

## Stumpp Report #4 of 7

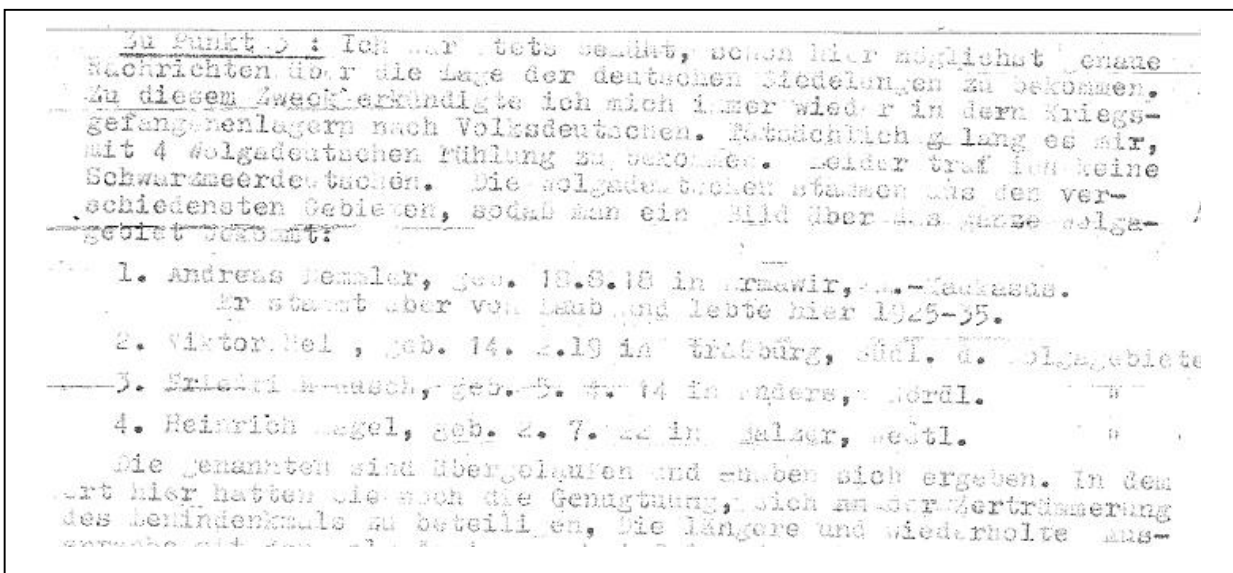
Source: DAI Microfilm T-81; Roll #599; Serial 817; Group 1035;  
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Translated by Allen E. Konrad  
PO Box 157 Rowley, IA 52329  
<onamission1939@gmail.com>

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At the outbreak of World War Two in 1939, the German Reich was invading Poland and annexing various Central European nations while the Soviet Union was busy annexing various parts of the Balkan nations. A Non-Aggression Pact was signed 23 August, 1939 which allowed for each country to extract their ethnic people from the territories annexed by the other. Then, on 22 June, 1941, Hitler invaded the Soviet Union, whose armed forces pushed their way across the Volhynia and Volga Regions on their way to the outskirts of Moscow. Since these two regions had been populated by ethnic Germans for a couple hundred years, the German Reich appointed Karl Stumpp to head a task-force to investigate the condition of the ethnic Germans who had been living under communist rule.

What now follows is my attempt to translate the reports Karl Stumpp drew up as he and his entourage travelled through German occupied land within the Soviet Union. Unaware of whether his reports are already translated into English, I decided to struggle with the documents preserved in the DAI collection. As you can see from the photo below, the typed pages are difficult to read. If the typewriter keys were not cleaned of ribbon residue, and the carbon paper for duplicates and triplicates was over-used, what copies I had to read were in poor condition. So there will be times when I may have misread a letter, or could only determine a portion of the blurred word, or just had to leave a blank in the typing, but try to come up with a translation of the blurred word which best fit the context of the sentence. Words within [square brackets] are those of the translator.



[Translation Begins]

**Report #4 (13-23 September, 1941)**  
**by Dr. Stumpp**

On our journey further to the east, we spent the night in the Russian village of Nimrov with a Ukrainian family. The ethnic German Ludwig Moderan appears and reports that 6 German families live in this place today. In the past, about 600 Germans lived here, who worked mainly in a cloth factory, or worked as bakers, tailors, sausage makers, etc.

On the way, long columns of worn out, starved, dirty, Russian prisoners of war move. In the opposite direction, our troops march to the east singing. Everything is in motion here. Released Ukrainian prisoners of war migrate home. Hundreds of Ukrainian women go to the city with sacks or baskets to exchange food (eggs and butter) for fruit or clothing. A lot of standing, for days they wander. Time does not play a part here.

The harvest is finished everywhere. However, some of the grain is still in the field, as there is a lack of manpower, draught animals and, above all, machinery and fuel. Around Lemberg [Lviv] and Staro-Konstantino, the harvest was very good. Around Shitomir, it has been described as medium and partly bad. In the area between Novo-Archangelk and Kriwoj-Rog, the harvest is good to very good. The wheat yield is 20-25, sometimes even 30 *Doppelzentner* [1 doppelzentner = 100 kilograms / 220 lbs]. However, it was repeatedly emphasized that in recent weeks mown wheat yielded a lower crop yield because a large part of the grain was overripe and [seeds] dropped [to the ground].

The outward appearance changes with our onward journey to the east. Instead of the hop fields so typical of Volhynia, there are the sunflower fields. You can also encounter many more fruit crops here. Quite a lot of ethnic Germans live in Kirowograd, especially from the area around Odessa. Here I met the first ethnic German from my home village who was in exile together with my sister. A lot of ethnic Germans also live in Kriwoj-Rog, especially from the Catholic settlements near Odessa. The women still wear their typical black headscarves. Mrs. Schaffert told how they all waited for the resettlement when the other Russian-Germans returned home to the Reich. Many would have packed their suitcases and no one really wanted to work anymore.

From the 21<sup>st</sup> to the 23<sup>rd</sup>, we visited together with Dr. Vohrer at the Krenau German settlement area (Evangelical and Catholic), 55 km [34.2 miles] from Kriowj-Rog and then the Mennonite area Sagraow on the Ingaletz. It is a bit of a difficult thing for a person in that each village often has three different names. The settlements are usually named after numbers. So you get no information, for example, if you ask for Fürstental, but you do if you ask for No. 5. The external image of these settlement areas is quite different from that in Volhynia. There are still some old houses built of stone and covered with sheet metal or roofing tiles. However, these no longer look as beautiful as before and are partly neglected. Often you will find roofs that have holes in them or are straw-covered. The stables are either demolished or converted into residential buildings. There are 203 families occupying most of the houses. In spite of everything, each family has at least 2 living rooms, 1 kitchen and 1 entrance room. The rooms are divided and the walls are decorated with pictures. At the outbreak of the war, the houses all

had to be smeared dark, so that the villages make a gloomy impression. But you can already see individual houses whitened again, which makes the overall impression a bit friendlier.

Also in these villages, similar to Volhynia, war precautions were carried out:

1. However, agricultural machinery, especially tractors, has not been destroyed here, but was removed or rendered unusable. Most of the tractors came back. Cleverly, the former workers have been again re-employed, at least temporarily. They know where the components of the machines are hidden, bring them out and so the machines and tractors can be repaired again.

2. The cattle, pigs and sheep had to be driven away. The individual farmers were supposed to also drive out their cattle together with the kolkhoz cattle. But since everything went so fast, most of them were able to hide their cow. Some of the kolkhoz cattle have come back. Horses and especially breeding stallions were also taken by the Soviets.

3. The files in the *Selsowjet* [A district municipality, short for *Selski sowet*, is an administrative unit within a *Rajon*] have been completely destroyed or burned. The request for the church books resulted again and again that they were transferred to the *Rayon* (Alexandrowka) and destroyed there. The senior mayor (*Oberschulze*) has been motivated to go to Alexandrowka in the next few days to determine whether the church books are still available. If so, these are to be transferred to Kronau or Orlov. A report on this will follow.

4. The reports of the abduction of men aged 16-60 were devastating. According to a strict order, these were all to be brought across the Dnieper (*Dnjepr*) River. In fact, in almost all villages, these men have had to leave their home village. In many cases, however, some of the men have returned. Unfortunately, there are also cases where only a few or no one has returned. For example, 93 men are still missing in (Altona) today (see Appendix). In Nikolaital, all but one of the 104 abducted men have returned.

The German settlements in the two areas have been preserved almost purely German. There are always only 1-5 Ukrainian families living in the villages. There are no Jews at all. Making an exception: Kronau, where the seat of the *Rayon* administration was, (but the Ukrainians are almost all gone, since they were officials); Sandfeld, where the Ukrainians form the majority; in the Mennonite area, it is Gnadenfeld and Reinfeld, where the Germans—namely Volhynian Germans—form the majority. The Mennonites emigrated from here in 1935 to America or to the surrounding villages.

The German population has increased in the individual villages and also in these two areas as a whole compared to 1914 (see Appendix). In the Mennonite area, the German population in 1914 numbered about 3,200, today 5,000 souls.

Unfortunately, it must be stated that both the exiles and the current abductions are often the fault of the Germans themselves. Partly in that the complaints were made by existing objectors and ethnic traitors, but partly also under duress. The former are now receiving their deserved fate.

The descriptions of the ethnic Germans in these two areas about the (Machnov gangs)<sup>1</sup> are justified. These brutal people lived terribly in the German settlements in 1919. Almost in every village 20-50 German men and partly also women and children were murdered in a hideous way. This (gang) lived worst in the German community of Münsterberg (No. 11). Here the German inhabitants, as far as they could not escape at night, were all murdered. The houses were set on fire or demolished. In place of the once beautiful, pretty German houses are today little poor houses, where only Russians live. Only one German house remains. A children's recovery/recreation home (*kindererholungsheim*) has been set up here. The neighboring Russian village of Schesternja was to blame for the misfortune in Münsterberg, whose inhabitants agitated the Machnov (bandits) against the Germans. Incidentally, in 1933, at least 50% of the inhabitants of this Russian village starved.

The economic situation in the German settlements has already improved considerably. All of them have their milk and now also butter to eat. It is noticeable that quite a lot of chickens are kept here. In contrast to Volhynia, the farmers only eat wheat bread, which is partly as good as before the World War. The question of nutrition for the winter is completely assured. In the municipality of Schönsee, people already received 5.7 kg [12.6 lbs] of wheat per working day. They are also in a position to sell wheat. In addition, there is barley, millet, corn, potatoes and watermelons. Since sugar is nowhere to be found, people make a sweet syrup out of the watermelons, which they spread on the bread or with which they bake cakes (*Kuchen*).

In some German villages, school instruction has begun. But there is a lack of teachers and even more so textbooks. It is urgently necessary that the German communities are supplied with German literature (schoolbooks, nutrition books, picture books and magazines). The demand for it is very high.

We held a meeting in each of the two districts. Despite darkness and despite urgent field work, people came on foot from the surrounding villages in multitudes. The gathering rooms were overfilled and many were still standing outside. We were the first messengers to tell them about Germany. A person could have talked for hours. It had already become late at night and the audience did not want to go home. After the end, many women came to look at the displayed portrait of the Führer from close up. The youth sang several songs, including those that they have now learned from our soldiers during their short stay in the German villages. So, for example,: "Tyrol, Tyrol, you are a Homeland." Worship Services are held on Sundays. However, there is usually a lack of teachers; so that older farmers provided the worship service.

Three questions are of particular concern to ethnic Germans:

1. What will happen to us? "We want to work in a closed place under German protection for Germany, fight, and if necessary, die. But we no longer want to see ourselves murdered by bandits or foreign people, especially our wives and children."

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<sup>1</sup> [Nestor Ivanovych Makhno, also known as Bat'ko Makhno, was a Ukrainian anarchist revolutionary and the commander of an independent anarchist army in Ukraine from 1917 to 1921. Makhno was the commander of the Revolutionary Insurgent Army of Ukraine, commonly referred to as the Makhnovshchina. { [https://en.wikipedia.org/wiki/Nestor\\_Makhno](https://en.wikipedia.org/wiki/Nestor_Makhno) --accessed 28 February, 2022}]

2. Will our men return home again?
3. When will we be freed from the kolkhoz? People are so fed up with the work in the kolkhoz that they no longer want to work in the kolkhoz, not out of laziness but out of an inner disgust (*Widerwillen*). There was a lot of complaint about this.

signed: Dr. Stumpp

[Translation Ends]