

The Germans from Russia Settlement Locations Project

Sandy Schilling Payne



Dennis Bender at work on his pool table, measuring the locations of German settlements in Russia on maps and calculating their latitude and longitude.

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Forget not the place where your cradle stood, for you will never have another homeland.

– German proverb

Finding your German village of origin is a goal most of us have. Knowing the location of where our German ancestors lived opens up research possibilities through parish records that could take us back generations to where our cradles stood.

But for many Americans descended from Germans from Russia, our story isn't a direct line from a place in Germany to a place in America. There may be a century or more of family history and movement from place to place within the Russian Empire, the Austro-Hungarian Empire, and the Ottoman Empire, all areas where German people settled and resettled between 1763 and the years leading up to World War II. By some

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Greetings, Friends and Readers!

Warm greetings from the Max Kade Institute! The fall semester is quickly moving to a close, and as usual, MKI has been a hub of activity. One special highlight was our Oktober Fest fundraiser, which was organized by the Friends Board of Directors. As in the past two years, it was an enjoyable and profitable event. Many thanks to the Zamzow family and Bull Falls Brewery, Clasen's European Bakery, Freiburg Gastropub, and all our Friends for their generous support!

Another highlight was the visit of Jürg Fleischer, a professor of German linguistics at the University of Marburg who is currently a guest professor at Indiana University. Our Friends may recall that Jürg, who is a native Swiss, presented on Western Yiddish at our spring symposium on heritage languages of Christians and Jews. His talk this fall was on the monumental project to document German dialects that began in 1877 in Marburg, the *Deutscher Sprachatlas*. We are grateful to the Center for German and European Studies for their support in helping bring Jürg back to Madison.

Antje has been busy organizing the above events as well as planning additional guest lectures and the hosting of an exhibit created by the University of Iowa for spring 2018 (see page 3). She also organized and contributed to our "Deciphering Old German Script Workshop" at Marquette University. In addition,

Antje gave a number of outreach presentations, including at the annual symposium of the American Historical Society of Germans from Russia in Milwaukee, and at libraries and historical societies in Wisconsin towns such as Merrill, Viroqua, and Oshkosh.

Kevin continues to work with our Library and Archives in both a detailed and overarching way. Among his projects, he has begun work with Professor Charles James, now retired from the German Department, on a project to digitize and post issues of *Die Abendschule* to the MKI website, focusing first on those published during the World War I years. He applied for and received a \$1,000 grant from the Friends of Memorial Library to repair fragile 19th-century books in MKI's library collection and continues to process the large donation of German-language materials sent to us by the Joseph P. Horner Memorial Library of the German Society of Pennsylvania, which includes photocopies of ephemeral materials produced by early German-American societies and clubs. This summer Kevin showcased MKI Library and Archive holdings and met with researchers who attended the National Genealogical Society's Research Trip to Madison and in October he traveled to Frankfurt, Germany, to attend that city's enormous Book Fair and a Center for Research Libraries symposium on "New Directions for Libraries." After Frankfurt, Kevin spent time with MKI Lifetime Friend

Helmut Schmahl in Alzey, Mainz, and Ober-Flörsheim, where there is a statue dedicated in 1901 by city son Sebastian Walter (who had emigrated to Milwaukee and become a wealthy enamel manufacturer) that celebrates the victory of the North German Confederation in the Franco-Prussian War. Finally, Kevin is pleased to announce the impending completion of a project undertaken by Memorial Library staff to ensure that our unique collection of German-language books published in North America is included in the campus Library Catalog.

For my own part, I kicked off our fall programming with the all-day workshop on deciphering the old German script at Marquette mentioned above, which was hosted by John Pustejovsky. In Madison I enjoyed delivering a new presentation on Germanic dialect humor, which I plan to add to my regular suite of outreach offerings. And throughout the fall I was busy with a number of Amish-related projects that took me across the state and to Michigan.

This year we marked an important milestone in the history of the Institute, namely the conclusion of our six-year Library Project Campaign in conjunction with a Challenge Grant we received from the National Endowment for the Humanities. The goal of the campaign was twofold: to renovate the fourth floor of the University Club as a new home

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Max Kade Institute Upcoming Events

Join us for these upcoming Max Kade Institute programs—all free and open to the public.

For details check <http://mki.wisc.edu/events/all-events>

FEBRUARY 22, 2018, 6pm

UW–Madison, Memorial LIBRARY, room 126

Lecture: “*The Great Suiciding People Among Us*”: *German Americans and Suicide in the Nineteenth Century*

Alison Efford, Marquette University

When the superintendent of the census called German immigrants “the great suiciding people among us” in 1899, he simply confirmed the common wisdom of his time. Official statistics, proliferating social scientific studies, German-American literature, newspaper coverage, the testimony of family and friends, and even suicide notes, all supported the idea that German immigrants were unusually suicidal. This presentation explores whether high suicide rates reflected the dislocation of migration or a set of cultural characteristics, considering the extent to which German Americans constituted an “emotional community.”

MARCH 21, 2018, 6pm

UW–Madison, Memorial LIBRARY, room 126

Lecture: *Periodicals and Panoramas: Media Production and Commemorating the American Civil War*

Vance Byrd, Grinnell College

This presentation investigates how the development of panoramas, a medium usually associated with staging spectacular national historical narratives, should be reframed in terms of media production networks involving immigration, capital, and material flows from around the world. In particular, this talk examines how coverage of the American Civil War and the Battle of Sedan in German-language illustrated periodicals was crucial for Friedrich Wilhelm Heine’s panorama revival in the United States.

APRIL 5, 2018, time TBD

UW–Madison, University Club

Lecture: “*It’s a Lot Harder in Wisconsin Than Here*”: *The Contours of German-American Immigration to Iowa*

Glenn Ehrstine, University of Iowa

This lecture is the keynote address at the opening of the exhibit “German Iowa and the Global Midwest” (see below). It is followed by a reception. For more detailed information, including time of day, please consult mki.wisc.edu/events/all-events in the spring.

APRIL 5–APRIL 27, 2018, Monday–Friday, 9am–4pm

UW–Madison, 4th floor, Max Kade Institute exhibit room

Exhibit: *German Iowa and the Global Midwest*

This exhibit, created by the University of Iowa, visualizes the story of German immigration to Iowa in the context of global migration to the American Midwest, and examines pro- and anti-immigration sentiment, the value and challenges of bilingualism, and questions of belonging and exclusion in times of international and domestic conflict. It will be supplemented with artifacts from the Max Kade Institute Library.

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counts, anywhere between 4,000 and 5,000 ethnic German colonies were established in the Russian Empire alone. And the area where these villages were located was vast. It includes modern-day Ukraine, Russia, Poland, Romania, Bulgaria, Georgia, Azerbaijan, Kazakhstan, Uzbekistan, Turkmenistan, and Kyrgyzstan.

In 1763, people from the Germanic states, then still a part of the Holy Roman Empire, were weary from five generations of wars beginning with the Thirty Years War in 1618. They began settling areas in Russia on the Volga River near Saratov at the invitation of Catherine the Great, the German princess who became the Empress of Russia. They would come to be known as *Wolgadeutsche*, the Volga Germans. After Catherine's

death, her grandson, Tsar Alexander I, reissued the invitation in 1804, offering up for settlement to experienced German farmers the newly acquired Russian territory around the Black Sea. They would come to be known as *Schwarzmeerdeutsche*, the Black Sea Germans.

The first time I heard the names of the villages of my German ancestors was in 1986 while doing an oral history project for a folklore class at New Mexico State University. Growing up in New Mexico, there weren't many Germans from Russia around. I had a handful of village names—Glückstal, Kassel, Straßburg, Selz—to which I added more as my research progressed beyond the classroom in the years to come. My maternal grandmother from Straßburg said she was from Ukraine, not Russia,

and my paternal grandfather said his parents came from Glückstal, Südrussland. At the time, I didn't know if those places still existed, much less if they remained part of Russia, which was then called the Soviet Union. Many years later I did find them in Ukraine and Moldova.

Dennis Bender of Medicine Hat, Alberta, Canada, had the same questions in 2010 and compiled his own list of ancestral villages in Russia. He wanted to put his family history into the website Find a Grave (<https://www.findagrave.com/>), but he quickly found it only supported place names of today, not from a hundred or more years ago, and certainly not the names of places as our ancestors knew them. So he began identifying the current names of the places his ancestors lived and kept a list.



Street view of Paris, Akkerman, Bessarabia. Today the village is called Veselyi Kut, Odes'ka, Ukraine. Paris was founded in 1816 by German families who had lived near Warsaw and Kalisch, Poland. This type of village street-layout was very common in the Black Sea area. The church is in the background to the left. In front are a few colonist farmsteads. The date of the photo is unknown, but it is from one of the *Neuer Haus- und Landwirtschaftskalender für deutsche Ansiedler im südlichen Russland* almanacs published between 1893 and 1915.

On his list were village names as his family knew them, the latitude and longitude of the villages (GPS coordinates), the current village names, and the countries in which they were found. Dennis circulated his list freely to anyone interested, and the list grew as he began helping others find their German ancestral homes in Russia. Our research paths had crossed several times, and I was one of the early recipients of his list of villages.

I recognized the significant value of what Dennis was doing. Having the coordinates for a location meant you could always find it, even if it faded from existence, as many German villages in these areas did. Every

village had multiple names given to it over the years—a German name, a Russian name, sometimes a Ukrainian name or a Polish name, Soviet names, and now there are some “decommunized” names beginning to replace those Soviet names. Country names and boundaries changed with military actions and foreign occupations. But the coordinates—they would never change.

At one point in early 2016, I asked Dennis if I could make an online map out of his list using Google’s My Maps tool. I was very curious what that map would look like and what stories it would tell us about our Germans from Russia history. Where exactly were all these villages I’ve

read about on today’s map? He said yes, and his list of 103 villages along with the link to the Google map was published in the March 2016 issue (Vol. 46, No. 1) of the Germans from Russia Historical Society’s journal, *Heritage Review*. The response was overwhelmingly positive and encouraging.

Dennis told me that he would keep finding villages on two conditions: 1) that I promised to keep the work alive after he was no longer able to do so, and 2) that it must always be freely available online, searchable, and not sitting on a shelf collecting dust. To our knowledge, no one had ever taken on the task of finding all the coordinates and mapping the villages online, but we both felt it needed to be done. We had already, with great effort, found our villages in Russia and researched our way back to our German origins; everything we did going forward would be to help others find their villages in Russia and hopefully make their way back to their villages in Germany, to where their cradles stood. We wanted it to be easier for others than it had been for us, so we decided to build the tool we wished we had had earlier in our own family research. And so began the Germans from Russia Settlement Locations project.

Paper maps of the locations of the colonies were made at various times. The earliest map of the Volga area was by a French cartographer in 1788, but the largest and most complete map collection was drawn by Dr. Karl Stumpp, a German from Russia himself who is considered one of the founding fathers of German-Russian genealogical and ethnographic research. Using Stumpp’s



The Evangelical church in Paris, date unknown

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entire collection of maps in addition to military survey maps and the early French map, Dennis began one map at a time, one colony at a time, measuring the coordinates and recording the data so that I could pin them on Google maps.

As we progressed, more information about each colony has been added. Because so many villages had the same names, we added more information to make sure you can find the right place based on whatever you might have gotten from a grandparent or great-grandparent. The additional information includes:

- Alternate names and spellings for the village
- General area in which the village was located
- District, parish, oblast, or governorate
- Country at the time a village was founded
- Religious confessions of the colonists
- Year the village was founded
- Current name of the village (if it still exists) and country
- Coordinates (latitude and longitude)
- Links to known village plat maps and cemeteries
- Notes about the place, where early settlers came from, distance to other locations, etc.
- Sources used to confirm the locations and other data presented

In a future phase of the project, we will be adding photos of the villages, past and present, particularly



The church in Paris as it is today. Beginning in 1950, it was used as a Russian Orthodox church.

of structures that remain today from when our ancestors lived there.

At this point, we are still in the process of locating villages, and as of this writing, the number has grown to over 3,800. The project covers the well-known and researched areas of the Volga and Black Sea, but it also includes lesser-known areas, such as the colonies of Volhynia, Dobrud-scha, those near St. Petersburg, the Ural Mountains, Siberia, and the rarely mentioned colonies in Central Asia. The online map of pinned villages stretches from Poland in the west to far east Russia and from St. Petersburg in the north to the southernmost colonies in Turkmenistan. We consider this a “living” project in that the current names and countries will be perpetually updated as names and borders will no doubt continue to change.

As descendants of Germans from Russia, we realize that finding the place where our ancestors lived is

a small part of the very large story of where our cradles stood, but we hope that our project will illuminate and help tell the part of the story that took place in Russia before our ancestors immigrated to America.

Website and blog: <https://germans-from-russia-settlements.blogspot.com/>

Maps page: <https://germans-from-russia-settlements.blogspot.com/p/maps.html> 

Sandy Schilling Payne is a former IT systems and network manager. She currently serves on the editorial review board of the Germans from Russia Heritage Society's quarterly journal, Heritage Review.

Where in Europe Is My Ancestor's Hometown? Finding Aids for Genealogists

Antje Petty

One of the challenges facing genealogists is finding their German-speaking ancestors' place of origin in Europe. Even when they know the name of a town, it can be difficult to pinpoint the exact location. The following are three helpful resources, all available at the Max Kade Institute/UW-Madison: Rudolph's Gazetteer (1860-1880s), Reymann's Special Topographical Map (1836 - 1906), and Ravenstein's Atlas of the German Reich (1883).

Rudolph's Gazetteer

Created in the 1860s and published in several editions until the end of the century, this gazetteer is the most comprehensive source of place names in German-speaking Europe in the nineteenth century. Its full title says it all: "*Vollständigstes geographisch-topographisch-statistisches Orts-Lexikon von Deutschland, sowie der unter Österreichs und Preussens Botmässigkeit stehenden nichtdeutschen Länder.* Von H. Rudolph." (*The most complete geographical, topographical and statistical gazetteer of Germany, as well as non-German lands governed by Austria and Prussia.* By H. Rudolph.). In about 300,000 entries, almost all of German-speaking Europe was covered, including regions that are now in Poland, Ukraine, Romania, Italy, and many other countries. Not included are German settlements that at the time were located in non-German nations, such as the Duchy of Schleswig (Denmark) or Russian-

German settlements.

Not only does Rudolph's Gazetteer cover a larger geographic area than most gazetteers, it is also more detailed. Unlike *Meyer's Ortslexikon* for example, Rudolph includes not only proper towns but any place of habitation, even the smallest settlement, rural estate, isolated farmhouse, or a sawmill at the edge of a forest. Organized strictly alphabetically, names are given primarily in German but also in other local languages, such as Polish, Czech, or Hungarian. A typical entry includes the name of the place, type of place (estate, village, etc.), administrative jurisdiction, population size, and other information. Geographic coordinates are given using a 32-point compass and German miles (1 German mile = 4.6 American miles). This makes it possible to locate an entry on a current map. The image below serves as an example, translated here:

Brudzyn, village, Prussia, Posen, administrative area and district of Bromberg, 2 3/8 [German] miles east-south-east of Wongrowiec; 240

inhabitants.

Brüch (alternate name: Bruche), village, Prussia, Rhenish Prussia, administrative area of Coblenz, district of Altenkirchen, parish of Freusburg; 100 inhabitants.

Brüchau [1], mill, Hannover, district of Lüneburg, local administration of Lüchow, 2 [German] miles south-west-west of Lüchow, near Bergen.

[2], church village, Prussia, Saxony, administrative area of Magdeburg, district of Gardelegen, 2 3/4 [German] miles of Gardelegen, 165 inhabitants.

[3], shepherd's cabin, in the same administrative area [as place 2], district of Salzwedel, 3 1/8 [German] miles south-south-west of Salzwedel, near Darnebeck.

Brüche, 2 houses, Prussia, Rhenish Prussia, administrative area of Cologne, district of Neuwied, 1 1/4 [German] miles south-south-west of Gummersbach; 17 inhabitants.

If you would like to locate a place in Rudolph's Gazetteer, contact Antje Petty (apetty@wisc.edu) or Kevin Kurdylo (mki@library.wisc.edu).

Brudzyn, Df., Pr., Posen, Rgbz. Bromberg, Kr. u. 2³/₈ Ml. OSO v. Wongrowiec; 240 E.
Brüch (Bruche), Df., Pr., Rheinpr., Rgbz. Coblenz, Kr. Altenkirchen, Pfr. Freusburg; 100 E.
Brüchau, Mhle, Hannover, Ldr. Lüneb., A. u. 2 Ml. SWW v. Lüchow, b. Bergen.
— Kdf., Pr., Sachsen, Rgbz. Magdeb., Kr. u. 2³/₄ Ml. NNW v. Gardelegen; 165 E.
— Schafstall ebd., Kr. u. 3¹/₈ Ml. SSW v. Salzwedel, b. Darnebeck.
Brüche, 2 Hsr., Pr., Rheinpr., Rgbz. Cöln, Kr. u. 1¹/₄ Ml. SSW v. Gummersbach; 17 E.

Rudolph's Gazetteer, p. 506, Brudzyn to Brüche



Reymann Map 72 (Salzwedel): http://www.landkartenarchiv.de/vollbild_reymann200b.php?q=reymann_0072
 Can you find Brüchau 2 and 3 as described in Rudolph's Gazetteer?

Reymann's Special Topographical Map

When it comes to maps, Reymann's Special Topographical Map is the graphical equivalent of Rudolph's Gazetteer. In 1806, Prussia commissioned the director of its planning commission and military cartographer Gottlob Daniel Reymann (1759-1837) to create a detailed map of central Europe. It took 30 years for the first edition of Reymann's Map to be completed and published. The map book included 142 separate 34 x 23cm sheets, drawn on a scale of 1:200,000 (1 centimeter = 2 kilometers). G. D. Reymann died in 1837, only a year after the first publication.

In subsequent years, the atlas was

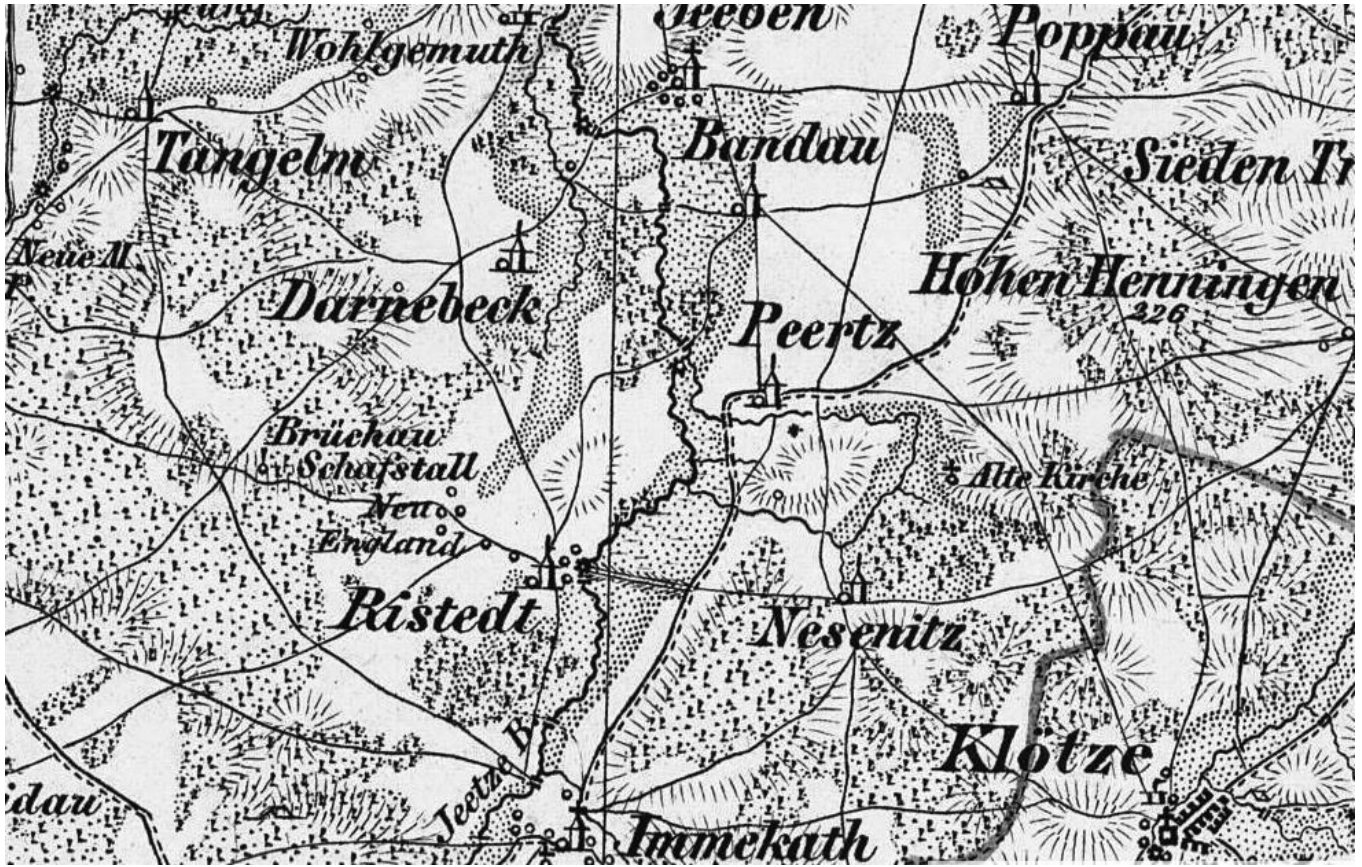
expanded by other cartographers in Reymann's studio to eventually include all German states, as well as bordering regions in Belgium, the Netherlands, Luxembourg, Poland, France, Austria, Switzerland, Italy, Czechoslovakia, and the Baltic states. The maps were also frequently updated. In 1846, the project was transferred to the publishing house of Carl Fleming where work on the maps continued until 1908.

The attention given to detail in the Reymann maps is striking. Maps differentiate between types of housing, such as individual dwellings, farms, churches, castles, and administrative buildings, as well as mills, brickyards, and other businesses. Topography

and landscape are also depicted in great detail, including vegetation zones, agricultural land use, and infrastructure.

The Max Kade Institute owns a copy of Reymann's maps (undated). A very user-friendly version, with color, of several editions of the maps is available on the website of the German Landkartenarchiv: http://www.landkartenarchiv.de/deutschland_topographischespecialkarte.php


Go to the index map and find the "Einzelkarte" (individual map) that includes the place you are looking for. Zoom in, and you can see the neighborhood and maybe even the building your ancestor lived in. There is no name index.



This close-up of Reymann Map 72 (Salzwedel) shows the shepherd's cabin Bruchau, near Darnebeck, as well as the intriguingly named colony of "Neu England."

Ravenstein's Atlas of the German Reich

The *Atlas des Deutschen Reichs* by Ludwig Ravenstein in 1883, is relatively rare in libraries of the United States. Geographically, it covers the German Empire in its 1880 boundaries, which includes regions that today are located in Austria, Belgium, the Czech Republic, Denmark, France, Hungary, Lithuania, Luxembourg, the Netherlands, Poland, Russia, Slovakia, and Switzerland. Drawn on a scale of 1:850,000, the Atlas is very detailed, but not quite as detailed as Reymann's Special Topographical Maps. Places can be searched by clicking on an overview map or using the detailed index.

A unique feature of the Ravenstein Atlas are special population maps and statistics that are based on the German Empire's 1880 census. They include population density, business distribution, economic output, religion, and other socio economic markers. The Ravenstein Atlas is available online at UW-Madison Libraries Digital Collections: <http://digital.library.wisc.edu/1711.dl/German.RavenAtlas> 

Two Total Solar Eclipses

Charles James

It was a sunny afternoon and the sky was clear. Then it gradually started to turn dark. At first it was barely noticeable but then it became apparent that something was happening to the sun. Those who had proper eye protection could watch as the sun started to look like a Pac-Man character, continuing until the sun was just a sliver. Then the sun disappeared completely, replaced by a black disc with a halo around it. The landscape looked as though the clock had sped up and it was now twilight. Two minutes later the sun started to reappear from behind the black disc. Then the sun became fully visible again.

The date is June 8, 1918. The location was a path starting in the western states of the United States of America, specifically Washington State, moving quickly from west to east, ending on the east coast in Florida. The total eclipse of the sun in 1918 traveled roughly the same “path of totality” as the one on August 21, 2017, which ranged from Oregon to South Carolina.

Although people in 1918 knew that the total eclipse was coming, the event apparently was not hyped in the press to the extent it was in 2017. There was, however, considerable press coverage after the fact. One publication that reported on the eclipse was *Die Abendschule*, which ran a two-page article about it in its June 20, 1918, issue. It starts with a general description of what a solar eclipse is:

Eine Sonnenfinsternis ist, wie wir von der Schulbank her wissen, nur zur Zeit des Neumondes möglich, also wenn der Mond zwischen Sonne und Erde steht.

A solar eclipse, as we know from school, is possible only at the time of the new moon, that is, when the moon is between the sun and the earth.

It continues with a detailed description of the geographic course of an eclipse shadow, followed by a list of recent eclipses (1916 in Central America, 1917 in North America), as well as future eclipses that would be visible in North America (1919, 1922, 1923, 1925). Then the article describes how a total solar eclipse unfolds, written in such a way as to give the impression that this was how the eclipse of June 8, 1918, appeared:

Zu Beginn sieht man, wie sich von Osten her kommend der Mond ganz allmählich vor die Sonnenscheibe schiebt, so dass es aussieht, als hätte jemand ein Stück der Sonne abgebissen. Immer weiter schiebt sich der Mond vor, immer kleiner wird die Sonnenscheibe, bis unmittelbar vor Eintritt der Totalität von ihr nur mehr eine schmale Sichel sichtbar ist, die aber weniger als den Halbkreis umfasst, weil der Mond größer erscheint als die Sonne. Der Mond selbst ist tiefschwarz.

At the beginning one sees the moon gradually sliding in front of the solar disk from the east, so that it appears as if someone has bitten off a piece of the sun. The moon advances farther and farther, the sun's disk growing ever smaller, until just before full totality only a narrow crescent is visible, less than a semicircle, because the moon appears larger than the sun. The moon itself is a deep black.

The article includes three drawings: the first shows a sketch of the moon crossing North America; the second shows a large generic telescope; and the third shows the telescope at the Lick Observatory in Mt. Hamilton, California. There are also two photos of sun spots (*Sonnenflecken*) taken at the Naval Observatory in Washington on October 12, 1903.

Apparently, Denver, Colorado, was the ideal spot to observe the 1918 eclipse. It was only four miles from the center (*Mittellinie*) of the zone of totality (*Zone der Totalität*), and it had an observatory with a 20-inch telescope and other astronomical instruments. It was also at an ideal elevation:

Die Stadt liegt nämlich 5,272 Fuss über dem Meerespiegel, die Luft ist also klarer und weniger bewegt als die der wasserstoffgeschwängerten niedrigeren Regionen.

The city is 5,272 feet above sea

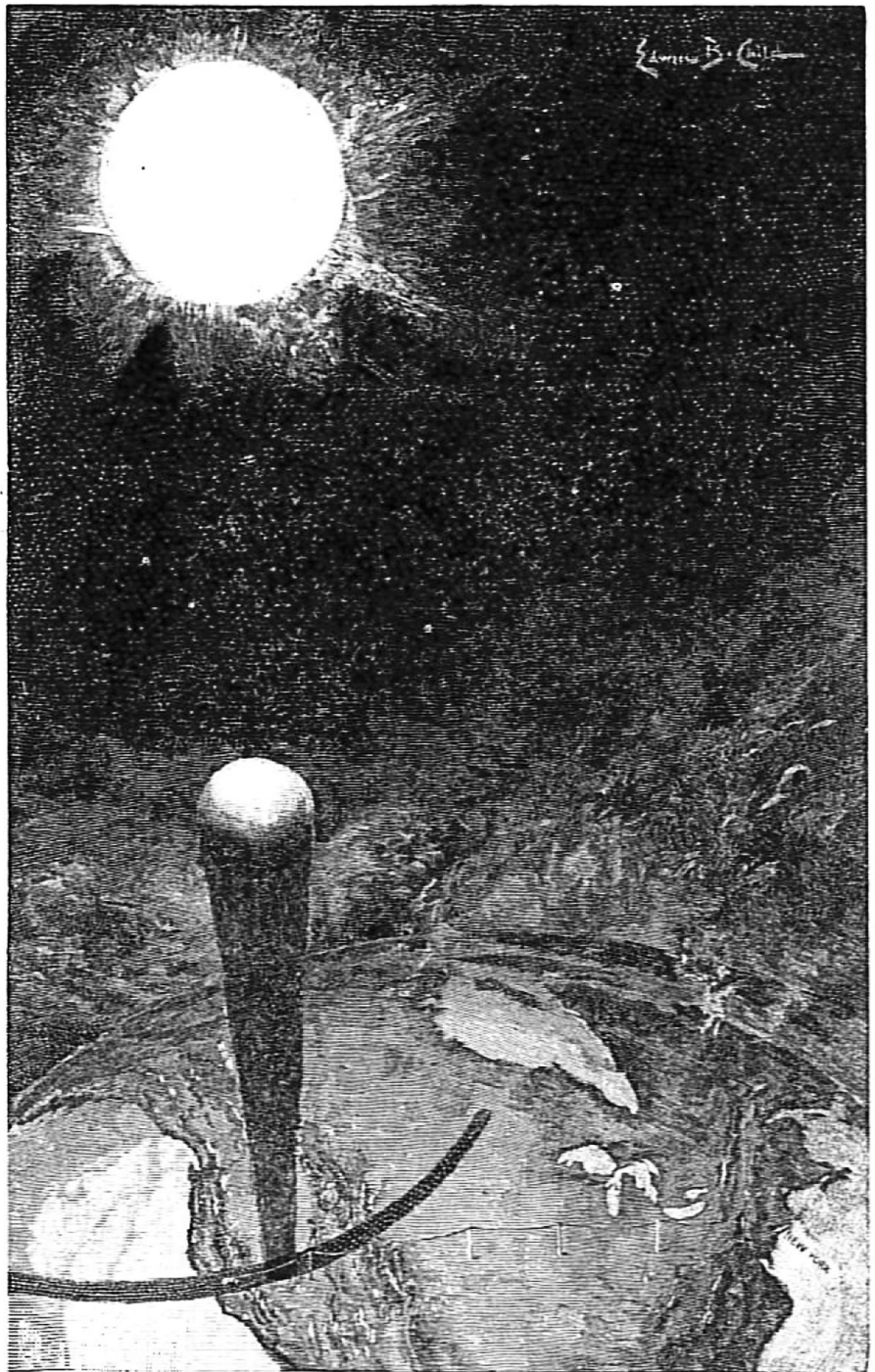
level, so the air is clearer and less turbulent than that of the hydrogen-rich lower regions.

The eclipse started in the afternoon of June 8 at “3 Uhr 12 Minuten 15 Sekunden” and ended at “5 Uhr 27 Minuten 36.5 Sekunden.” The actual total eclipse started at “4 Uhr 22 Minuten 55 Sekunden” and lasted “1 Minute und 28.7 Sekunden.”

In addition to many scientific observations made of the sun’s corona during this total solar eclipse, the article whimsically notes it was an opportunity “finally to ascertain whether a planet called Vulkan, which allegedly orbits so close to the sun that it has not yet been seen by human eyes, truly exists or is only a fantasy of some astronomers.”

In 2017 we did not expect to see any new planets, just a spectacular light show that occurs regularly somewhere on earth but very rarely where most of us live. The next one to cross parts of the Midwest will be in 2024. Let’s hope many of us will be able to experience this unique phenomenon once again. 🌑

Charles James is Professor Emeritus of German at UW-Madison.



Die Bahn einer Sonnenfinsternis. Wie der Mond, zwischen Sonne und Erde tretend, eine Schattenbahn zieht.

The path of a solar eclipse. How the moon, passing between the sun and the earth, casts a path of shadow.

Mapping the Germans

Antje Petty

Mapping the Germans: Statistical Science, Cartography, and the Visualization of the German Nation, 1848–1914. By Jason D. Hansen
Oxford University Press, 2015. 232 pp.

“One map is worth a thousand words.” With this statement, supposedly widely used among delegates at the 1919 Paris Peace Conference, Jason D. Hansen, Assistant Professor of History at Furman University, begins his study of the visualization of nationality, using “the Germans” in the years 1848–1914 as his subject.

What is German? Where is Germany? These are questions asked by many Americans who have researched their family history and found “Germany” entered as nation of origin for an ancestor on a U.S. census. In *Mapping the Germans*, Hansen explores how, beginning in the mid-nineteenth century, the emerging sciences of statistics, demographics, and cartography were instrumental in attempts to identify, categorize, quantify, and ultimately visualize nationality and ethnicity. Hansen makes the case that the process itself contributed to the building of nation states, especially of the new German Empire. He further asserts that by the last decades of the century, maps created by “radical nationalist” demographers (Hansen’s phrase) were used by nationalistic movements to identify “Germans” outside of the borders of Germany and Austria and connect them with their ethnic homelands.

In the first chapter, Hansen lays out the challenges faced when applying statistics to social sciences, particularly if notions like nationality and ethnicity are the object of inquiry. He shows that every such endeavor is subject to interpretation and therefore bias. Counting and visualizing basic demographic information such as date of birth or marriage status is straightforward, but if the goal is mapping a nationality, who do you count, and how do you go about the counting? Beginning in 1853, a new organization for professional statisticians, the International Statistical Congress, tried to find solutions to these questions and set standards. By then, state-run censuses had become the go-to data collection tool, but census methods still varied widely and changed from year to year. For example, some European censuses questioned only the head-of-household and extrapolated the answer to all household members, while other censuses collected data about every individual.

And what criteria should be used to identify nationality? Demographers explored several options, including birthplace, customs, educational and economical markers, vernacular architecture, race, family names, religion, self-identification, and language. Eventually, “language” won out. But which language should be counted? *Muttersprache*, the first language learned as a child? *Familiensprache*, the language spoken in the household? *Umgangssprache*, the language

spoken in the community? Eventually, *Muttersprache* was regarded as the most reliable marker of nationality. But what if a person spoke more than one language? And how did the statistician deal with contradictory or multiple responses?

In the end, (subjective) answers, given to a limited set of questions, were interpretatively counted and presented as objective results. Hansen uses the example of Jews: In earlier Prussian maps that were based on *Muttersprache*, Jews were counted as part of the German population, while Austrian maps, that were based on religion, showed Jews as a separate nationality. Toward the end of the century, it became common practice to identify Jews as a distinct group, in this case ranking religion over *Muttersprache*. Accordingly, a German-speaking Catholic or Protestant was counted as German, while a German-speaking Jew was counted as Jewish; a Polish-speaking Catholic was marked as Polish, a Polish-speaking Jew as Jewish, etc. No matter the approach, however, the combined authority of the state as data collector and the “scholarly methods” deployed by demographers gave the resulting product the feel of objectivity.

Hansen devotes chapter two to the efforts of “making the cultural nation visible.” While earlier maps had been strictly topographical and were mainly used for travel planning and military logistics (see Reymann map, page 8), now symbols and visualization standards had to be created that

would clearly depict ethnographic information. New map production and printing techniques that began to emerge in the mid-nineteenth century greatly helped to advance the process, especially when it came to the production of fine shadings and color. Which color or shade to use for which presentation, however, was left to the artistic skills of the cartographer and, as Hansen proposes, to the cartographer's own national bias. Hansen points to Paul Langhans' *Justus Perthes Alldeutscher Atlas* (Gotha, 1900) as a prime example, where Germans were depicted in bright reds, while all other people showed up in muted background colors.

For Hansen, the "triumph of the ethnographic map" came in 1870/71, at the end of the Franco-Prussian War, when a language-based ethnographic-administrative map of Alsace-Lorraine (*Die Sprachgrenze in Elsaß-Lothringen*) was specifically created by Prussian geographers Heinrich Kiepert and Richard Böckh and used as an "objective source" for the redrawing of national borders.

Hansen marks this as another watershed: the beginning of what he calls "radical German demography," which is the focus of chapter three. Here he distinguishes between older "liberal" demographers like Böckh and Kiepert who had advanced the depiction of the German nation from the *Staatsgebiet* (territory) to *Sprachgebiet* (geographic language distribution), and a new breed of geographers who saw the German nation as a *Kulturnation*, looking at the whole globe to identify people who are ethnically and culturally German. Now cartographers' goals shifted from trying to portray ethnic/language

distribution on a local level as detailed as possible to identifying *Auslandsdeutsche*, Germans who lived outside the German Empire's borders. Again Paul Langhans' *Alldeutscher Atlas* serves as an example: Not only did Germans dominate his maps visually, he also created tables that drew on various data sources and deliberately did not distinguish between citizens of the Empire and *Auslandsdeutsche*, as in his list of "major German cities on Earth," which places New York as number four (after Berlin, Vienna, and Hamburg) and Chicago as number eight (after Amsterdam, Brussels, and Munich).

It is also important to note that earlier demographers like Böckh and Kiepert were employed by the state, while those like Langhans worked independently with the support of private empirical research societies that started to pop up in the 1880s, such as the *Verein für Sozialpolitik* and German imperial groups and nationalistic organizations such as the *Alldeutscher Verband* (Pan-German League).

In chapter four, Hansen focuses on map production and the growing audiences for ethnographic maps. While earlier maps were intended mostly for government agencies or academics, towards the end of the century—as mass printing became cheaper and of higher quality—maps became accessible to a broader spectrum of the population. This was part of a new phenomenon of a more educated general public being able to afford their own books, encyclopedias, and subscriptions to magazines and specialty journals. Among geography-oriented journals of the time was Paul Langhans' *Die deutsche Erde*, founded in 1902. Its articles

were generously supplemented with beautifully colored maps, photos, and *Kunstblätter* (inserts of colorful drawings that could be displayed and collected separately).

In chapter five, Hansen tries to make the case that maps created by "radical demographers" furthered the cause of nationalistic and imperialistic organizations. Organizations such as the Pan-German League and the German School Society used these maps to identify Germans in other nations and connect them to those living in Germany, publishing nostalgic articles about forgotten Germans abroad and promoting ethnic tourism and charity, school exchanges, and other activities. Hansen neglects, however, to evaluate "radical" ethnographic maps in the context of the late nineteenth-century explosion of publications of all kinds of maps, statistics, and scientific information, as well as a general heightened interest in travel, exotic cultures, nature, history, etc., at the time.

Mapping the Germans ends with the 1919 Paris Peace Conference, where Woodrow Wilson's ideal of self-determination clashed with efforts by all countries to come out ahead in terms of territory and power. Eastern European countries now also sought to use the "ideological and practical flexibility of ethnographic maps" to their own advantage. Hansen contends that this time German government cartographers were slow to plot their maps and thus are partly to "blame" for some predominantly German-language regions in linguistic borderlands being allotted to a country that was quicker to count the population as their "national"; for example, when

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for the Institute where our unique library and archival resources would be adequately housed; and to start an endowment to help support our Librarian/Archivist position. I am very pleased to report that we raised over \$820,000, \$500,000 of which came from the Max Kade Foundation. The remainder we received through the generosity of numerous individuals, most especially you, our Friends. Adding to these funds a match of more than \$263,000 from NEH, we successfully raised over \$1,083,000.

The success of this campaign was the direct result of the hard work of my colleagues, Cora Lee Kluge, Antje Petty, and Kevin Kurdylo. As the principal investigator for the NEH

challenge grant, Cora Lee guided the project with wisdom and a steady hand. Antje, our indefatigable Associate Director, spent countless hours working on numerous details related to a complex fundraising process that involved multiple partners, including at NEH and the University. Quite simply, had Antje not been on the front lines of the campaign these past six years, we would not have been nearly as successful as we were. Finally, Kevin must be recognized for making our library and archival materials accessible in ways in which they had never been before. And as Kevin has raised the visibility of our collections, so have they grown through many important donations. The attendant increase in the number of patrons has meant that Kevin's

workload has grown substantially.

I am so grateful to Cora Lee, Antje, Kevin, and our many supporters who helped us sprint over the finish line this year, in particular you, dear Friends. From the bottom of all of our hearts at MKI, thank you for helping us to ensure our future as we continue to serve our patrons near and far, in the spirit of the Wisconsin Idea.

A very happy holiday season to you all!

—Mark



From the base of the statue erected in Ober-Flörsheim to honor those who served in the Franco-Prussian War of 1870-1871, paid for by Sebastian Walter of Milwaukee, Wisconsin

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areas in Posen became part of Poland.

Hansen's book shows that mapping nationality is inherently prone to bias, that statistics can be easily tweaked, and maps can be manipulated for propaganda. However, the author's final sweeping conclusion is less convincing. He states that—at least in the case of the Germans—"the true legacy of [the academic disciplines of statistics and geography] was to facilitate the elevation of ideology over actuality, to make the imaginary into the real," and that "if the history of the 'short' twentieth century has taught us anything, it is the danger inherent in this kind of sleepwalking, which tends to justify the turn to violence." As *Mapping the Germans* focuses on the years 1848 to 1914, these sentences can only be seen as an invitation for further discussion and research on the topic of mapping nationality and particularly "mapping the Germans" as it concerns the remainder of the twentieth century. 

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