HAPPY NEW YEAR - 1984

"PROSTWA" - "PRAYER"
by Jan Kilian, 1646

1. Ow wola lubosce, stan, ty sy nada mnu!
   Ja chcu, stoz jeno chceš; we tebi wotpocnu,
   we tebi jeno mam ja zbozność tu a t-m.

2. Ow slowo ziwjenja, so we mni zakorjen,
   mje zahor a mi swec, zo dzelam, hdyz je dzen!
   Mi pomha twoja moc, zo prendu pre vsu noc.

3. Ow ruka swernosce, mje stajnje dzerz a wjedz,
   w cimz chodzu njecistym, to ty mje wsiatko sloc,
   mje rjenje wupys tu na wacnu hoscinu.

From SPEWNIK, Volume II, Budysin, 1975
Ludowe nakładniśwo Domowina; Spewnik za 9. a 10.
letnik serbskich-polytechnich wysich sulow
a 9. do 12. letnik rozserjeneju serbskeju wyseju
sulow

This beautiful prayer was set to music to a melody
by Jan Kilian by Rudolf Jenc (1950)

1854 - 1984

This being the 130th Anniversary of the Wendish
Immigration from Lusatia, Germany to Galveston,
Texas and from there to what is the center of the
Wends of Texas and the Texas Wendish Heritage Society
in Serbin, Lee County, Texas, a celebration is in or
The NEWSLETTER of the Texas Wendish Heritage Society, headquartered at the Wendish Museum in Serbin, Texas, is published quarterly.

EDITOR: John J. Socha
Membership Secretary: Ella F. Socha, 955 No. Chambers, Giddings, Texas

Membership dues: $10.00 per person, per year, and may be sent to TREASURER: TWHS, P.O. Box 311, Giddings, Texas

Evelyn N. Kasper continues to do a most commendable job of operating the Museum under part-time, volunteer conditions. The Museum is a center of great interest to many who are seeking more and more information about the Wends of Texas. We hope to hear from the KOAL FAMILY.

Evelyn transcribed a letter which was given to the Museum. I liked the statement: "Unser Muttersprache is nicht Deutsch sondern Wendish." (Our mother tongue is not German, but Wendish.)

EDDIE AND MARY BUSH of Huntingdon, Tenn. sent Christmas greetings. She writes: "I'm very interested in the "Wends." As I am a descendant of them thru the POLNICK'S. Father August Sr. and Sons Andrew and August Jr. were my (family). My grandmother was OLCA POLNICK, daughter of Andrew."

The Bush's stopped in to visit with us in Giddings last summer. Since then they moved from Michigan to Tennessee.

Anyone desiring to write to Mary Bush about the Polnick family, her address is:
Eddie and Mary Bush
792 Lexington St.,
Huntingdon, Tenn. 38344

WENDISH MUSEUM NOTES
Co-ordinator, Evelyn N. Kasper

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I liked the statement: "Unser Muttersprache is nicht Deutsch sondern Wendish." (Our mother tongue is not German, but Wendish.)
In any attempt to trace the history of the Christian Church in the homeland of the Wends, known as Lusatia, we are faced with several difficulties. The first one is that Wendish, according to Nielsen, was not a written language until the Reformation Era, which accounts for the scarcity of historical materials available on the subject of the history of the Sorbs in medieval times. The writers of other languages did not choose to mention a great deal about the Wends, and wherever they did, it was usually a negative remark, an observation on their backwardness or lack of culture. Culturally speaking, the Wends were "late bloomers." They were not alone in this respect. The Low Germans also did very little writing in early times, and the explanation for this that I heard in German literature classes was that eking out a living on the sandy soil of northern Germany was such a struggle that it left little time for the finer things in life such as writing. I'm sure that this explanation also applies to the Wends as we know very well that the only land they were permitted to keep as their own was the poorest soil in the region they held in the very early medieval times.

The second difficulty we face is that Lusatia, being so near the borders of Germany, Poland, and Bohemia, was often the victim of land grabs, and because of this, the Wends were generally speaking, unable to act as a unified people in any thing that involved decision making. As a result, the rights of the Wendish people to accept, or even so much as acquaint themselves with any particular religious teaching usually hinged on the question, "Who are our current rulers?"
"The Wends: the Reformation," (continued from page three)

Also involved in the question of how the Wends eventually became Lutheran, was the fact, that, by and large, the Wends resisted Christianization until the Reformation Era. This may be contradicted by some, who will point to the fact that the Wends were assimilated into the Holy Roman Empire by the Christian emperor, Otto the Great, as far back as 963 A.D., and that Otto immediately sent Christian missionaries to them—surely by the time of Luther some five, six hundred years later, they would have been Christianized. However, the missionaries sent to them were at least as interested in collecting the tithes which the Holy Roman Empire entitled them to collect as they were in bringing the Gospel to them. Furthermore, these missionaries also attempted to force western European culture on the Wends, and neglected the promotion of Wendish culture, as, for instance, by encouraging the Wends to write their own language. These means did not win the hearts of the Wends but led them to think of the early Christian missionaries as being just so many more powerful nobles, and that kind of people Lusatia already had more of than it needed. (To be continued in Vol. V, No. 3)

COMING UP: An interesting story about the Family History of Peter August Noak and his wife, Wilhelmine (Nee Mitscherling) Noak, who came to America Dec. 12, 1870, from Gebhersdorf, Germany. It will be based on information compiled by Mrs. Esther Weigelt Black of Houston, Texas.

DUBE ACQUAINTS BAYLOR UNIVERSITY STUDENTS ABOUT THE WENDS

W. J. Dube III, son of the newly elected president of the TWHS, is Director of Student Financial Aid at Baylor U. in Waco. In early November he spoke to the Multicultural Education class at Baylor on the history and culture of the Wends. He is a member of the TWHS,...This was a first for Baylor—to learn from a Wend, about the Wends, according to Joyce L. Dube. She added: "Billy commented that many students had never heard of our ethnic group, so we were able to spread the news a little further."

GILDA: Martha Gilda, a friend of my sister, Mary Socha, in St. Louis, Mo., informs me that she owns a Wendish Prayer Book dating back to 1536. We hope this Prayer Book will be placed by her or her family at the Wendish Museum in Serbin. The date indicates it was from the Reformation Era about which Rev. Robert Koenig writes in his essay on page three.