish, and so the language died out more quickly there.

Pastor Kilian himself, although he was trilingual, was the strongest single force in maintaining the Wendish language in Texas. He realized that speaking Wendish created a special bond among his parishioners. Although he did preach in German, he continued the Wendish services until his death in 1884. He was succeeded by his younger son, Hermann, who served as the second pastor at Serbin until his death in 1920. Hermann Kilian conducted the last active services in Wendish for a Wendish-speaking audience, and there are people alive today who remember hearing him.



*Pastor Hermann Kilian and family at Serbin*



*Pastor Hermann Schmidt*

Hermann Schmidt, who served as pastor at Serbin until 1947, used the language of his forebears only in private conversation and home ministry to the elderly. Schmidt was born in Serbin in 1875 and was baptized by Pastor Johann Kilian. He was confirmed in 1890 by Pastor Hermann Kilian. Schmidt's studies for the ministry were supported liberally by his friends and relatives at Serbin, and so he gratefully accepted the call in 1922 to come home and serve as pastor. Schmidt was very interested in the history of his church and the Wendish people in Texas, and was an invaluable source of information for his daughter, Anne Schmidt Blasig, when

she was writing her history, *The Wends of Texas*, in 1954.

St. Paul's celebrated its 75th anniversary in August 1929, and Pastor Schmidt delivered a special sermon in Wendish composed for the occasion. According to one account, "He thanked God that even though Wendish was not preached anymore, the Congregation believed and preached the true word of God." This was the last time that Wendish was preached from the pulpit of St. Paul's until June 1979, when the retired Reverend Theodore Schmidt, a cousin of Hermann, read that same sermon to commemorate the 125th anniversary of the congregation.

At one time Wendish Bibles, hymnals, catechisms and other books were plentiful in Texas, but today only a few families have them. After the language began to falter in the 1920's, the books were generally regarded as worthless because few people could read them. Wendish Bibles, however, were often kept because family records—especially dates of births and deaths—were recorded in them. Most of the other books fared less well. One farmer, for example, told about finding the creek



running through his property almost dammed up by the armloads of Wendish books that were thrown into it some years before. Books were also tossed into abandoned wells and cellars. These old volumes had either been brought from Europe by the immigrants themselves or were sent to America later by relatives and friends in Germany. Most of the Wendish books existing today are kept as family heirlooms or fragile old curiosities, although some have been deposited in museums and libraries.

It has only been fairly recently — within the past ten years or so — that many Wends have begun to take an interest in their ethnic history and background. This interest has generated widespread attic and trunk cleaning in search of artifacts, and so more Wendish books have come to light. The Texas Wendish Heritage Society located enough books to set up special displays at both the Fayette County Museum in LaGrange and at Serbin's 125th anniversary celebration. Wendish books were also displayed at the Warda Holy Cross centennial and at the Texas Folklife Festival. There are also a few Wendish books in the Wendish Heritage Society Museum at Serbin.

Although the church was the primary medium of language maintenance, the *Giddings Deutsches Volksblatt* provided secular reading



Front page of the Giddings Deutsches Volksblatt of August 29, 1929, commemorating the 75th anniversary of the arrival of the Wends in Texas

material. This trilingual newspaper was established in 1899 by J.A. Proske, and it reported regularly in German, English and Wendish on local happenings. The unique *Volksblatt* was the only Wendish-language periodical published outside of Germany. The Gothic Wendish type Proske imported enabled the printer and his helper, Albert Miertschin, to set up church bulletins, funeral notices and so forth for the congregation at Serbin. Unfortunately, few examples of this Texas Wendish printing still exist. The 1929 special edition of the *Volksblatt* celebrating the Diamond Anniversary of the Wends' arrival in Texas is an extremely rare collectors' item, since the use of Wendish was discontinued in 1938. However, some of the newspaper's equipment was donated to The University of Texas at Austin and later loaned to The Institute of Texan Cultures at San Antonio for the Wendish exhibit. Other memorabilia, including some Wendish type fonts, were rescued from oblivion by private individuals, among them Jack D. Rittenhouse, former director of the University of New Mexico Press. The *Volksblatt* ceased publication in 1949, when it was succeeded by Theodore A. Preusser's *Giddings Star*.



*Albert Miertschin at the linotype of the Giddings Deutsches Volksblatt, 1943*

## Customs and Traditions

The Wends are definitely a distinct ethnic group in both Texas and Germany, but much of their folklore has been obliterated. Traditional folk costume, for example, is preserved in Germany primarily as a tourist attraction. The conservative Lutherans who came to Texas, however, did not wear distinctive and colorful dress in Germany because they considered such garb ostentatious and vain, and, in any case, the few clothes that they brought from Europe were quickly ruined by the harsh climate of Texas. The pioneers dressed discreetly in sensible and loose-fitting homemade clothes, usually of black or some other dark color lest they be regarded as worldly or frivolous.

In Texas most contemporary Wends learn about their ancestors' customs through published accounts or visits to the European homeland. The problem of studying Wendish folklore in Texas is complicated by the difficulty in separating what is strictly Wendish from the German, because they have intermingled to the point that today there is very little to distinguish the two distinct ethnic groups. However, the strong and unifying Lutheran faith of the Wendish immigrants provided stability in



*A Wendish hunting party near Loebau*

their lives, including folk customs. As Professor George Nielsen has remarked, "Not only did the church furnish them with the church calendar to identify their festivals, such as Christmas and Easter, but it helped highlight the milestones of each life with ceremonies associated with birth, marriage and death. The church . . . was at the centre of community activity, and religion was a vital part of each life."

## Christmas

The annual high point for the early settlers was Christmas, a time for feasting and socializing as well as attending special church services. They decorated the interior of the church with cedar boughs cut from the local woods, and the women worked for days preparing the elaborate pastries that are still characteristic of Wendish cuisine. The young people were responsible for selecting and cutting down a well-shaped cedar tree to put at the right of the altar.

For the children the frightening but hilarious visits of *Rumplich* (also known as *Rumprich*, *Rumpricht* or *Ruprecht*) were the most exciting aspect of the holiday. The Wends apparently borrowed this tradition from their German neighbors. Up until the late 1920's and early 1930's local youths disguised themselves in homemade masks and costumes, often women's castoff apparel or white tunics covered with dark red stripes two or three inches wide. The masks were usually black or white cloth with a cowtail for a beard. The leader of the group carried a long stick or staff to make himself look more impressive, and the merrymakers disguised their voices so that the hosts would have to guess their identi-



*The Rumpliche entertain a Wendish household with their antics at Christmas.*

ties. They wandered from house to house to ask the children if they had been good throughout the year and what they wanted for Christmas. Sometimes a child was asked to recite a prayer, for which he would be rewarded with a handful of candy. As punishment for mischief, the clowning *Rumpliche* would sometimes spank the hands of the children. They sang German Christmas carols, pantomimed and distributed candy, fruit and nuts.

The more conventional Americanized Santa Claus with his sled and bag of toys gradually replaced this older custom, but even today some men in the Serbin area reminisce about the fun they had dressing up and playing *Rumpliche*.

The Wendish celebration of Christmas, however, really focused on the special church services which often lasted two or three hours and featured recitations and religious pageants by the schoolchildren. Wends congregated from miles around to feast and celebrate Christmas Eve together at Serbin and the other community centers.

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## Easter

Easter was the other religious holiday associated with special traditions, both sacred and secular. Church services and feasting were an integral part of the annual observance, but for the children, the preparation of elaborately etched and decorated traditional Easter eggs was an annual highlight.

Decorating Easter eggs with intricate geometric designs is a folk art throughout eastern Europe including parts of Russia, and the Wends share in this widespread tradition. The art, which has almost died out in Texas, is still practiced by some talented craftsmen in the Wendish districts of East Germany. The distinctive coloring and decorating technique basically involved carefully inscribing elaborate designs – often Christian symbols such as stylized thorns, chalices and lambs – on the empty eggshells with a quill dipped in hot beeswax. After the wax hardened, the eggs were boiled in an onion-skin dye which the waxed designs resisted. The process resulted in Easter eggs of deep red hue, said to symbolize the blood of Christ, set off by striking white designs left after the wax was all scraped



*Decorating Easter eggs at the Wendish booth, 1977 Texas Folklife Festival*



*Wendish girls dipping the "Easter Water"*

away. These eggs were kept as precious gifts rather than immediately broken and forgotten, as is usually the case today.

For the older girls of the community, gathering the "Easter water" (*jutrowna woda*) was a special event. The night before, or early Easter morning, the girls would go silently to the creek and fill a container with water. Then they sprinkled the water on their friends and livestock and sometimes even woke the sleeping household with it at daybreak in order to ensure good luck for the rest of the year. Wendish women today admit that the most difficult aspect of the custom was trying not to whisper and giggle as they crept down to the creek, because they believed that, if they broke the silence, the spell of the ceremony would be broken. As a result many girls would go alone to dip a pail of water rather than risk a fit of giggles at the last minute. This custom is still occasionally practiced in Europe, but the magical belief that the blessed water will bring health and beauty has faded.

## Weddings

Weddings provided another occasion for community festivity, and the Wends practiced the elaborate rituals that they had known in Europe until about 1900. Anne Blasig provides an excellent description of a typical wedding in Texas before the turn of the century which explains, among other things, the distinctive Wendish custom of brides being married in black wedding dresses:

The wedding was the most important event of the Wendish settlers and during the early days was celebrated for three days. There were always many guests, relatives and neighbors who were invited to this gay event. The bride and groom were expected to personally invite every family. To visit the homes of the prospective guests for personal invitations required many days, especially before 1890 when horseback-riding was the means of transportation. Later the conveyance was a horse and buggy. Frequently some of the guests were invited on Sundays at the church services to conserve time.

The approaching marriage had to be announced in the church, preferably three times and not less than two, preceding the date of the ceremony. Those who failed to comply with this custom were frowned upon with suspicion, deprived of a church wedding with its festivities and, as a result, were married quietly at the parsonage.

The wedding ceremony usually was performed on a Sunday and, during the early years, immediately after the church service because of slow and inadequate transportation facilities. Before the wedding procession left for the church, the guests who had arrived at the bride's home sang a song led by the *braska*, who also recited the Lord's Prayer. The pastor never came to the home of the bride prior to the nuptial service. During the early days the members of the bridal party rode to the church on horseback. In later years the groom's attendants traveled in the few carriages available. The horses of the groom's attendants were decorated with flowers and ribbons . . . . The buggies were decorated with native flowers. Usually only the young people attended the ceremony at the church, while the older people celebrated at the bride's home. The father and mother during the early days never attended the ceremony, because they were too busy with the wedding preparation.

The bride wore the traditional Wendish black gown, which was so tight-fitting that movement was very uncomfortable. The costume, according to the custom, was supposed to symbolize the sufferings of the new life ahead of her. In Lusatia the bride was crowned with myrtle, while in Serbin the headdress of the bridal veil was adorned with available wildflowers. During the years of the drought, the bride carried a Wendish prayer book instead of flowers. The bride usually had a retinue of eight to ten bridesmaids who wore black dresses and floral headdresses. During the 1890's gray was substituted for black, and after 1900 the traditional white wedding gown became the accepted fashion.

The *braska*, who was a young married relative of the bridegroom, entered the church first, followed by the bride and groom. Then came the two *swunkas* who were also garbed in black. One *swunka* was a married relative of the bride; the



*Originally, Wendish brides wore black, but by 1900 tastes had moderated to gray and, eventually, to the modern white.*

other, a married relative of the groom. The *swunkas* were followed by the bridesmaids and an equal number of groomsmen who wore flowers and pink or red ribbons in their coat lapels. The service consisted of an opening song by the congregation, a short sermon, the nuptial rites and a closing congregational song. The collection laid on the altar by the groomsmen was for the minister and the organist.

After the wedding ceremony there was a rush to reach the destination of the wedding festivities. The rush often was halted abruptly by groups of school children who roped off the road. The children would not let down the rope until the groom gave them nickels or some other small change. During the later years not only the groom but all the wedding guests had to give the children small change. Rice, old shoes and tin cans had no place in the old Wendish wedding.

After the wedding party arrived at the bride's home, the pastor and the parochial schoolteacher led the assembled guests in a religious song which invoked the Lord's blessing. Then the wedding feast was served. There was always an abundance of deliciously cooked and baked food, since the pioneer women were good cooks. The attendants and the bridal couple ate at the first table, after which the other people were served. The wedding table had to be reset many times for the many guests.

The bride and groom had to sit at the table during all of the meal shifts until midnight. The dinner was followed by an evening meal, and at midnight there was the customary meal of pickled herring and potato salad. The bride's *swunka* sat next to her, and the groom's *swunka* next to him during all the meals. The bride's *swunka* was expected to bring a wedding cake, while the groom's *swunka* brought two candle holders and the candles which were burned on the wedding cake.

During the evening meal someone pulled off one of the bride's shoes. This shoe was passed around for a collection "so that she could buy another shoe." The money in the shoe was given to the bride as a wedding gift. A collection also was taken for the cook who was said to have burned her apron.

At midnight the flowers and the veil were taken away from the bride, after which the bridal couple was free to mingle among the guests.

The *braska* was in charge of serving the refreshments. It was his duty to invite the guests to the table and to say grace. He and his helpers served drinks during the entire wedding celebration. The adults were served beer and whiskey – straight whiskey for the men and caraway whiskey (*kümmel*-whiskey) for the women. The groom furnished the drinks and the cigars. The bride's parents paid all the other wedding expenses.

The concluding festivity of a Wendish wedding was a shivaree late that night, after the bride and groom had finally retired. Young men from throughout the community, whether they had been invited to the wedding and the feast or not, gathered under the windows of the bedroom and paraded back and forth, making all the noise they could by beating on pans, tubs and plows with rocks and hammers. They usually kept up this racket for anywhere from 30 minutes to an hour, and then everybody went home and went to bed, so that they could get up early on Monday morning and go to work.



## Folk Medicine

Folk medicine has given way to hospitals and ambulances, but many contemporary Wends still prize *Lebensweckers* (German for life awakers) as heirlooms and antiques. These curious devices combined the principles of acupuncture and liniment-rubbing. The *Lebenswecker* is a hollow wooden tube about ten inches long which contains a spring-released plunger. On the end of the plunger is a small disc containing several needles set close together. When placed against the afflicted part of a patient, a spring drove these needles lightly into the skin, barely puncturing it. A special oil imported from Germany was then rubbed into this irritation, allegedly curing anything from rheumatism to earache.

Not all families owned *Lebensweckers*, but those who did shared them with their neighbors whenever they were needed. As recently as 50 or 60 years ago, Texas Wends would drive many miles to take a suffering relative to be treated with the *Lebenswecker*, especially if the medicines and therapy prescribed by a medical doctor were not successful. Those today who remember being treated with one of these curious devices say that the pricking of the skin was not really painful, and that



*Mrs. Emma Wuensche of McDade demonstrates the use of the lebenswecker on Mrs. Mary Simmang of Houston at the Wendish booth of the Texas Folklife Festival.*

recovery from such ailments as malaria or arthritis was often almost instantaneous or at least effected overnight. But use of the *Lebenswecker* is obsolete now, primarily because the special imported oil is no longer available, and without the oil the treatment is incomplete.

The early Wends also practiced other forms of folk medicine, especially during the early days of the colony when trained medical doctors were difficult to reach. The pioneers combined their general knowledge of European folk remedies with the raw materials available on the Texas frontier and produced medicinal salves, teas and poultices which were effective for treating the ailments of humans as well as farm livestock. And, of course, they also resorted to various superstitious charms and rituals to help ensure the success of their home remedies. An early Serbin resident, Peter Fritsche, regularly gave rustic chiropractic treatments to sufferers after church to help alleviate backache and rheumatism.

## The Birds' Wedding

Another interesting European custom which prevailed in Texas well into the 20th century was the Birds' Wedding (*Ptači Kwas* in Wendish, *Vogelhochzeit* in German), a custom especially for children. On January 25 the children would place empty plates and saucers outside, usually up on fence posts and other high places to prevent raids by dogs and cats. The next morning the children would wake to find the dishes filled with candy and nuts supposedly left for them by the birds, who were said to be celebrating their wedding and wanted to share their gifts with neighboring humans.

Through the years the Wends allowed this and other European customs to fade away as each new generation became Germanized and then Americanized. Distinctive Wendish music, for example, ceased to be sung when church services were no longer conducted in the native language, and today standard Lutheran hymnals in English are used. Gerhardt Kilian, who was not only a teacher but also church organist at Serbin, performed the last true concerts of Wendish music on the pipe organ at

St. Paul's. Likewise, folk songs, which were quite popular in Europe, are no longer sung. But Carl Miertschin, an elderly Wend living near Warda and Serbin, still remembers the old hymns of his youth and has sung them both at the Texas Folklife Festival in San Antonio and privately for various friends and researchers.

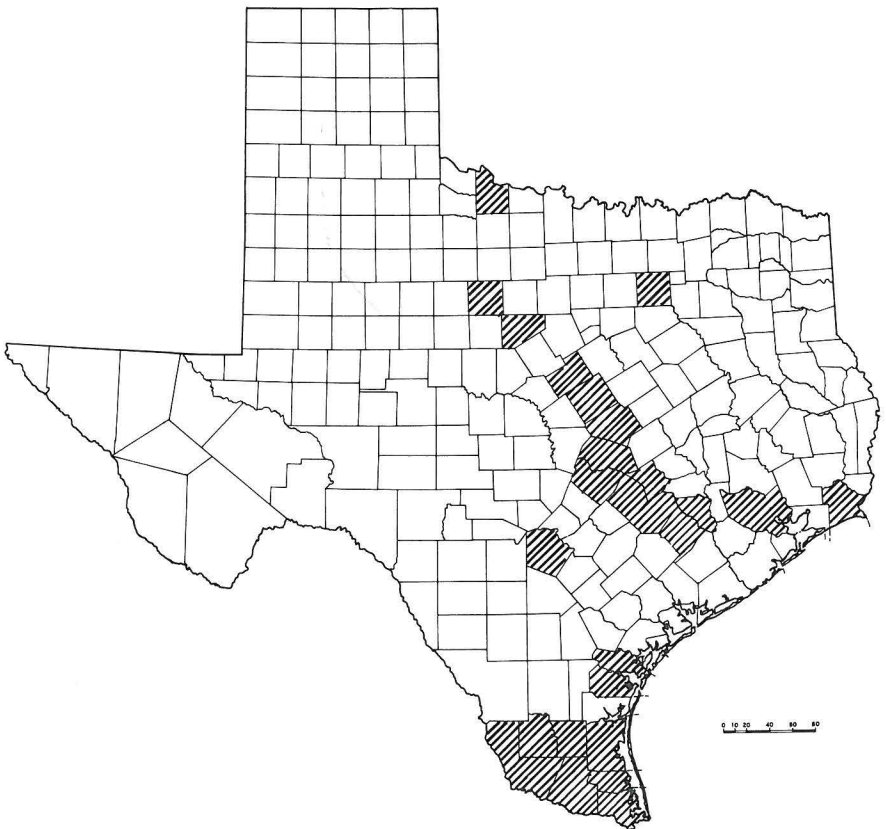


*Fanciful engraving of the "Birds' Wedding." The translation of the Wendish is*

*Look, something new has happened;  
Listen, you will understand!  
The magpie has taken a husband,  
She was longing to be wed.*

## Superstitions

Their European peasant background provided the Wendish Texans with a rich store of supernatural beliefs and superstitions. European Wends at one time possessed a wide repertoire of folktales and other narrative literature which has been meticulously documented in both Wendish and German publications, but these tales died out quickly in America, principally because of cultural assimilation and the rapid loss of the Wendish language. Legends of witches and mysterious evil creatures have persisted in Texas, however. Older Wends tell of hearing stories in their youth about a so-called witch in Serbin with a houseful of frogs, who kept her neighbors' cream from turning to butter when they aggravated her. Because of their devout Christian background and training, most local Wends do not like to discuss these old tales which they consider sacrilegious. Nevertheless, others occasionally mention tales that they used to hear as children about a mysterious little man with no head who wandered around accompanied by huge black dogs. There are stories of ghost lights that allegedly lurked around local cemeteries and stopped the wheels of passing wagons. Some Wends whisper half-forgotten tales of buried treasure and of horse manure miraculously turning into gold.



*Texas counties where the Wends today are concentrated.*



*Charles Simmang at work in  
Charles Stubenrauch's San  
Antonio studio in the 1890's*



*1927 portrait of Charles  
Simmang Jr., noted sculptor  
and die-sinker, born at Serbin  
in 1874*

But the most persistent belief focuses on the infamous *Seventh Book of Moses*, a collection of "hocus pocus" with which practitioners were said to be able to perform both black and white magic. Although contemporary Wends profess little or no belief in these legends, there is considerable uneasiness among some when the *Seventh Book* is mentioned. They obviously know about the book and its alleged properties, but no one will admit to having seen one in recent years.

And so from published accounts and contemporary interviews one can piece together a mental image of the Wends of a century ago: somber, deeply religious, hard-working, frugal. These sturdy pioneers formed deep and lasting family ties, keeping largely to themselves, intermarrying and socializing with their German neighbors rather than with Catholic Czechs or English-speaking "Americans," as they called the native inhabitants. But even though they were closer culturally to the Germans than to their other neighbors, there were still subtle differences between the two groups. As Anne Blasig points out, "The homes and farms of these early pioneers had, generally speaking, fewer comforts and improvements than their German neighbors who settled in Serbin later on. The homes of the Wends were unpainted, and the furnishings included only bare necessities. The Wends, with their innate desire to accumulate savings for old age, were slower than their German neighbors to make improvements on their property. Some of the furnishings of their German friends were called 'German luxuries' by the Wends."

A small but constant flow of immigrants from Europe continued to swell the ranks of the Wendish community in Texas up until the late 1890's. New immigrants usually came directly to Serbin and then moved into outlying communities where the land was more productive or where they had relatives. These newcomers enabled the Wends to maintain contact with their European friends and relatives and helped reinforce Wendish customs and folkways threatened by the pressures of frontier living. Small groups continually moved farther and farther away from Serbin, attracted by better farmland or job opportunities in Austin and Houston. The oil boom of the 1920's drew young Wends to the refineries and docks of Port Arthur and the lower Gulf Coast where many of their descendants remain today. Nevertheless, those who have moved away nearly always maintain close family ties.



## The Wends Today

The Wends have lived in quiet obscurity throughout their Texas sojourn, and many hope to retain their privacy in spite of a revival of Wendish ethnic consciousness, especially among descendants of the Serbinites who have moved away and are trying to stay in contact with their past.

There is little to attract casual tourists to the area. Highway 77 runs directly through the heart of Warda, but all that remains of this once-active community is a general store, Holy Cross Lutheran Church and a few houses. Trucks on their way to Houston barely slow down when they pass through Warda, and most drivers seem unaware that Warda is a town at all. The other Wendish communities are equally unimpressive at first sight, one reason the Wends in Lee County and vicinity are not bothered much by outsiders. Serbin is no longer on a main highway, but to the Wends, large modern buildings and bustling traffic are not the indicators by which they measure the life of their communities. Their attachment is to the land itself and the memories that focus there. Serbin



*Holy Cross Lutheran Church at Warda*



*Northrup General Store, a popular gathering place located between Serbin and Warda*

is not an incorporated town, but it is the spiritual homeplace of the Wends, where the church and cemetery have special significance.

Scholars over the years have shown interest in the Wends. In 1934 an anthropologist at The University of Texas at Austin, Dr. George C. Engerrand, published an account of the Lee-Fayette County colony, *The So-Called Wends of Germany and Their Colonies in Texas and Australia*. Professor Engerrand's interest in the Wends developed from having Wendish students in his classes, and his professional curiosity forced him to investigate this ethnic group. Although he planned to do subsequent research and writing on the subject, the monograph is all that he published; his notes and files have been lost.

Other primary investigators of Wendish history have been Wendish. The late Anne Blasig, daughter of Pastor Hermann Schmidt of Serbin, based her 1951 M.A. thesis at The University of Texas at Austin on original church documents which had been kept by the congregation at Serbin. These original records have now been deposited in the Lutheran Missouri Synod Archives at St. Louis, with a copy kept at Serbin. Three years later, coinciding with the Wendish centennial of 1954, Blasig published a revision of her thesis, entitled *The Wends of Texas*, now out of print. She also donated invaluable Wendish documents to the Barker Texas History Center in Austin, among them the original passenger list of the *Ben Nevis*.

Lillie Moerbe Caldwell, a full-blooded Wend, wrote and privately published a book entitled *Texas Wends: Their First Half Century* based on the life of her own parents, Gerhard Moerbe and Otilie Schatte Moerbe. During her research she traveled to Germany and Australia, and at the time of her death she was working on a book about the Australian Wends.

The most recent and most scholarly account of the Wends is by George Nielsen, a teacher of Wendish descent who is on the faculty of Concordia College in River Forest, Illinois. He regularly leads tours through the Wendish areas of Germany and Australia and has published articles about the Wends. Various linguists over the years from The University of Texas at Austin and Texas A&M University have done fieldwork among the Texas Wends and have published their findings in various American and European journals. Church historians have documented the early phases of the congregations of St. Paul's, St. Peter's and Holy Cross. With these books and articles, many Wendish Texans

have revived forgotten parts of their history and customs and are encouraging their children to learn about their ethnic background.

The Wends themselves, not the academics, are most active in preserving their heritage today. In 1971 Lillie Caldwell, author of *Texas Wends*, asked about participating in the Texas Folklife Festival at The Institute of Texan Cultures in San Antonio. Upon being told that only selected organized ethnic groups could participate, she consulted some of her Wendish friends and relatives and formed the Wendish Culture Club. That core group now numbers over 250 and has changed its name to the Texas Wendish Heritage Society. The Society holds regular quarterly

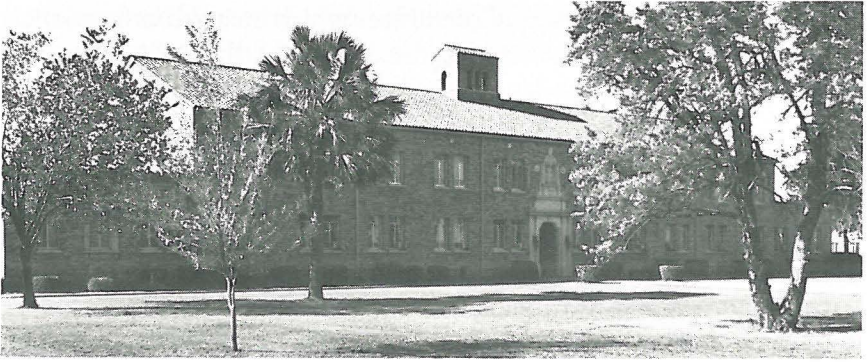


## Texas Wendish Heritage Society

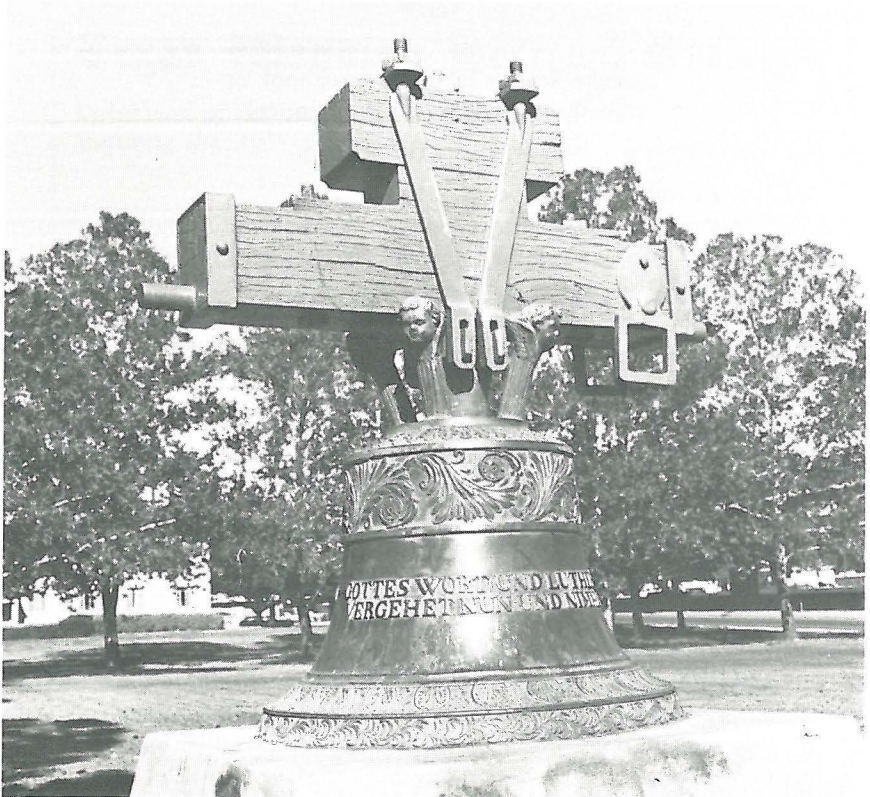
*Letterhead of the Texas Wendish Heritage Society,  
featuring the stylized Ben Nevis*

meetings, often in Serbin, and members come from Houston and Austin to enjoy the programs and fellowship. Members who live too far away to attend meetings receive a newsletter. The Society is in charge of the Wendish booth at the annual Folklife Festival, where members wear costumes and sell traditional foods such as homemade noodles. They also participate in various other special events. The Society has built a fiberglass replica of the *Ben Nevis* which is used as a float in local parades, such as the McDade Watermelon Festival. The primary fund-raising activity of the Society is the sale of a cookbook containing authentic traditional Wendish and pioneer recipes contributed by the members. In 1979 the Society acquired the old Serbin schoolhouse and converted it into a small museum.

On June 24, 1979, St. Paul's at Serbin celebrated the 125th anniversary of the arrival of the Wends in Texas. Hundreds of visitors from all over the state and beyond—most of Wendish descent—converged on Serbin for the special religious and social event, which included a barbeque, church services and a special slide presentation. The distinctive language of the Wendish ancestors was acknowledged by the singing of a Wendish hymn, "Ach! Wostań Pschi Nasz s Hnadu," and the reading of a Wendish anniversary message. A commemorative booklet was



*Kilian Hall at Concordia College in Austin*

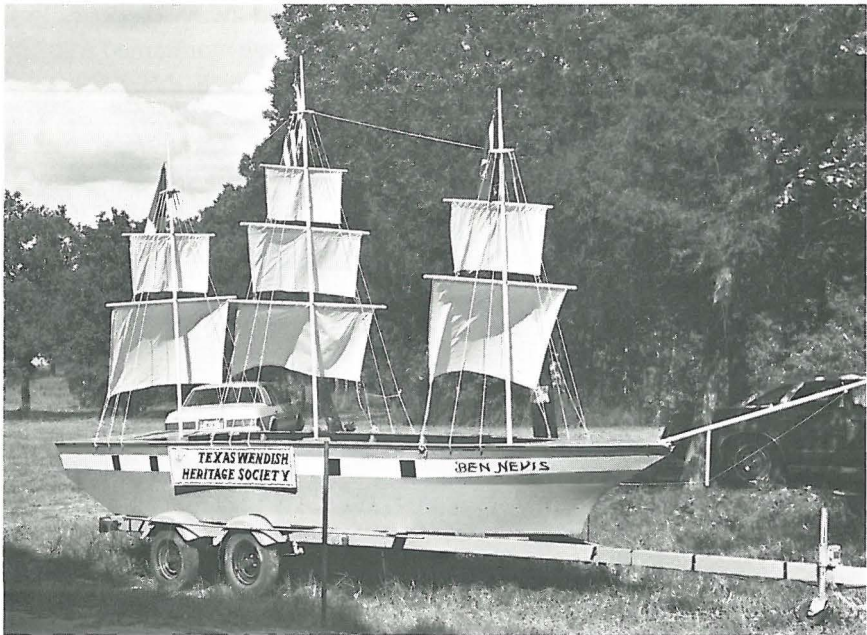


*The original bell of St. Paul's at Serbin, now at Concordia College, Austin. A translation of the German inscription is, "God's word and Luther's doctrine pure shall to eternity endure."*

in Texas is now proudly displayed on a pedestal outside the chapel of the college.

There are thousands of people of Wendish descent in Texas, most of whom are aware of their distinctive ethnic background. Others have settled throughout the United States. There has been no effort to conduct an accurate Wendish census. Because the Wends were so closely associated with the Germans and are at present intermarried with so many other ethnic groups, it is now difficult to determine precisely who is a Wendish Texan. In Lee and Fayette Counties there are still some individuals who are full-blooded Wends because their families never intermarried with other religious or ethnic groups. Many who refer to themselves as Wendish would more accurately be called "of Wendish descent."

All Wends take pride in being able to trace their lineage back to one of those who came on the *Ben Nevis* or to some specific immigrant ancestor. For these people Wendishness is a way of life. Families and friends gather annually for homecoming picnics. The Serbin picnic is always held after church on the Sunday preceding Memorial Day and the Warda picnic on Labor Day.



*Parade float replica of the Ben Nevis*

Holidays such as Christmas and Thanksgiving are still times for feasting, and some families welcome the New Year with a meal of herring, black-eyed peas and mashed potatoes which symbolize health, wealth and happiness. Fish fries, the catch coming from the local stock tanks, are the most popular summer activities. Several families join forces, the women bringing vegetables, salads and pastries while the men deep-fry the filleted catfish over homemade butane cookers.

Communal harvesting and butchering are also festive occasions, one example of which is the annual "corn party" each summer at the Kunze farm near Warda when the sweet corn crop is gathered. Wendish women work together to "put up" pickles and other canned goods, much of which is saved for use at church socials. Beef clubs still exist, just as they did generations ago when refrigeration was not available; on a rotating basis, each member of a club provides a cow to be butchered and divided among them. There are not as many clubs as there used to be because not all the farmers keep livestock anymore, and some say that they maintain the clubs more out of a sense of nostalgia than of necessity.

As with so many other ethnic groups throughout the country, the Wends have blended into the larger American society, and in the process, of course, many of their distinctive customs faded away. Nevertheless, on a deeper emotional level, the Wends of Texas have maintained a strong sense of their ethnic heritage.



*Gathering at St. Paul's, Serbin, for the 125th anniversary celebration, June 24, 1979. The new school and auditorium is on the left.*

Although being Wendish means different things to different people, the strongest tie which binds these people is their Lutheran religion. Above all else, they share the conviction that their forefathers came to Texas in order to enjoy the blessings of freedom of religion. They may no longer be able to speak Wendish—or even German—but they are still devout in the conservative Lutheran faith which they have inherited from Pastor Kilian and his original congregation.

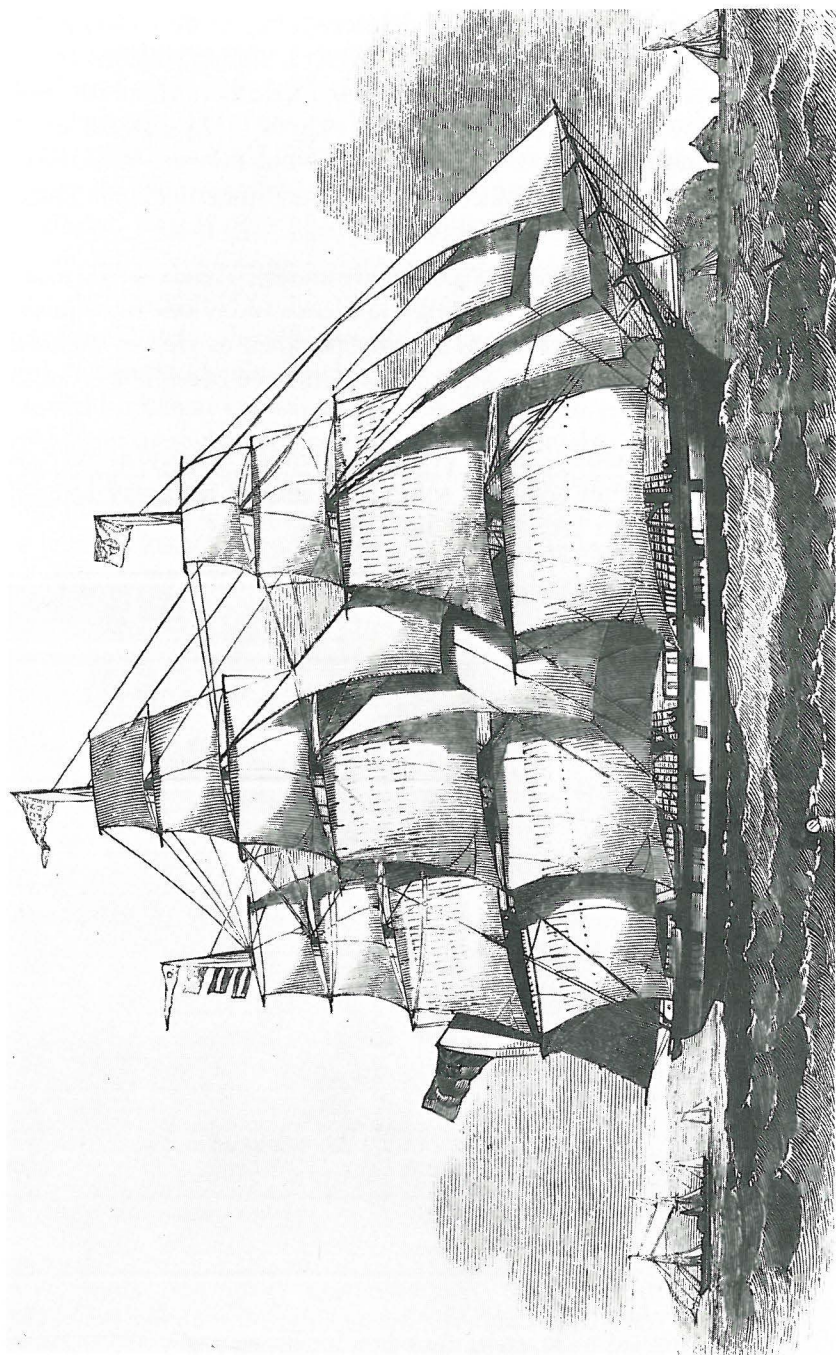
As a result of education and economic mobility, Wends can be found on all levels of Texas society. Among the Wends today one finds physicians, lawyers, college professors and businessmen as well as Wendish farmers and their wives who till lands which have been in the family for over a century.

Some have joined the Texas Wendish Heritage Society, some have remained in the Serbin area and some have moved far away but still have memories—they are all Wendish Texans.



*The founders of the Wendish Club, now the Texas Wendish Heritage Society. Left to right: Mrs. Freda Wendland, Fedor; Mrs. Laura Zoch, Giddings; Mrs. Lillie Caldwell, Bridge City; Mrs. Emma Wuensche, McDade; and Mrs. Gertrude Mietschke, Loebau.*





The Ben Nevis

# An Abstract of the Original Ship Register (*Ben Nevis*) of the Wendish Colonists of Texas of 1854.

16

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
1. Kilian	Johann	Pastor	Weigersdorf	Rothenburg	March 22, 1811	
	Maria	Wife	Weigersdorf	Rothenburg	July 1, 1823	
	Gerhardt August	Son	Weigersdorf	Rothenburg	April 6, 1852	
	Hanna Groeschel	Sister-in-law	Weigersdorf	Rothenburg	Sept. 24, 1836	
2. Neumann	J. Carl Edward	Cottage-owner	Weigersdorf	Rothenburg	April 5, 1816	
	Maria	Wife	Weigersdorf	Rothenburg	March 24, 1818	
	John Carl Aug.	Son	Weigersdorf	Rothenburg	May 2, 1841	
	Aug. Fuerchteg.	Son	Weigersdorf	Rothenburg	Aug. 14, 1846	
	Joh. Maria	Daughter	Weigersdorf	Rothenburg	Dec. 21, 1848	
	Mar. Magdelene	Daughter	Weigersdorf	Rothenburg	Oct. 25, 1851	Died Sept. 19 at Liverpool
3. Arlitt	Hanna	Daughter	Weigersdorf	Rothenburg	June 13, 1854	
	Johann	Cottage-owner	Weigersdorf	Rothenburg	March 17, 1810	
	Agnes	Wife	Weigersdorf	Rothenburg	Aug. 24, 1811	
	Johann	Son	Weigersdorf	Rothenburg	Nov. 6, 1842	
4. Kiesling	Hanna	Daughter	Weigersdorf	Rothenburg	Jan. 22, 1846	
	Johann	(Not Given)	Weigersdorf	Rothenburg	March 14, 1787	Died Oct. 17, 1854
	Hanna	Wife	Weigersdorf	Rothenburg	1797	Died Oct. 15, 1854
	Johann	Son	Weigersdorf	Rothenburg	Oct. 29, 1832	
	Magdalena	Daughter	Weigersdorf	Rothenburg	Dec. 1835	
5. Lehmann	Ernst	Son	Weigersdorf	Rothenburg	April 16, 1839	
	Johann Traugott	Mill foreman Single	Dauban	Rothenburg	—	(Original frayed)
6. Lehmann	Carl	Mill-owner	Dauban	Rothenburg	March 4, 1814	
	Magdalene	Wife	Dauban	Rothenburg	July 16, 1820	
7. Kieschnik	Andreas	Cottage-owner Single	Dauban	Rothenburg	Nov. 13, 1828	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
8. Kieschnik	Johann	Cottage-owner	Dauban	Rothenburg	April 1795	
	Agnes	Wife	Dauban	Rothenburg	April 28, 1795	
	Magdalene	Daughter	Dauban	Rothenburg	Dec. 2, 1830	
	Maria	Daughter	Dauban	Rothenburg	Jan. 7, 1834	
	Johann	Son	Dauban	Rothenburg	Jan. 8, 1834	
	Agnes	Daughter	Dauban	Rothenburg	—	(Original frayed)
9. Teinert	Johann Carl	Gardener	Dauban	Rothenburg	—	(Original frayed)
	Maria	Wife	Dauban	Rothenburg	—	Died at sea, 1854
	August	Son	Dauban	Rothenburg	—	
	Johann	Son	Dauban	Rothenburg	May 14, 1841	
	Ernest	Son	Dauban	Rothenburg	—	(Original frayed)
	Anna	Daughter	Dauban	Rothenburg	—	
	Maria	Daughter	Dauban	Rothenburg	Feb. 2, 1850	
	Magdalene	Daughter	Dauban	Rothenburg	Sept. 22, 1852	
10. Moerbe	Johann	Cottage-owner	Dauban	Rothenburg	June 4, 1830	
	Hanna	Sister	Dauban	Rothenburg	—	(Original frayed)
	Maria	Mother	Dauban	Rothenburg	—	
11. Vogel	Christoph	Hand-worker	Dauban	Rothenburg	(Not given)	
	(Not given)	Wife	Dauban	Rothenburg	(Not given)	
12. Lowke	Andreas	Gardener	Reichwalde	Rothenburg	Oct. 1, 1814	
	Anna	Wife	Reichwalde	Rothenburg	July 21, 1819	
	Christoph	Son	Reichwalde	Rothenburg	July 27, 1839	
	Johann	Son	Reichwalde	Rothenburg	Aug. 15, 1849	Died Oct. 10, 1854
	Maria	Daughter	Reichwalde	Rothenburg	Feb. 13, 1842	
	Johanna	Daughter	Reichwalde	Rothenburg	Aug. 9, 1845	
13. Schmidt	Matthaus	Cottage-owner	Reichwalde	Rothenburg	June 3, 1802	
	Rosina	Wife	Reichwalde	Rothenburg	April 16, 1801	
	Johann	Son	Reichwalde	Rothenburg	March 14, 1831	
	Maria	Daughter	Reichwalde	Rothenburg	July 28, 1836	
	Hanna	Daughter	Reichwalde	Rothenburg	Oct. 30, 1839	
14. Lorentsk	George	Cottage-owner	Reichwalde	Rothenburg	Oct. 3, 1816	
	Elizabeth	Wife	Reichwalde	Rothenburg	1815	
	Johann	Son	Reichwalde	Rothenburg	1838	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
15. Knippa	Matthaus	Son	Reichwalde	Rothenburg	Dec. 21, 1839	Died Jan. 24, 1861
	Andreas	Son	Reichwalde	Rothenburg	Oct. 7, 1844	
	Magdalene	Daughter	Reichwalde	Rothenburg	Feb. 15, 1848	
	Hanna	Daughter	Reichwalde	Rothenburg	Oct. 20, 1853	
	Johann	Cottage-owner	Buchwalde	Hoyerswerda	Sept. 13, 1811	
	Christiana	Wife	Buchwalde	Hoyerswerda	Oct. 16, 1831	
16. Wukasch	Georg	Son	Buchwalde	Hoyerswerda	Oct. 1, 1837	(Original frayed)
	—	—	—	Hoyerswerda	Dec. 30, 1843	
	—	—	—	Hoyerswerda	Feb. 1, 1847	
	—	—	Buchwalde	Hoyerswerda	Dec. 2, 1853	
	—	—	Buchwalde	Hoyerswerda	Aug. 31, 1798	
	—	—	Buchwalde	Hoyerswerda	May 21, 1823	
17. Lowke	—	—	Buchwalde	Hoyerswerda	Jan. 6, 1818	(Original frayed)
	—	—	Buchwalde	Hoyerswerda	Sept. 3, 1846	
	—	—	Buchwalde	Hoyerswerda	Sept. 17, 1847	
	Matthes	Son	Buchwalde	Hoyerswerda	Sept. 18, 1850	
	Marie	Daughter	Buchwalde	Hoyerswerda	Aug. 11, 1853	
	Georg	Cottage-owner	KI. Radisch	Hoyerswerda	April 2, 1811	
18. Hottas	Anna	Wife	KI. Radisch	Hoyerswerda	April 9, 1810	Died Nov. 3, 1854
	Andreas	Cottage-owner	Reichswalde	Hoyerswerda	May 23, 1805	
	Maria	Wife	Reichswalde	Hoyerswerda	1822	
	Christoph	Son	Reichswalde	Hoyerswerda	Feb. 27, 1849	
	Andreas	Son	Reichswalde	Hoyerswerda	June 25, 1851	
	Hanna	Daughter	Reichswalde	Hoyerswerda	Oct. 24, 1853	
19. Schatte	Christoph	Cottage-owner	Reichswalde	Hoyerswerda	April 4, 1825	Died Oct. 5, 1854
	Rosina	Wife	Reichswalde	Hoyerswerda	Aug. 17, 1832	
	Johann	Son	Reichswalde	Hoyerswerda	Nov. 14, 1849	
20. Kruper-Hohle	Johann	Gardener	Tahmen	Rothenburg	Jan. 25, 1825	Died Oct. 5, 1854
	Rosina	Wife	Tahmen	Rothenburg	1830	
	Johann	Son	Tahmen	Rothenburg	Nov. 10, 1853	
	Hanna Hohle	Mother	Tahmen	Rothenburg	Jan. 28, 1797	
	Magdalena Jurak	Wife's sister	Reichswalde	Rothenburg	Oct. 1836	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks	
21. Schatte	Matthaus	Cottage-owner	Tahmen	Rothenburg	June 14, 1802	Died Sept. 22, 1854, Liverpool	
	called	Rosina	Wife	Tahmen	Rothenburg	Oct. 21, 1801	Died Sept. 18, 1854, Liverpool
	Mroske	Hanna	Daughter	Tahmen	Rothenburg	Nov. 18, 1827	Died Sept. 16, 1854, at 3 o'clock at Liverpool
		Johann	Son	Tahmen	Rothenburg	April, 27, 1837	
22. Becker	Georg	Baker	Tahmen	Rothenburg	Dec. 24, 1823	Died June 12, 1855 – Buried June 14	
	Rosina Johann Matthes Drosche	Wife	Tahmen	Rothenburg	July 25, 1826		
		Son	Tahmen	Rothenburg	July 17, 1853		
		Father-in-law	Tahmen	Rothenburg	Aug. 16, 1786		
23. Paulik	Jacob	Cottage-owner	Klitten	Rothenburg	Aug. 1, 1800	Died Mar. 1855	
	Agnes	Wife	Klitten	Rothenburg	Aug. 28, 1786		
24. Iselt	Georg	Cottage-owner	Klitten	Rothenburg	Sept. 18, 1814		
	Rosina	Wife	Klitten	Rothenburg	Aug. 16, 1810		
	Hanna	Daughter	Klitten	Rothenburg	Feb. 12, 1847		
	Johann	Son	Klitten	Rothenburg	Dec. 25, 1852		
25. Schatte	Johann	Cottage-owner	Klitten	Rothenburg	April 4, 1825	Died on the ship, Sept. 30, 1854	
	Rosina	Wife	Klitten	Rothenburg	Sept. 18, 1822	Died at Liverpool, Sept. 26, 1854	
	Matthaus	Son	Klitten	Rothenburg	June 21, 1846	Died at Liverpool, Sept. 22, 1854	
	Johann	Son	Klitten	Rothenburg	June 27, 1848	Died on the ship, Sept. 27, 1854	
	Hanna	Daughter	Klitten	Rothenburg	Sept. 3, 1853	Died at Liverpool, Sept. 25, 1854	
26. Bartsch	Maria	Cottage-owner Widow	Klitten	Rothenburg	Dec. 14, 1782		
	Hanna	Daughter	Klitten	Rothenburg	May 29, 1811		
	Maria	Daughter	Klitten	Rothenburg	Aug. 29, 1839		
	Rosina	Daughter	Klitten	Rothenburg	Oct. 24, 1822		

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
27. Schubert	Johann	Cottage-owner	Klitten	Rothenburg	Oct. 8, 1806	Schubert's mother
	Magdalene	Wife	Klitten	Rothenburg	July 27, 1825	
	Hanna	Daughter	Klitten	Rothenburg	Sept. 21, 1835	
	Rosina	Daughter	Klitten	Rothenburg	Oct. 4, 1838	
	Matthaus	Son	Klitten	Rothenburg	Dec. 24, 1841	
	August	Son	Klitten	Rothenburg	Dec. 30, 1842	
	Agnes	Daughter	Klitten	Rothenburg	May 23, 1849	
	Johann	Son	Klitten	Rothenburg	May 9, 1852	
	Hanna	Widow	Klitten	Rothenburg	Nov. 20, 1776	
28. Locke	George	Cottage-owner	Kaschel	Rothenburg	June 26, 1812	
	Hanna	Wife	Kaschel	Rothenburg	April 28, 1816	
	Maria	Daughter	Kaschel	Rothenburg	Sept. 23, 1838	
29. Domaschka	Matthes	Gardener	Kaschel	Rothenburg	Nov. 8, 1818	Died Aug. 17, 1855, at 1 a.m. Buried the same day
	Hanna	Wife	Kaschel	Rothenburg	March 22, 1824	
	Rosine	Daughter	Kaschel	Rothenburg	Oct. 31, 1843	
	Marie	Daughter	Kaschel	Rothenburg	Dec. 6, 1847	
	Hanna Jurz	Mother-in-law	Kaschel	Rothenburg	1783	
30. Schubert	Johann	Gardener	Kaschel	Rothenburg	July 25, 1825	Died 1855
	Anna	Wife	Kaschel	Rothenburg	Oct. 24, 1825	
	Hanna	Daughter	Kaschel	Rothenburg	Jan. 29, 1853	
	Rosina Mattke	Stepdaughter	Kaschel	Rothenburg	Feb. 13, 1847	
	Maria Gubbin	Mother	Kaschel	Rothenburg	Dec. 24, 1793	
31. Schubert	George	Gardener	Tauern	Rothenburg	June 1818	War casualty
	Rosina	Wife	Tauern	Rothenburg	Dec. 1816	
	Matthaus	Son	Tauern	Rothenburg	July 6, 1839	
	Andreas	Son	Tauern	Rothenburg	July 4, 1844	
	Johann	Son	Tauern	Rothenburg	Feb. 15, 1847	
32. Schwoibe	Rosina	Maid	Tauern	Rothenburg	1830	
33. Schoellnik	Johann	Retired estate-owner	Duerbach	Rothenburg	Oct. 13, 1793	
	Hanna	Wife	Duerbach	Rothenburg	Nov. 1793	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
34. Schoellnick	Johann	Son	Duerbach	Rothenburg	Feb. 2, 1830	Died on the ship, Sept. 28, 1854 Not on shipboard
	Maria	Daughter	Duerbach	Rothenburg	March 28, 1829	
	Matthes	Half-farmer	Duerbach	Rothenburg	Dec. 10, 1815	Died Sept. 23, 1854, Liverpool Died Nov. 14, 1854, 10 a.m.
	Anna	Wife	Duerbach	Rothenburg	1813	
	Johann	Son	Duerbach	Rothenburg	July 9, 1838	
Mattheus	Son	Duerbach	Rothenburg	March 23, 1848		
35. Bamsch	Maria	Daughter	Duerbach	Rothenburg	May 18, 1852	Died Sept. 23, 1854, Liverpool Died Nov. 14, 1854, 10 a.m.
	Georg	Cottage-owner	Duerbach	Rothenburg	Nov. 17, 1813	
	Rosina	Wife	Duerbach	Rothenburg	Jan. 7, 1825	
36. Hollas	Johann	Hired hand	Kl. Oelsa	Rothenburg	Feb. 18, 1821	Died Nov. 14, 1854, 10 a.m.
	Johann	Son	Duerbach	Rothenburg	Jan. 20, 1852	
37. Michalk	Hanna	Maid	Kl. Oelsa	Rothenburg	May 8, 1825	
38. Locke	Magdalena	Maid	Kl. Oelsa	Rothenburg	March 26, 1830	
39. Schulze	Johann	Gardener	Forstgen	Rothenburg	Oct. 30, 1801	
	Maria	Wife	Forstgen	Rothenburg	June 9, 1799	
	Johann	Son	Forstgen	Rothenburg	Dec. 12, 1822	
	Mattheus	Son	Forstgen	Rothenburg	March 13, 1832	
	Magdalena	Daughter	Forstgen	Rothenburg	March 31, 1834	
40. Schuster	Mattheus	Laborer	Forstgen	Rothenburg	May 17, 1815	
	Joh. Eleonore	Wife	Forstgen	Rothenburg	July 17, 1823	
41. Hocker	Georg	Cottage-owner	Forstgen	Rothenburg	April 12, 1805	
42. Vogel	Magdalene	Wife	Forstgen	Rothenburg	1806	
	Andreas	Cottage-owner	Forstgen	Rothenburg	Feb. 11, 1813	
	Agnes	Wife	Forstgen	Rothenburg	Dec. 23, 1809	
	Johann	Son	Forstgen	Rothenburg	Feb. 19, 1841	
	Ernst Gottlieb	Son	Forstgen	Rothenburg	Aug. 11, 1843	
	Maria	Daughter	Forstgen	Rothenburg	Dec. 26, 1845	
	August	Son	Forstgen	Rothenburg	Nov. 6, 1848	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
43. Kambor	Christoph	Cottage-owner	Wuncha	Rothenburg	Jan. 1800	Died from fever, June 16, 1855
	Maria	Wife	Wuncha	Rothenburg	1802	
	Hanna Rosina	Daughter Daughter	Wuncha Wuncha	Rothenburg Rothenburg	July 28, 1837 Feb. 10, 1840	
44. Schulze	Matheus	Gardener	Wuncha	Rothenburg	Feb. 17, 1807	Died in Hamburg, Sept. 10, 1854
	Hanna	Wife	Wuncha	Rothenburg	1813	Died July 6, 1855
	Rosina	Daughter	Wuncha	Rothenburg	Aug. 15, 1833	
	Maria	Daughter	Wuncha	Rothenburg	Aug. 10, 1836	
	Johann	Son	Wuncha	Rothenburg	July 8, 1840	Died Nov. 20, 1854
	Matthes	Son	Wuncha	Rothenburg	Jan. 1, 1843	
	Christoph	Son	Wuncha	Rothenburg	March 30, 1847	
45. Zwahr	Andreas	Gardener	Landforstgen	Rothenburg	Dec. 5, 1813	Died Sept. 29, 1855
	Maria	Wife	Landforstgen	Rothenburg	Oct. 16, 1816	
	Hanna	Daughter	Landforstgen	Rothenburg	March 20, 1845	
	Johann	Son	Landforstgen	Rothenburg	Dec. 24, 1846	
	Magdalene	Daughter	Landforstgen	Rothenburg	March 15, 1849	
	Maria	Daughter	Landforstgen	Rothenburg	Jan. 12, 1851	
	Agnes	Daughter	Landforstgen	Rothenburg	Jan. 22, 1852	
	Christiana	Daughter	Landforstgen	Rothenburg	April 1, 1854	
46. Noak	Christoph	Cottage-owner	Landforstgen	Rothenburg	Sept. 7, 1813	Buried Nov. 30
	Joh. Christiane	Wife	Landforstgen	Rothenburg	June 1, 1825	
47. Greulich	Johann	Cottage-owner	Gebelzig	Rothenburg	Oct. 5, 1822	
	Joh. Christiane	Wife	Gebelzig	Rothenburg	May 24, 1828	
	Hanna	Daughter	Gebelzig	Rothenburg	Oct. 16, 1849	
	Maria	Daughter	Gebelzig	Rothenburg	Sept. 8, 1851	
48. Greulich	Andreas	Cottage-owner	Gebelzig	Rothenburg	Oct. 5, 1821	Not on shipboard
	Magdalena	Wife	Gebelzig	Rothenburg	Oct. 28, 1829	
49. Pohje	Andreas	Cottage-owner	Schadendorf	Rothenburg	July 13, 1819	
	Hanna	Wife	Schadendorf	Rothenburg	Aug. 3, 1814	
	Matthiuss	Son	Schadendorf	Rothenburg	July 18, 1845	
	Joh. Gottlob Franke	Stepson	Schadendorf	Rothenburg	Jan. 22, 1839	
	Andreas	Stepson	Schadendorf	Rothenburg	Nov. 17, 1841	



Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
50. Dunzer	Joh. Carl Christiane Caroline Bertha	Cabinet-maker Wife Daughter	Muskau Muskau Muskau	Rothenburg Rothenburg Rothenburg	Jan. 3, 1824 Jan. 6, 1826 Dec. 24, 1852	Died in Liverpool, Sept. 22, 1854
51. Winkler	Joh. Carl Aug.	Baker	Muskau	Rothenburg	Aug. 16, 1823	Not on shipboard
52. Kohl	Joh. Gottlieb Joh. Ernstina Carl Gottlieb Joh. Paulus Joh. Ernstina Bertha	Potter Wife Son Son Daughter	Muskau Muskau Muskau Muskau Muskau	Rothenburg Rothenburg Rothenburg Rothenburg Rothenburg	Oct. 20, 1802 May 12, 1827 May 2, 1842 June 4, 1852 Jan. 31, 1854	Died Sept. 30, 1854
53. Patschke	Carl August Hanna Maria	Cottage-owner Wife Daughter	Kolpen Kolpen Kolpen	Hoyerswerda Hoyerswerda Hoyerswerda	Dec. 19, 1818 April 22, 1826 Feb. 11, 1854	
54. Caspar	Georg Magdalene Maria Johann Traugott Andreas	Cottage-owner Wife Daughter Son Son Son	Kolpen Kolpen Kolpen Kolpen Kolpen Kolpen	Hoyerswerda Hoyerswerda Hoyerswerda Hoyerswerda Hoyerswerda Hoyerswerda	June 2, 1816 1823 Sept. 13, 1845 April 1, 1849 Aug. 2, 1851 May 12, 1854	
55. Prellop	Matthes Dorothea Johann	Cottage-owner Wife Son	Geislitz Geislitz Geislitz	Hoyerswerda Hoyerswerda Hoyerswerda	Oct. 7, 1822 1827 Dec. 2, 1851	
56. Kolba	Christian Maria Maria Traugott	Half-farmer Wife Daughter Son	Neudorf Neudorf Neudorf Neudorf	Hoyerswerda Hoyerswerda Hoyerswerda Hoyerswerda	May 22, 1830 1827 Oct. 22, 1851 Oct. 25, 1853	
57. Kasper	Christian Dorothea	Cottage-owner Wife	Neudorf Neudorf	Hoyerswerda Hoyerswerda	Jan. 22, 1824 1823	Died 1855 Died May 28, 1855, of high fever
58. Zoch	Matthes Christian Maria Hans	Son Half-farmer Wife Son	Neudorf Spreewitz Spreewitz Spreewitz	Hoyerswerda Hoyerswerda Hoyerswerda Hoyerswerda	Dec. 4, 1850 Dec. 13, 1825 Nov. 3, 1821 Oct. 17, 1847	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
59. Casparik	Johanna	Daughter	Spreewitz	Hoyerswerda	Feb. 27, 1851	
	Maria	Daughter	Spreewitz	Hoyerswerda	Nov. 3, 1853	
	Johann	Cottage-owner	Zerre	Hoyerswerda	Oct. 3, 1817	
	Hanna	Wife	Zerre	Hoyerswerda	Feb. 1813	
	Anna	Daughter	Zerre	Hoyerswerda	April 29, 1844	
	Matthes	Son	Zerre	Hoyerswerda	Aug. 22, 1847	
	Christian Jatzlau	Stepson	Zerre	Hoyerswerda	Oct. 21, 1834	
	Hans	Stepson	Zerre	Hoyerswerda	July 15, 1837	
60. Handrick	Maria	Stepdaughter	Zerre	Hoyerswerda	Feb. 20, 1841	
	Georg	Cottage-owner	Dubrau	Saxony	Jan. 2, 1818	
	Johanna	Wife	Dubrau	Saxony	1820	
	Maria	Daughter	Dubrau	Saxony	Oct. 10, 1851	
61. Fritzsche	Anna	Daughter	Dubrau	Saxony	March 11, 1853	
	Peter	Mason	Dubrau	Saxony	Oct. 26, 1813	
	Johanna	Wife	Dubrau	Saxony	1816	Died and buried Dec. 6, 1854
	Maria	Daughter	Dubrau	Saxony	Jan. 9, 1845	
	Andreas	Son	Dubrau	Saxony	Sept. 11, 1846	
	Anna	Daughter	Dubrau	Saxony	Dec. 20, 1848	Died Oct. 2, 1854
	Johann	Son	Dubrau	Saxony	Sept. 25, 1851	
Peter	Son	Dubrau	Saxony	Sept. 11, 1854	Died Dec. 25, 1854	
	Baptized on ship					
62. Boehmer	Georg	Laborer	Dubrau	Saxony	1802	Not on shipboard (money was returned to them)
	Hanna	Wife	Dubrau	Saxony	1797	
63. Kubitz	Johann	Gardener	Dubrau	Saxony	Nov. 12, 1810	
	Maria	Wife	Dubrau	Saxony	May 1822	
	Johann	Son	Dubrau	Saxony	1842	
	Maria	Daughter	Dubrau	Saxony	1845	
64. Groeschel	August	Gardener	Laerka near Weihsenberg	Saxony	July 22, 1827	Died Aug. 1, 1855 at 7:30 p.m.
	Andreas	Father	Laerka	Saxony	Oct. 3, 1793	
	Magdalena	Sister	Laerka	Saxony	Dec. 8, 1831	
	Agnes	Sister	Laerka	Saxony	April 9, 1839	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
65. Miertschin	Andreas	Gardener	Laerka	Saxony	Nov. 22, 1809	Died on the ship, Sept. 28, 1854
	Anna	Wife	Laerka	Saxony	Oct. 1, 1809	Died on the ship, Sept. 29, 1854
	Johanna	Daughter	Laerka	Saxony	Aug. 6, 1835	
	Maria	Daughter	Laerka	Saxony	Feb. 23, 1840	
	August	Son	Laerka	Saxony	July 8, 1842	
	Andreas	Son	Laerka	Saxony	Feb. 18, 1847	
	Carl	Son	Laerka	Saxony	Feb. 3, 1849	
66. Reinhart "child"	Christiana	Joh. Miertschin's bride	Laerka	Saxony	April 19, 1834	Died Oct. 10, 1854
	August	Son	Place not stated	Saxony	Sept. 2, 1854	Died Oct. 6, 1854
67. Neitsch	Johann	Cottage-owner	Laerka	Saxony	April 19, 1829	
	Maria	Wife	Laerka	Saxony	July 30, 1825	
	August	Son	Laerka	Saxony	Oct. 30, 1852	Died Oct. 6, 1854
68. Basche	Maria	Embroidery worker	Broesa	Saxony	June 3, 1833	Not on shipboard
69. Moerbe	Ernst Adolph	Gardener	Klix	Saxony	Aug. 6, 1824	
	Agnes	Wife	Klix	Saxony	1826	
	Joh. Traugott	Son	Klix	Saxony	Oct. 1, 1847	
	Andreas	Son	Klix	Saxony	June 22, 1849	Died Nov. 7, 1854
	Maria	Daughter	Klix	Saxony	Nov. 2, 1852	Died Nov. 9, 1854
	Carolina Donath	Maid	Klix	Prussia	June 17, 1832	Not on shipboard
70. Simmank	Carl August	Cottage-owner	Carlsbrun	Saxony	May 29, 1812	
	Ana Magdel.	Wife	Carlsbrun	Saxony	Oct. 19, 1812	
	Herman Ernst	Son	Carlsbrun	Saxony	1837	
	Ernstina Helen	Daughter	Carlsbrun	Saxony	1839	
	Louise Amalie	Daughter	Carlsbrun	Saxony	Dec. 9, 1844	
	Ana Juliane	Daughter	Carlsbrun	Saxony	April 16, 1849	
71. Wirthschutz	Carl Gottlieb	Weaver	Carlsbrun	Saxony	Nov. 21, 1820	
72. Bensch	Andreas	Shoemaker	Kl. Dubrau	Saxony	Sept. 5, 1829	
73. Symmank	Andreas	Cottage-owner	Malschwitz	Saxony	Sept. 28, 1821	
	Joh. Christiane	Wife	Malschwitz	Saxony	1827	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
74. Urban	Johann	Son	Malschwitz	Saxony	Aug. 31, 1848	Died Sept. 30, 1854, near Queenstown
	Andreas	Son	Malschwitz	Saxony	Feb. 28, 1852	
	Peter	Son	Malschwitz	Saxony	Oct. 27, 1854	
	Johann	Gardener	Rackel	Saxony	May 17, 1818	
	Anna	Wife	Rackel	Saxony	June 1822	
	Maria	Daughter	Rackel	Saxony	Jan. 26, 1848	
75. Urban	Hanna	Daughter	Rackel	Saxony	Jan. 14, 1850	
	Johann	Son	Rackel	Saxony	Jan. 6, 1852	
76. Jannasch	Michael	Grinder	Weihsenberg	Saxony	June 18, 1830	
	Hana Christiane	Wife	Weihsenberg	Saxony	Dec. 1, 1829	
77. Herbrig	Johann	Watchmaker	Weihsenberg	Saxony	May 4, 1809	Died in Houston, Aug. 14, 1855
	Magdalene	Wife	Weihsenberg	Saxony	Jan. 30, 1815	
	Anna	Daughter	Weihsenberg	Saxony	March 6, 1835	Died in Houston, Aug. 12, 1855
	Johann	Son	Weihsenberg	Saxony	May 10, 1839	
	Maria	Daughter	Weihsenberg	Saxony	March 7, 1843	
	August	Son	Weihsenberg	Saxony	Nov. 31, 1845	
78. Behser	Ernst	Son	Weihsenberg	Saxony	July 5, 1850	Died Dec. 10, 1854
	Emil	Son	Weihsenberg	Saxony	July 8, 1852	
	Gotthelf Benjam	Saw-smith	Weihsenberg	Saxony	Feb. 16, 1809	
	Joh. Christiane	Wife	Weihsenberg	Saxony	Oct. 15, 1823	
	Ernst Gotthelf	Son	Weihsenberg	Saxony	Sept. 20, 1847	
	Joh. Magdalene	Daughter	Weihsenberg	Saxony	Jan. 10, 1852	
79. Taeger	Israel	Brother	Weihsenberg	Saxony	Aug. 24, 1806	
	Joh. Carl Gottl.	Cottage-owner	Weihsenberg	Saxony	Aug. 28, 1808	
	Hanna	Wife	Weihsenberg	Saxony	—	
80. Lehmann	Johanna	Daughter	Weihsenberg	Saxony	Nov. 21, 1839	
	Carl Traugott	Mason	Weihsenberg	Saxony	Sept. 23, 1832	
80. Lehmann	Joh. Carl Aug.	Leathercraft Harness-maker	Weihsenberg	Saxony	Aug. 10, 1837	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
81. Jannasch	Andreas	Watch-maker	Weihsenberg	Saxony	—	Died Dec. 12, 1854
82. Urban	Andreas	Quarryman	Kubschuetz	Saxony	March 8, 1826	
	Magdalena	Wife	Kubschuetz	Saxony	March 2, 1822	
	Johann	Son	Kubschuetz	Saxony	May 7, 1849	
	August	Son	Kubschuetz	Saxony	June 8, 1850	
	Ernst	Son	Kubschuetz	Saxony	June 12, 1852	Died Sept. 22, 1854, at Liverpool
83. Urban	Peter	Son	Kubschuetz	Saxony	Jan. 28, 1854	
	Johann Maria	Farmer Wife	Kubschuetz Kubschuetz	Saxony Saxony	1787 1794	Died Oct. 10, 1854 Died early Aug. 1855
84. Kurijo	Michael	Gardener	Wurschen	Saxony	Nov. 24, 1820	
	Magdalene	Wife	Wurschen	Saxony	July 15, 1820	Died Oct. 9, 1854
	Johann	Son	Wurschen	Saxony	March 25, 1843	
	Hanna	Daughter	Wurschen	Saxony	Dec. 25, 1845	
	Andreas Maria	Son Daughter	Wurschen Wurschen	Saxony Saxony	1849 Jan. 10, 1852	Died Oct. 5, 1854
85. Wenke  Schwarz	Carl Traugott	Cottage-owner	Wurschen	Saxony	April 11, 1812	
	Eleonore	Wife	Wurschen	Saxony	1809	
	Marie	Daughter	Wurschen	Saxony	1841	
	Carl Traugott	Son	Wurschen	Saxony	Dec. 1851	
	Joh. Heinrich	Stepson	Wurschen	Saxony	March 1, 1834	
86. Bjar	Johann	Blacksmith	Groditz	Saxony	Feb. 16, 1823	
	Magdalene	Wife	Groditz	Saxony	Nov. 1825	
	Johann	Son	Groditz	Saxony	Aug. 30, 1850	
	Andreas	Son	Groditz	Saxony	Oct. 28, 1853	
87. Wagner	Mattheus	Gardener	Halbendorf on Spree R.	Saxony	Feb. 5, 1825	
	Maria	Wife	Halbendorf	Saxony	1825	
	Johann	Son	Halbendorf	Saxony	1849	
	Andreas	Son	Halbendorf	Saxony	July 11, 1853	
88. Noak	Johann	Cottage-owner	Wartha C. Guttau	Saxony	1807	
	Johanna	Wife	Wartha	Saxony	—	
	Hanna	Daughter	Wartha	Saxony	June 26, 1837	
	Johann	Son	Wartha	Saxony	Dec. 15, 1839	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks		
89. Noak	Maria	Daughter	Wartha	Saxony	March 1, 1842	Died Sept. 19, 1854, at Liverpool		
	Magdalene	Daughter	Wartha	Saxony	Aug. 9, 1844			
	August	Son	Wartha	Saxony	June 6, 1847			
	90. Weihe	Christiana	Daughter	Wartha	Saxony	Sept. 23, 1849	Died Oct. 27, 1854 Died Oct. 27, 1854	
		Andreas	Son	Wartha	Saxony	Jan. 20, 1852		
		Agnes	Daughter	Wartha	Saxony	March 26, 1854		
		Michael	Locksmith	Wartha	Saxony	Feb. 19, 1820	Died Nov. 16, 1854	
		Maria	Wife	Wartha	Saxony	Aug. 5, 1839		
		Wilhelmine	Daughter	Wartha	Saxony	March 8, 1849		
		Auguste	Daughter	Wartha	Saxony	1852		
		August Ernst	Son	Wartha	Saxony	Aug. 12, 1854		
		91. Falke	Carl August	Son	Wartha	Saxony	July 26, 1857	(Last five names were added by Kilian in Texas)
			Ernst Emil	Son	Wartha	Saxony	Jan. 11, 1860	
Theresia Bertha	Daughter		Wartha	Saxony	June 20, 1861			
Johann	Son		Wartha	Saxony	Feb. 27, 1866			
Johann Paul	Son		Wartha	Saxony	July 19, 1862			
Carl Benj.	Skilled laborer		Wartha	Saxony	Feb. 6, 1820			
Maria	Wife		Wartha	Saxony	1812			
Magdalena	Daughter	Wartha	Saxony	1837				
92. Buettner	Carl August	Son	Wartha	Saxony	1842	Died Aug. 15, 1856, at Roundtop		
	Ernstina	Daughter	Wartha	Saxony	1850			
	Ernst	Son	Wartha	Saxony	June 21, 1854			
	Georg	Gardener	Wartha	Saxony	Nov. 15, 1812	Died Aug. 15, 1856, at Roundtop		
	Agnes	Wife	Wartha	Saxony	June 2, 1816			
	Johann	Son	Wartha	Saxony	Jan. 3, 1837			
	Hanna	Daughter	Wartha	Saxony	Aug. 2, 1839			
	92. Buettner	Ernst	Son	Wartha	Saxony	Oct. 11, 1841	Born on the ship; died on the ship, Sept. 23	
Maria		Daughter	Wartha	Saxony	Dec. 15, 1847			
Magdalene		Daughter	Wartha	Saxony	Sept. 18, 1854			
Andreas		Cottage-owner	Wartha near Guttau	Saxony	Feb. 15, 1802			
92. Buettner	Maria Magdale.	Daughter	Wartha	Saxony	1835			
	Carl Aug. Michael	Son	Wartha	Saxony	1842			

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
93. Pampel	Agnes	Daughter	Wartha	Saxony	1844	Died Oct. 19 Died Sept. 18 at Liverpool
	Caroline	Daughter	Wartha	Saxony	1847	
	Joh. August	Son	Wartha	Saxony	1851	
	Peter	Cottage-owner and cabinet-maker	Wartha	Saxony	Jan. 18, 1808	
	Agnes	Wife	Wartha	Saxony	1809	
94. Spahn	Hanna	Daughter	Wartha	Saxony	1839	Died Nov. 29; buried Nov. 30
	Carl Heinrich August	Son	Wartha	Saxony	Feb. 7, 1842	
		Son	Wartha	Saxony	May 7, 1844	
	Johann	Blacksmith	Wartha	Saxony	1828	
	95. Meltschak	Johann	Skilled laborer	Konigswarthe	Saxony	
	Maria	Wife	Konigswarthe	Saxony	May 16, 1805	
96. Moerbe	Ferdin. Jacob	Tailor and gardener	Neudorf near Guttau	Saxony	Dec. 6, 1828	Died Nov. 29; buried Nov. 30
	Anna	Wife	Neudorf		Dec. 22, 1828	
97. Schoenig	Johann	Day laborer	Baruth	Saxony	Aug. 26, 1805	
98. Hantschke	Andreas	Cottage-owner	Baruth	Saxony	March 6, 1794	
	Hanna	Wife	Baruth	Saxony	Dec. 5, 1818	
99. Pampel	Michael	Day laborer	Zittau	Saxony	June 18, 1819	
	Joh. Juliana	Wife	Zittau	Saxony	Oct. 30, 1827	
	Gustav Adolph	Son	Zittau	Saxony	Jan. 5, 1853	
100. Regmann	Johanna	Maid	Wawitz	Saxony	1838	
101. Dube	Michael	Half-farmer	Rodewitz	Saxony	Sept. 27, 1807	Died on the ship, Sept. 29
	Joh. Rosina	Wife	Rodewitz	Saxony	Dec. 18, 1807	
	August	Son	Rodewitz	Saxony	March 9, 1831	
	Christiana	Daughter	Rodewitz	Saxony	1832	
	Johanna	Daughter	Rodewitz	Saxony	1834	
	Eleanora	Daughter	Rodewitz	Saxony	1836	
	Karl	Son	Rodewitz	Saxony	1839	
	Ernstina	Daughter	Rodewitz	Saxony	1841	
	Marie	Daughter	Rodewitz	Saxony	1847	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
	Ernst	Son	Rodewitz	Saxony	Aug. 5, 1849	
	Louise	Daughter	Rodewitz	Saxony	June 5, 1851	
102. Rensch	Magdalena	Maid	Rodewitz	Saxony	1826	
103. Ritter	Adam	Blacksmith	Rodewitz	Saxony	June 13, 1833	
104. Ritter	Agnes	Maid	Rodewitz	Saxony	Not given	
	Maria	Daughter	Rodewitz	Saxony	Nov. 25, 1852	Died Oct. 11
105. Ritter	Anna	Maid	Rodewitz	Saxony	Oct. 29, 1836	
106. Schlemmer	Andreas	Cutter	Rodewitz	Saxony	Sept. 20, 1820	
	Theresia	Wife	Rodewitz	Saxony	1827	
	Carl August	Son	Rodewitz	Saxony	March 2, 1850	
	Mar. Magdal.	Daughter	Rodewitz	Saxony	Sept. 27, 1853	
107. Pilak	Andreas	Gardener	Rodewitz	Saxony	1798	Died on the ship, Sept. 30
	Maria	Wife	Rodewitz	Saxony	1800	
	Magdalena	Daughter	Rodewitz	Saxony	1830	
	Maria	Daughter	Rodewitz	Saxony	1850	
	Hanna	Daughter	Rodewitz	Saxony	1853	
	Andreas	Son	Rodewitz	Saxony	1840	
108. Born	Georg	Miller	Crosta near Milkel	Saxony	Jan. 9, 1826	
	Maria	Wife	Crosta	Saxony	Nov. 4, 1823	
	Maria	Daughter	Crosta	Saxony	April 7, 1851	
109. Sommer	Johann	Mason	Quatitz	Saxony	Aug. 1, 1822	
	Gertraud	Wife	Quatitz	Saxony	1832	
	Joh. Traugott	Twin	Quatitz	Saxony	June 1854	
	Joh. Ernst	sons	Quatitz	Saxony	June 1854	
110. Sonsel	Hanna	Widow	Loemishau	Saxony	1805	
	Carl August	Son	Loemishau	Saxony	1833	
	Magdalena	Daughter	Loemishau	Saxony	1837	
	Ernst	Son	Loemishau	Saxony	1840	
	Andreas	Son	Loemishau	Saxony	1844	
	Hanna	Daughter	Loemishau	Saxony	1846	
111. Pampel	Johann	Landlord	Larchon	Saxony	—	Died Nov. 21
	Agnes	Wife	Larchon	Saxony	—	



Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
	Agnes	Daughter	Larchon	Saxony	—	
	Joh. Traugott	Son	Larchon	Saxony	—	
	Peter	Son	Larchon	Saxony	—	
112. Schneider Nowotonik	Hans Magdalena	Hired hand Fiancee	Spreewitz Zerre	Saxony Saxony	May 24, 1829 May 6, 1834	
113. Wagner	Magdalena	Cottage-owner's daughter	Weigersdorf	Rothenburg	April 16, 1831	Not on shipboard
114. Mikan	Michael	Laborer	Groeditz	Saxony	Jan. 21, 1821	
115. Richter	Carl Ernst	Wheelwright	Viereichen near Reichswalde	Rothenburg	Oct. 25, 1831	
116. Magnus	August	Tailor	Leipe	Not given		(10 Thaler returned to him)
117. Duerrlich	Johann	Hired hand	Weicha	Saxony		Died 1855
118. Handrick	Johann	Gardener	Weicha	Saxony	Oct. 1, 1811	
	Hanna	Wife	Weicha	Saxony	June 14, 1818	
	Maria	Daughter	Weicha	Saxony	Aug. 5, 1839	
	Hanna Christiana	Daughter	Weicha	Saxony	March 11, 1841	
	Johann	Son	Weicha	Saxony	April 8, 1844	
	Maria Magdalena	Daughter	Weicha	Saxony	Sept. 12, 1847	
	Agnes	Daughter	Weicha	Saxony	Nov. 16, 1850	
	Christiana Theresia	Daughter	Weicha	Saxony	Dec. 27, 1853	
119. Teschke	Joh. Traugott	Cottage-owner	Weicha	Saxony	April 26, 1813	Died Oct. 1
	Hanna	Wife	Weicha	Saxony	Sept. 16, 1811	
	Maria	Daughter	Weicha	Saxony	Jan. 5, 1846	
	August	Twin	Weicha	Saxony	April 4, 1851	Died Nov. 12
	Johann Ernst	sons	Weicha	Saxony	April 4, 1851	Died Sept. 23 in Liverpool
120. Fiedler	Carl August	Inhabitant	Gorlitz	Saxony	July 9, 1816	
	Johann Christian	Wife	Gorlitz	Saxony	Aug. 16, 1816	
	Emilie Bertha	Daughter	Gorlitz	Saxony	May 7, 1844	
	Joh. Carl August	Son	Gorlitz	Saxony	Nov. 25, 1845	(Line through name)
	Anna Maria	Daughter	Gorlitz	Saxony	July 24, 1848	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
121. Noack	Johann Magdalena	Cottage-owner Wife	Groditz Groditz	Saxony Saxony	March 1823 1812	Died Oct. 22
122. Richter	Joh. Gottlieb Ernst Hanna Simon Johannes August Herrman	Mason Wife Son Son	— — — —	— — — —	Jan. Feb. Nov. Aug. 22, 1852	(Original frayed)  Died Nov. 12
123. Simmank	Johann Ernst Johanna — Ernst Adolph — Ernstina	Cottage-owner Wife Son Daughter	— — — —	— — — —	Jan. 21, 1826 April 4, 1828 June 15, 1851 July 11, 1853	(Second name not legible)  (First name not legible)
124. Zieschank	Johann Hanna Kasper Greulich	Mill-master Wife Wife Her child	— — — —	— — — —	April 11, 1810 Nov. 25, 1808 April 22, 1829 June 13, 1852	(Notation not clear) Died Dec. 6
125. Tjchornak	Johann Hanna Marie Johann Hanna Rosina Agnes	Cottage-owner Wife Daughter Son Daughter Daughter Daughter	— — — — — — —	— — — — — — —	1814 1819 Jan. 17, 1844 — 1847 Feb. 10, 1850 March 13, 1853	Died Oct. 8 Died Oct. 23
126. Mrosko	Matthaus Hanna Maria Hanna Rosina Agnes Magdalena	Cottage-owner Wife Daughter Daughter Daughter Daughter Daughter	— — — — — — —	Saxony Saxony Saxony Saxony Saxony Saxony Saxony	April 13, 1814 Jan. 1, 1818 Oct. 13, 1837 Sept. 13, 1840 Aug. 1, 1843 June 5, 1849 Feb. 8, 1854	
127. Fritsche	Johann Hanna Magdalena	Cottage-owner and butcher Wife Daughter	— — — —	Saxony Saxony Saxony	Feb. 18, 1817 Feb. 18, 1810 June 1840	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
128. Schneider	Michael	Laborer	—	Saxony	April 10, 1812	
	Maria	Wife	—	Saxony	May 1, 1825	
	Magdalena	Daughter	—	Saxony	March 6, 1849	
129. Kerk	Johann	Gardener	—	Saxony	Jan. 6, 1798	
	Hanna	Wife	—	Saxony	Feb. 2, —	(Original frayed)
	Magdalena	Daughter	—	Saxony	Jan. 24, —	
	Agnes	Daughter	—	Saxony	—	
	Johann	Son	—	Saxony	—	Died
130. Tscho-(Name incomplete)	—	—	Thiemendorf	(Not given)*	Dec. 9, 1815	(Original frayed)
	—	—	Thiemendorf	(Not given)	Jan. 17, 1814	
	—	—	Thiemendorf	(Not given)	Jan. 25, 1835	
	—	—	Thiemendorf	(Not given)	July 12, 1840	
	Johann Ernst	—	Thiemendorf	(Not given)	Aug. 14, 1846	
	August Heinrich	—	Thiemendorf	(Not given)	June 13, 1851	
131. Dube	Johann	(Original frayed)	Prauszke	(Not given)	April 24, 1826	
	Magdalena	Wife	Prauszke	(Not given)	June 22, 1829	
	Carl August	Son	Prauszke	(Not given)	June 14, 1853	
132. Kokel	Christoph	(Original frayed)	Reichwalde	(Not given)	Jan. 14, 1823	
	Maria	Wife	Reichwalde	(Not given)	Nov. 30, 1830	
	Christiana	Daughter	Reichwalde	(Not given)	Aug. 26, 1851	
	Johann	Son	Reichwalde	(Not given)	June 29, 1854	
133. Peter	Matthaus	Retired estate-owner	Reichwalde	(Not given)	1789	
	Rosina	Wife	Reichwalde	(Not given)	1793	
134. Schiwart	Christoph	Cottage-owner	Kl. Radisch	(Not given)	March 29, 1825	
	Hanna	Wife	Kl. Radisch	(Not given)	Dec. 18, 1823	
	Maria	Daughter	Kl. Radisch	(Not given)	May 22, 1851	
135. Bartel-Merting	Johann	Cottage-owner	Thomaswalde	(Not given)	Feb. 9, 1824	
	Hanna	Wife	Thomaswalde	(Not given)	March 1826	Died on the ship
	Johann	Son	Thomaswalde	(Not given)	Feb. 27, 1851	Died on the ship, Sept. 27
	Matthaus	Son	Thomaswalde	(Not given)	April 24, 1853	Died Oct. 11

\*Johann Kilian did not give the region.

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
136. Bartel-Merting	Johann Hanna	Retired estate-owner Wife	Thomaswalde Thomaswalde	(Not given) (Not given)	April 17, 1780 Sept. 1796	Died on the ship on 27 (Original frayed)
137. Kruper-Hole	Matthaus Christoph	Brothers	Tahmen Tahmen	Rothenburg Rothenburg	April 11, 1830 April 5, 1834	Died Sept. 30 near Queenstown
138. Bucke	Johann	Mill-master	Sdier	(Not given)	(Not given)	
139. Pampel	Hanna	Maid	Saerchen near Klix	(Not given)	(Not given)	
140. Taffel	Bernhard	—	Niedergurig	(Not given)	(Not given)	
141. Matke	Hanna Hanna	—	Klitten	Rothenburg	May 24, 1816 Oct. 13, 1847	Died (Original frayed)
142. Nowak	Johann		Ereinschau	(Not given)	(Not given)	
143. Eiffler	Carl Gottlieb		Schoeps near Weihenbach	(Not given)	(Not given)	
144. Scharath	Joh. Gottlieb Johann — —	(Original frayed) (Original frayed) (Original frayed) (Original frayed)	Dauban Dauban	Rothenburg Rothenburg Rothenburg Rothenburg	Oct. 28, 1805 March 1815 April 11, 1844 1848	Died (Original frayed)
145. Iselt	Rosina  Andreas Johann August Matthaus	Cottage-owner's widow — Children	Klitten	Rothenburg Rothenburg Rothenburg Rothenburg	April 10, 1842  (Not given) June 8, 1836 July 23, 1836 March 7, 1847	Died Oct. 15
146. Lorentschk	Hanna Maria	Not married Daughter	Reichwalde	Rothenburg Rothenburg	Dec. 29, 1805 Nov. 28, 1837	Died Oct. 5
147. Kolba	Matthaus	Retired estate-owner	Neudorf near Spreewitz	(Not given)	(Not given)	
148. Casparik	Magdalena	Working woman	Neudorf	(Not given)	(Not given)	Died Nov. 9
149. Schmidt	Joh. Christiane	Maid	Krisha	(Not given)	—	
150. Werthschutz	Johann	Weaver	Carlsbrunn	(Not given)	—	
151. Noack	Wilhelm	Mill apprentice	Grosz Sauberuitz		Feb. 16, 1824	

Family Name	Family Members	Status	City or Village	Region	Birthday	Remarks
152. Noack	Carl Ernst	Mill apprentice			Dec. 23, 1833	
153. Noack	Hanna	Maid	Wartha	Saxony	(Not given)	
154. Buettner	Maria Magdalena	Maid	Wartha			
155. Wuensche	Christoph	Landlord	Weiszenberg	Saxony	June 25, 1812	
	Maria	Wife	Weiszenberg	Saxony	1804	
	Johann August	Son	Weiszenberg	Saxony	Dec. 15, 1837	
	Andreas Traugott	Son	Weiszenberg	Saxony	Sept. 20, 1841	
	Johann Ernst	Son	Weiszenberg	Saxony	Aug. 29, 1846	Died Oct. 10
156. Melde	Andreas	–	Dabernschutz	(Not given)	Dec. 25, 1825	
157. Trinks	Gottfried	Landlord	Sophienthal near Muskau	(Not given)	(Not given)	
	Elizabeth	Wife			60 years old	Died Oct. 2
Micksh	2 persons (Michael)	Miller	Loebau	Saxony	(Not given)	(Writing faded)

The above table is from *The Wends of Texas* by Anne Blasig, published by The Naylor Company, San Antonio, Texas, 1954; original document in the Barker Texas Historical Center, The University of Texas at Austin. Irregularities in spelling, etc., are attributed to Blasig's translations directly from the Wendish.

# Informants

Mr. Fred Bleeke, Austin  
Pastor A. Brand, Winchester  
Mrs. Martha Brockman, Granger  
Mr. and Mrs. Henry Dunk, Warda  
Mr. and Mrs. Louis Giese, Warda  
Mr. David Goeke, San Antonio  
Rev. Paul Hartfield, Serbin  
Mrs. Evelyn Kasper, Warda  
Dr. and Mrs. George Kunze, College Station  
Mr. John Kunze, Warda  
Dr. and Mrs. Otto Kunze, College Station  
Mr. Ron Lammert, Austin  
Mr. Ted Lammert, Katy  
Mr. and Mrs. Hermann Lehmann, Warda  
Mr. and Mrs. Robert Lehmann, Warda  
Dr. Ray F. Martens, Austin  
Mrs. Ella Melde, Giddings  
Mr. Carl Miertschin, LaGrange  
Mr. and Mrs. Johnny Mitschke, Serbin  
Mr. Arthur Moerbe, Warda  
Dr. George Nielsen, River Forest, Illinois  
Mrs. Otto Noack, Warda  
Mrs. Alvina Paul, Austin  
Mr. Robert Robinson-Zwahr, Lubbock  
Dr. Curtis Schatte, College Station  
Mr. and Mrs. Alvin Schmidt, Warda  
Mr. Herb Schmidt, Houston  
Mr. Rudy Schmidt, Houston  
Pastor John J. Socha, Giddings  
Mr. and Mrs. R.A. Teinert, Austin  
Mrs. Bea Tschatschula, Giddings  
Dr. Joseph B. Wilson, Houston  
Rev. Marcus Wolfram, Warda  
Mrs. Emma Wuensche, McDade  
Mr. Martin Wukasch, Austin  
Dr. Charles Wukasch, Austin  
Mrs. August Zoch, Giddings

## A Note on Sources

Material in this book draws heavily on the most reliable basic studies of the Texas Wends: Anne Blasig, *The Wends of Texas*; George Engerrand, *The So-Called Wends of Germany and Their Colonies in Texas and Australia*; and George Nielsen, *In Search of a Home: The Wends (Sorbs) on the Australian and Texas Frontier*. These sources are so well known by the Wends themselves that much in their oral history and interviews can be traced to facts learned from these books. These and other published sources are cited in the bibliography, which includes most known materials relating to the Wends published in English.

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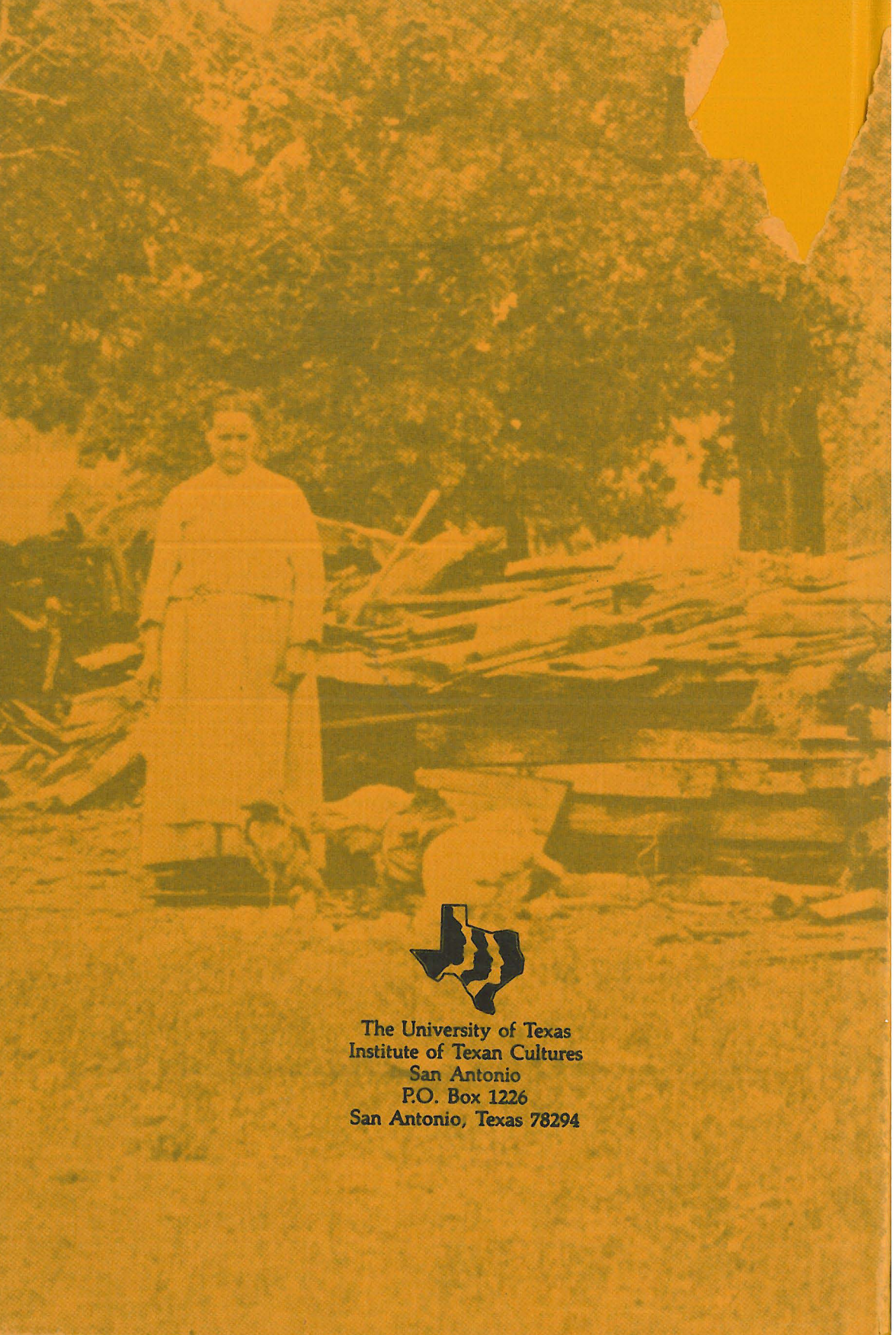
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