

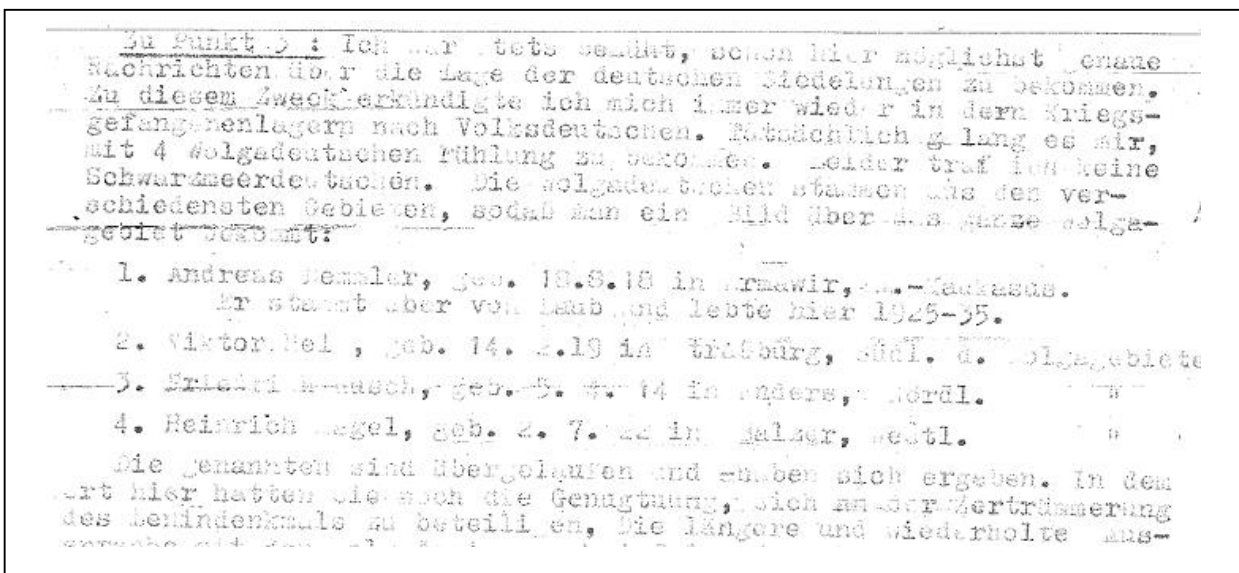
Stumpp Report #3 of 7

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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 unknown word which best fit the context of the sentence. Words within [square brackets] are those of the translator.



[Translation Begins]

Report #3

by Dr. Stumpp

Preliminary remark: From 29 August to 7 September, I traveled to the German settlements north and northwest of Shitomir. Since it rained a lot, it was impossible to get through by car. The journey went on farmer's wagons from village to village, through forest, field and swamp. This was the only way to reach even the most remote villages. The impressions gained can already be generalized, so that, apart from the numerical information, one gets a comprehensive picture of the Volhynia German settlement area.

The German settlement area is located northwest of Shitomir in the triangle between Korosten-Novograd-Volynsk (Zwiahel)-Shitomir. In the area between Shitomir and Kiev there are also German settlements, but so far no remaining locations could be determined. The German settlements that once existed beyond this area, especially in the border area, have almost completely disappeared or only a few German families live in them.

The character of the German settlements has changed completely, both in terms of the structure and in terms of the **composition of the population**. In most of these once purely German settlements, the ethnic Germans now form the minority. This is especially true for the Hundred Kilometer Border Zone. In 1935, a mass reorganization (spoken of as banishment) took place from this area. Only in the area west of this Zone, between Shitomir and Korosten, has the German character been preserved and the Germans still form the majority everywhere. For example, in Neuborn the Germans number 698 souls out of a total of 1,010, in Andreev 575 out of 660; in Mlinok 349 out of 479, in Feodorowka 267 out of 303; in Rudny-Fassowa 573 out of 651; Krasna-Ratschka: (a) Collective "Neues Leben" 264 out of 287; (b) Woroshilow 168 out of 194 (see [Appendix 1](#)). The number of (once) German settlements here amounts to about 230.

After the World War, about 60,000-70,000 Germans lived in this space. Nothing accurate can be said about the current state of affairs. The census for estimation is complicated by the fact that many ethnic Germans live scattered in towns and Ukrainian villages. This is due to the following circumstances.

1. Early on, there were no closed German settlements in Volhynia, but each farmer built his house on his land. Therefore, the settlements often stretched out for miles. When the collective system was introduced, it was often much more convenient for those living on the outskirts of the settlement and closer to enroll in the neighboring Ukrainian collective. Later, when the houses had to be dismantled and brought together more closely, there was no longer any possibility for the German farmers to be allowed to go back into the German collective. They were forced to remain in Ukrainian collectives.

2. In the Russian collectives there were often no craftsmen, so that the German craftsmen had a better job and earning opportunities there.
3. Some German farmers were expelled from their collective or they had such difficulties there that they preferred to settle in other, often Ukrainian, collectives.
4. Many wealthy Germans went to Ukrainian collectives to escape persecution and exile.
5. Yet another part voluntarily settled in more eastern areas (Jekaterinoslaw, Siberia, etc.) because they hoped to find better living conditions there. When they returned after a few years, they were no longer accepted by their former collective, or in most cases the recording was forbidden by the *Rayon*, so that they were forced to settle in other collectives.
6. Again and again, one encounters cases where German farmers resettled in cities, especially Shitomir, because they were no longer tolerated in the village, or because they wanted to escape the danger of exile. In the city, they lived their lives by being night watchmen, street cleaners, factory workers and, to a lesser extent, employees.

Fortunately, it can be said that in the present war there were almost no casualties among the ethnic Germans in Volhynia. Some arrests have probably been made, but they are far less than the banishments of 1929, 1935 and 1937. As for the fate of those in the military service (*Heeresdienst*), for example, those drafted into operation schools (*Betriebsschulen*), nothing can be said for sure. The number of Germans in this area can probably be estimated at 30,000-34,000.

Settlement Patterns and House Patterns

The outward appearance of the settlement of German villages changed completely after the introduction of the collective. As opposed to the Volga and Black Sea Districts, here, before the World War, there were no German settlements where all lived close together, but, on the contrary, the German farmers, from time to time, put up their living quarters on their land. For that reason, the houses were situated far apart and the settlements stretched out over a wide area. The mode of settlement impeded the realization of the collective (*Kolchos*) system. The Soviets abruptly ordered that the houses be torn down and rebuilt on a prescribed place. Again and again one would hear from the ethnic Germans the expression: "This is a transplanted house." The new settlements were rebuilt with completely different layouts. The Ukrainians and the Germans, and also some Polish yards, were all mixed together. The church steeple of the villages disappeared and the churches were, without exception, converted into clubs or granaries, if indeed they were not demolished as, for an example, it happened in Heimtal. Characteristic of all settlements are the kolkhoz buildings. Long barns for cattle and horses and a spacious open structure for the farm machinery. The buildings stood mostly all in one location. It fell to every settlement to have a high, long, narrow building, constructed with a heated room in front, made of red brick. This is the building in which the hops were dried (*Hopfendarre*). Typical also is the windmill. To every house there belonged a yard from 30-60 hectares (*Hundertstel*) [1 hectare = 2.47 acres, or 10,000 square meters]. The locals usually occupied 60 hectares, the

immigrants 30 and sometimes even only 15 hundredths of a hectare (the Volhynia Germans always speak of 30-60 *Sotjen*).

The houses all look alike. They are constructed of lumber measuring 30 cm [11.8 inches] wide and 8 cm [3.2 inches] thick. The whole house consists of three inner rooms: a living room, kitchen and barn. A bed is located in the living room and often a couch made of plain boards. The whole family lives in this room. The wife sleeps in the bed with one or two children, the husband on a framework of boards. If there are more children, they sleep on the floor, or, if they are already a little older, in the kitchen. Only seldom is the living quarter divided into two rooms. Housing is relatively simple and, for instance, the bathing facilities utterly primitive. The people have very few eating utensils and very primitive forks and knives. In most cases, the residences look clean and well maintained.

Collectivization got started in 1929 and everything else that came along with it (banishment, the imposition of unbearable taxes, etc.). The forced gathering together of people and the work in the collective had brought with it, in every respect, a complete transformation and worsening of the way of life. The German people became slaves to the job. Bitter, bitter is the complaint again and again about this.

Throughout the whole **Pay off System** (*Entlohnungssystem*), people were bled to death. Day after day, without a pause for rest, from morning until late, they had to work and labor to earn their bread. The axiom “he who does not work should also not eat” was foolishly clung to. If the husband was exiled, and there were only small children, the wife had to earn a livelihood all on her own. She had no time left to educate, care for or feed the children well. The children had to go along to the field, even if they were still nursing. The people had to give their all, as much as possible, to put in many work-days (*Trudodjen*). The work-day was figured according to a complicated system (see [Appendix 2](#)). For that reason, every village had its own accounting system. There was also no unified pay off system because in each community it was different. First of all, the grain had to be delivered to the state and the horses, pigs and cattle provided. What was left over was handed out to the people according to the work-days entered in the workbook. The quantity of grain handed over to the people for a work-day fluctuated between 150 grams and 2.5 kg [5.3 oz and 5.5 pounds], cash payments between 0.3 and 2 rubles, potatoes between 0.5 and 2.6 kg [1.1 and 5.7 pounds]. The Gotthilfsdorf municipality (Bogoljubowka) had two years where they received neither grain nor cash.

Taxation is a gloomy chapter. The various deductions, taxes and bonds (*Sajomi*) made up a large percentage of the holding and (earnings). In the village, for example, the salary of a teacher amounted to 240 rubles [1.95 rubles = 1 US\$ in 1930], from which 46 rubles were deducted. Thereby, for example, an average deduction for that teacher amounted to 700-800 and on the high side from 1,000-1,500, even as much as 2,000 rubles. Shoes with rubber soles cost 60 rubles, with leather soles, 200-300 rubles. A teacher's family was able to live only if the wife also worked in the collective. In addition to the taxes paid in cash, the farmers had to deliver up foodstuffs from their private cow, chickens and pigs. From the cow, 110 liters [28.6 gallons] of milk was required plus meat. The quantity of meat could be delivered up in the form of chickens, geese, ducks. Each family had to deliver 150 eggs, regardless of whether and how many chickens they had. Those who did not have eggs had to buy them on the open market for

10 kopecks in order to deliver the same eggs for 2-3 kopecks to the kolkhoz. Every family had a cow, 5-15 chickens and 1-3 pigs. There were no horses in private hands.

It is generally complained that the kolkhoz system required far too many administrative officials. They were always well dressed and had enough to eat; they worked little, but drank a lot. In the small village of Feodorowka with 303 inhabitants there were 40 administrative officials who had been exempt from the actual field work.

The kolkhoz system meant that the fields were very neglected. While in the past the individual farmer had enough horses and cattle and consequently also fertilizers for his field, the fertilizers are no longer sufficient with the few collective farms. As a result, crop yields are significantly lower, and the fields look overgrown and neglected. In many cases, the potatoes are completely overgrown by weeds. The same applies to the buckwheat (*Buchweize*), which is often planted here, and because the work plan could not be carried out, these fields remained unprocessed. Also, no one is interested in the work. As a substitute for the lack of fertilizers, the system of *Semipolka*, that is, crop rotation within 7 years, should be introduced in all municipalities: [alternating each year with] wheat, rye, flax, barley, oats, clover, black fallow.

In contrast to the area around Lemberg [Lviv] and Starokonstantionov, the harvest here can be described as medium and partly bad. In some communities, the damage caused by the current war (grazing, trenching, damage by tanks, etc.) is considerable.

In addition to the usual crops such as wheat, rye, buckwheat, oats and barley; flax, hops and rubber (*Kautschuck*) are also planted. People eat almost exclusively dark rye bread and hulled and crushed buckwheat (*Buchweizengrütze*). All of the wheat goes into the city. Striking in the landscape are the many dark green hop fields. Hundreds of German women are employed in the hop harvest. Although the hops require a lot of work; on the other hand, they also bring the most income.

The **school** has been conducted entirely in the Ukrainian since 1938. Until then, the language of instruction was German. During this year, the majority of German teachers were banished or transferred. Only in the upper classes is the German language taught. The control over the school system was so strict that teaching, in the German sense, was completely impossible. The children of the last three school years can hardly read and write German. But they had to learn Bolshevik songs and poems. What must a teacher whose parents were banished or starved to death have felt, what must the poorly dressed and starved children have felt when they had to learn the following verses from the school book:

We are as free in the Soviet land as a eagle,
which moves high in the air,
for here is for ever and ever the multitude
which defeats the bloody tyrant

or

Brothers, to the sun, to freedom,

Brothers, upward to the light!
Brightness departing from the darkness
goes ahead to light the future.
Brothers, hands now joined as one!
Brothers, laugh at death!
Eternal servitude has come to an end!
Hallowed the final battle.

The German schoolchildren are better dressed than the Ukrainian ones, but they are already very tattered and walk barefooted in cool and wet weather. Again and again you meet schoolchildren on the country road, coming from the neighboring town with books and shoes under their arms.

The common religious life is fading. The churches are closed without exception. There are no more German clergy at all. Most of the children were therefore not baptized. Funerals in the earlier sense were only exceptional. Almost no one dared to bury his relatives in an ecclesiastical-religious manner. Here and there, courageous old men or women have been found who read at the graveside from the Bible or the hymnal. The cemeteries are neglected and rarely do you see a cross.

Volhynian German ethnicity has survived despite hardship and persecution. In the old people's home, only German is spoken. Only in the cities does it happen that Ukrainian is also spoken in the old people's home. The young people still sing German songs. The strict old morality has suffered some loss. Nevertheless, the abundance of divorces are extremely rare. Although Germans live mixed with other nationalities, there are relatively few mixed marriages ([see Appendix 1](#)). Mostly, there are cases where German girls marry Ukrainians or Poles. Reason:

1. To avoid banishment and to get some peace.
2. Out of fear that the German husband will be deported and then they will remain without a husband.
3. Due to a lack of German men who are mostly deported.

The number of children has decreased compared to the past:

1. Economic hardship
2. Work overload
3. Having children seemed pointless because they have no future.
4. In the period 1926-1938, artificial contraception also found its way into German communities to a frightening extent.

It is sad to see how poorly dressed the German people are. Especially the men, often going about in torn and patched trousers and shirts. From spring to autumn, everyone goes barefooted.

During the famine years of 1921-1922 and especially 1933-1934, in which tens of thousands starved to death in the Black Sea and Volga Regions, the Volhynian Germans survived relatively well. In very few German communities, starvation cases have occurred. At the same time,

however, hundreds starved to death in the neighboring Ukrainian villages. The reasons given by the ethnic Germans:

1. In Volhynia, due to sufficient moisture, there are never complete crop failures.
2. Potatoes and vegetables could always be planted in the farmyard.
3. The German always divided the provisions on hand better than the Ukrainian.
4. Above all, the help from Germany is repeatedly emphasized. With the Reichsmark notes (*Hitlerscheine*) received from Germany, people could buy food in the *Torgsin*.¹ However, many of the recipients of such notes were arrested in 1937 and sent into exile.

With horror, the ethnic Germans tell of the banishments.

1. In 1929, the wealthy farmers and their families were sent to Siberia, the Urals, Murmansk, Archangelsk, (Kalni-Wostock) and the Don region.
2. The largest banishment in terms of numbers took place in 1935. For example, in the municipalities of Heimtal and Pulin-Huta alone, 97 families were “resettled”. This resettlement extended to the Hundred Kilometer Zone from the border. In this Zone, entire communities have disappeared and, with very few exceptions, the Germans have remained in the minority compared to the Ukrainians, who, as reliable Bolsheviks, were resettled here mainly from the Tschernigow *Rayon*. The most affected by this resettlement are the almost purely German regions of Pulin and Zwiahel (Novograd-Volynsk). About this “resettlement,” I learned the following in the village of Bolodyri:

In the period from 1-7 January, a large number of men were arrested, who had to be ready to leave within 2-3 hours. They were sent to the prison in Shitomir. A song was written about this arrest, in which a verse reads:

At night, the midnight hour
the Russian police came.
Took the men from their own,
Women and children stay at home.

Three weeks later, the families of these arrested men were also deported. On 28 January, 1935, the police appeared at night, at 12 o'clock, and posted guards at the houses. The women were given 24 hours to prepare clothing and food for a month. With trucks then, at 35 degree frost, they went to Shitomir. Here the families were taken to the train together with their men gotten from prison and sent to Ruelien (Murmansk). There they were accommodated in (*Saraken*) and had to work in the forest. In 1938, the men were arrested here again and sent on. A month later, in February, many families were arrested again and were “resettled” to the Don Region and later Kharkov. In fact, this “resettlement” differed from exile in that part of the inventory and livestock could be sold or taken along. The number of families to be resettled was determined by the *Rayon*. The village council made the selection for land. This resettlement was even advertised in the villages, so that there were cases where families voluntarily relocated to the

¹ [**Torgsin** (Russian Торгсин) was a chain of trade with the convertible currency of the same name in the Soviet Union between 1929 and 1936. The name was an acronym for the state “All-Union Society for Trade with Foreigners” (торговля с иностранцами). <https://duckduckgo.com/?q=was+ist+Torgsin&t=ffab&ia=web>]

new areas. Mixed collective villages emerged here. The Germans came to the yards of Russians who themselves had been banished. In 1937, the men were arrested and scattered again, so that, similar to Volhynia, many wives are without husbands.

3. In 1937-1938, under the Minister of the Interior Jeshow, another wave of banishment began, mainly for political reasons. Almost only men were arrested and sent away.
4. Shortly before the outbreak of the war, numerous arrests were made. Most of them people who were in some way connected with Germany or have relatives there.

As a result of these banishments, the majority of families are without a family head.

In the **Current War**, Volhynian Germanism has suffered relatively little and has had any victims. The invasion of the German troops proceeded so quickly that the planned shootings of ethnic Germans could not be carried out.

According to plan, however, the following was carried out in all municipalities on orders and under threat with the death penalty:

1. The kolkhoz cattle had to be driven to the more eastern areas. There are communities where there is not a single cow in the kolkhoz today. In other communities, the cattle have returned in full or in part. A large part of the horses have also been taken along.
2. In all communities, under the supervision of a communists, the men designated for this purpose had to smash the agricultural machinery and render them unusable. Everywhere you can see such smashed machines in the kolkhoz yards.
3. All council files (cash registers, village plans, etc.) have been burned.
4. The planned burning of houses could only be partially carried out.

After the difficult years, the Volhynian Germans are happy to have experienced the invasion of the German troops. Deep feelings were left by the mental and physical torments of the past decades. Now new life and new hope returns. People feel free again. Only when they talk about the past do the faces get serious and have tears in their eyes. Again and again, one hears the joy in that we have given them Sunday and the Church. Now they can not only rest again, but above all dedicate themselves to their family on Sunday and go to worship services. They gratefully welcome the fact that our military pastors are visiting them. 16-year-old adult children are baptized.

Of course, questions always burn on their hearts and they have wishes. What will happen to us? Are we going to be resettled? Are we going to get land again? Will our men come again? Wishes can be heard again and again:

1. We are tired of the kolkhoz, abolish it as soon as possible.
2. We would like to return to closed German settlements. The foreign environment is unbearable for us in the long run.

3. The need for German books, especially religious content, magazines and newspapers is very great.

News about Volga and Black Sea Germans

I met German teachers from the Black Sea Region in 2 communities. Especially teacher Kneissler from Kronsfeld, Taurida, now in Helenowka, who was able to report valuable things about the Prischib District. Here, fewer Russian families have been settled in the German villages, so that they have retained their German character. Mixed marriages are extremely rare, 2-5 cases in the village. Divorces are a great rarity. All villages of the Molotschna District still exist, and some new ones have been added.

Also quite a lot of Volhynia Germans settled there. The conditions are significantly better than in Volhynia. The kolkhoz are economically stronger and consequently also assigned standards which are higher. The houses are much nicer and partly electrically illuminated. In many cases, the stables have been demolished, so that the once typical colonist houses have become short houses. People go about much better dressed than in Volhynia. 5 families were banished from Kronsfeld in 1929 and 32 men in 1937.

In the Shitomir prisoner of war camp, I had the opportunity to talk to 18 colonist sons from the Volga and Black Sea regions. The statements of the Volga Germans are consistent with what I have laid down in an earlier report. Hinkel from Kutta reports that in his family 9 of 16 people starved to death. 7 of the 18 boys can hardly read and write German. As an explanation for this, they state that they had to work in the kolkhoz to feed the family and so there was no time for school.

Particularly valuable were the reports of the boys from Kandel, Elsaß, Baden and Straßburg. These 4 Catholic settlements have been preserved purely German. Not a single Russian family lives there. Elsaß is home to 3 Jewish and 1 Gypsy family. One of the Jews is the chairman of the collective, the other an accountant and the third in the cooperative. 2 Jewish families live in Baden. The boys speak an unadulterated Palatine dialect. The girls and women can hardly speak Russian (comparable to Volhynia). In Baden, there are 13 German teachers. The young people still sing German songs. Once they even sang the German national song in front of the Russian soldiers.

An officer from our staff was now in Neu-Beresina near Hoffnungstal and reported that the village had been preserved. The German inhabitants had gone into hiding and reappeared after the invasion of our troops.

Karl Götz writes to me that he is in a German colony of over 1,500 inhabitants. and confirms that these people have also faithfully preserved their Germanness. Götz is of the opinion that the number of Germans has not diminished despite hunger and exile (?). The German language is completely preserved. Bolshevists are only a passing thing and these are non-local elements. The sense of family has been completely preserved. In 1937-1938, of the 120 men in the best of years that were deported from the German village, only 21 are known to be alive.

Appendix 1 Volhynia

List of the Number of Families and Souls, Mixed Marriages and Pay-off (*Entlohnung*) in the German Communities of Volhynia.

[Frames 5386553-5386554]

(a) Outer Half of the 100 Kilometer Zone

Community	Fam.	Ger	Ukr	Pol	Souls	Ger	Ukr	Pol	Marriages Mixed	Pay-Off Grain	Money
1. Neuborn					1010	698 ¹	264	43	4		
2. Andrew		152			660	575	85	--	8	38:1.7 kg	1.5
										39:2.0 kg	1.5
										40:1.8 kg	1.3
3. Pekartschina		80	3			320				39:2.8 kg	2.5
4. Mlinck	108	76			497	349	67	63	2	38:2.25 kg	1.25
										39:1.7 kg	2.0
										40:0.8 kg	1.0
5. Feodorowka	80	71 (12) ²	7	2	303	267	24	12	3	38:1.5 kg	0.81
										39:1.0 kg	1.5
										40:0.2 kg	0.41
6. Topotischtsche	136	73 (17)	49	14	502	263	186	52	5	38:1.85 kg	1.5
										39:1.6 kg	1.65
										40:1.1 kg	0.58
7. Helenowka	96	49	45	2	391	226	158	7		38:3.1 kg	2.5
										39:1.8 kg	2.2
										40:0.86 kg	0.67
8. Rudni-Fassowa	149	127 (63)	22		651	573	78		1	38:1.6 kg	2.06
										39:1.2 kg	1.0
										40:1.4 kg	0.92
9. Krassna-Retschka											
a. Neues Leben	66	62 (21)	1	3	287	264	6	17	2	38:1.2 kg	1.0
										39:1.45 kg	0.78
b. Woroschilow	42	42			194	194			1	40:0.56 kg	0.06
										38:2.3 kg	0.35
										39:1.9 kg	0.95
										40:1.4 kg	0.50
10. Sadki	189	151	21	7	724	584	77	63	6	38:0.86 kg	0.77

(b) Inner Half of the 100 Kilometer Zone

Community	Fam.	Ger	Ukr	Pol	Souls	Ger	Ukr	Pol	Marriages Mixed	Pay-Off Grain	Money
1. Solodyri		72			197				4		
2. Neudorf	49	29	19	1	156					38:0.8 kg	0.6
										39:1.35 kg	0.8
										40:0.17 kg	0.5
3. Heintal	83	22	59	2	60				3	38:1.6 kg	0.54
										39:1.2 kg	0.72
										40:0.6 kg	0.37
4. Wederne	42	9	33		37					38:0.6 kg	0.35
										39:1.0 kg	1.0
										40:0.4 kg	0.5
5. Blumental		22			384	85	29		3	38:1.0 kg	0.55
										39:1.4 kg	0.40
										40:0.4 kg	0.2

In the 9 German villages in the Outer Half of the 100 Kilometer Zone around 4,315 Germans are living, and in the 5 German settlements in the Inner Half of the 100 Kilometer Zone still only 664 Germans.

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- (1) Of these, 284 are male, 414 are female
- (2) The number in brackets indicates the families without the head of the family. However, it also includes the deceased men, not only the exiles.

Appendix 2 Andrew

[Frame 5386555]

Extractions from the Table of the Andrew Municipality about the Establishment of Work Norms and Work Days

Work		Norm	Work Days
<i>Dungfuhr</i>	Hauling manure	25 loads	1.5
<i>Heufahren, Entfernung 500m</i>	Hay hauling, distance 500m	13	1.5
<i>Heufahren, Entfernung 1km</i>	Hay hauling, distance 1km	10	1.5
<i>Heufahren, Entfernung 3km</i>	Hay hauling, distance 3km	4	1.5
<i>Ernte: mit Sense, Weizen</i>	Harvest: with scythe, wheat	0.55 hectare	1.5
<i>Ernte: mit Sense, Hafer</i>	Harvest: with scythe, oats	0.60 hectare	1.5
<i>Ernte: mit Sense, Erbsen</i>	Harvest: with scythe, peas	0.40 hectare	1.5
<i>Ernte: Mit Mähmaschine</i>	Harvest: with mower	4.00 hectare	1.5
<i>Getreideaufsetzen</i>	Setting up Grain	0.05 hectare	0.5
<i>Aufschobern des Getreides, Leger</i>	Stacking grain, setter	80 shocks	2.75
		(1 shock=60 sheaves)	
<i>Aufschobern des Getreides, Zugeber</i>	Stacking grain, hander	80 shocks	2.0
<i>Aufschobern von offenem Getreide</i>	Stacking loose grain		
<i>Leger</i>	Setter	40 loads	2.0
<i>Zugeber</i>	Hander	40 loads	1.75
<i>Aufschobern von offenem Leger</i>	Bundle loose grain: setter		
<i>Aufschobern von offenem Zugeber</i>	Bundle loose grain: hander		
<i>Einfahren von Garben Entf. 250m</i>	Hauling in sheaves, 250 meters	30 shocks	1.5
<i>Entf. 1.5km</i>	Hauling in sheaves, 1.5 km	18 shocks	1.5
<i>Kartoffelhacken</i>	Potato hoeing	0.03 hectares	1.25
<i>Rübeneinfahren, Enft. 500m</i>	Beets Hauling, distance 500m	18 trips	1.5
<i>Rübeneinfahren, Enft. 1.5 km</i>	Beet hauling, distance 1.5 km	13 trips	1.5
<i>Arbeiten beim Dreschen</i>	Working with threshing		
<i>Leiter (Brigadier)</i>	Leader (Brigadier)	1 to	0.22
<i>Strohabnehmer</i>	Straw collector	1 to	0.17
<i>Einlasser</i>	Inserter	1 to	0.45
<i>Schoberleger</i>	Stack setter	1 to	0.45
<i>Hopfen: Löchergraben</i>	Hops: hole digging	300 holes	1.5
<i>Hopfen: Ernten</i>	Hops: harvesting	20 kg	1.5
<i>Schmiderarbeiten:</i>	Blacksmith Work:		
<i>Ringschweißen</i>	Ring welding	1 ring	0.15
<i>Wagenbüchse einschl.</i>	Wagon box assembler	1 piece	0.30
<i>1 Pflugschar schärfen</i>	Sharpen 1 plow-share	1 piece	0.15
<i>Traktorschar</i>	Tractor-share	1 piece	2.0
<i>Reparieren einer Sähmaschine</i>	Repairing a sowing machine		15.0

<i>Tischler-Wagnerarbeiten:</i>	Carpentry-Wheelwright work:		
<i>Neues Wagenrad</i>	New wagon wheel	1 piece	3.0
<i>Doppelfenster</i>	Double window	1 piece	1.5
<i>Hopfenleiter</i>	Hop ladder	1 piece	2.5

This is just some page selections from an enormous table that is set up in each community, independently of each other, so that norms are nowhere the same.

[Translation Ends]

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