

Alfred Roggan: Bogumił Šwjela – Pastor of the Confessing Church in Dissen. A letter in the Tower Ball as a Profession of his Faith, Convictions and Actions

The discovery of a letter written by Šwjela in 1936 can be seen as providing a document, which proves the credo of his work: a cautious acknowledgement of the new political conditions in Germany, a reference to the unfinished confessional struggle between the German Christians and the followers of the Confessing Church, as well as the use of the Wendish language in his community, with an uncertain future in the face of state obstruction. The reconstruction of the church was completed one year later. The influence of the pastor of the Confessing Church is considerable. In the course of the artistic design of the church by the artist Paul Thol, who was close to the National Socialists, a number of gallery quotations in the Wendish and German languages were put in place. The participation of Sorbian artists and artisans is also discussed.

Keywords: Weimar Republic, National Socialism, Church policy, Confessing Church, German Christians, Domowina, Mašica Serbska, Paul Thol, Paul Doring, Pawlina Krawcowa, Fryco Latk, Mato Kosyk

Peter Schurmann: Bogumił Šwjela and his Political Legacy. Between Loyalty and Critical Distance

From the 1890s Bogumił Šwjela had a determining influence on the fate of the Sorbs in Upper Lusatia and above all in Lower Lusatia. As a co-founder of the Domowina, as well as being the person who gave it its name in 1912, he had a decisive influence on the profile of the umbrella organization of the Sorbian associations. The Federation of Lusatian Sorbs became not only the main adviser on organizational and financial questions, but also led the way in formulating political demands in the second half of the 1920s concerning the preservation and development of the Sorbian language and culture. Furthermore, Šwjela was active in the educational and scientific society Mašica Serbska, whose Lower Sorbian section, Mašica Serbska, was a member of the umbrella organization. Šwjela was one of the leading figures in linguistic research in both parts of Lusatia. In Lower Lusatia he was concerned with research on Sorbian field-names, especially in the Cottbus district.

After 1933 he remained true to his critical view that the German state was doing nothing to preserve the Sorbian language and culture. The Secret State Police (Gestapo) interrogated him and tried to prove that he was hostile towards the German state. This did not succeed. But pressure from the Nazi authorities led in 1941 to him being banned from holding further public church services in Wendish by the Protestant Consistory of the Mark Brandenburg, so Šwjela left Lower Lusatia. After 1945 he also took part in the re-foundation of the Domowina in Lower Lusatia and Brandenburg, although he was living in Thuringia. He did not succeed in his efforts to return to his ancestral homeland.

Keywords: Bogumił Šwjela, Domowina, Mašica Serbska, Mašica Serbska, Lower Lusatia, Upper Lusatia, Brandenburg, Saxony, Movement of the Young Sorbs, the Wendish service, German-Sorbian relationships, policy towards the Wends, Church policy, bilingualism

Lubina Malinkowa: Sorbian Women – Active Participants in Religious Life in the 18th Century

Starting with the assertion that Sorbian historical writing is dominated by men, the study calls for its opening to gender history. This would provide access to new themes and the

formulation of new questions. At the same time, it would offer an opportunity to widen the currently prevailing national discourse.

The women and girls of Sorbian origin who joined the Moravian Brethren at Herrnhut are the central focus of this study. This Pietist community offered its female members countless new areas of activity in farming and handicrafts, in the social sector, in the educational system, as well as in art and culture. The religious life of the Moravian Brethren is the focus of this study. Sorbian women and girls are presented who helped to shape the religious life of the community as teachers and instructors, as pastoral workers, missionaries, and not least as preachers. They played a large part in the successful expansion of the Brethren in Lusatia and beyond.

The religious revival amongst the Sorbs, which was given a structure by the Brethren, can therefore be regarded as the first emancipatory movement for women. It led not least to the fact that the relationship between the sexes had to be renegotiated.

Keywords: Moravian Church, Pietism, gender history, women's history, emancipatory processes, Sorbs, 18th Century, church history, history of education, missionary work

Michael Ermel: The Anonymous ABC Book of 1671 and Georg Ermel.

On Contents, Place of Origin and Authorship of the First Sorbian Primer

The earliest primers in Sorbian present us with riddles to this very day. Despite the endeavours of researchers in Sorbian studies it has neither been possible to ascertain the authorship of the Sorbian ABC book from 1671, nor to discover a copy of the primer authored around 1650 by Georg Ermel. The fact that both works originated in Lower Lusatia close together, both geographically and chronologically, led us to the question as to whether we are dealing here with one and the same book, and whether Georg Ermel, school rector at Calau, could have written it. For clarification, the content and external design of the ABC book of 1671 have been examined in detail followed by a similar investigation of the few sources that we have in relation to the Ermel primer. According to these sources Ermel's authorship of the anonymous ABC Book of 1671 is highly probable, though it cannot be proven with absolute certainty. In addition to this finding on the author, it could be clarified that the work was printed in 1671 by Christoph Baumann in Bautzen and that the spelling introduced in the primer was adopted by Gottlieb Fabricius for his New Testament. Acknowledgement of this significant achievement has been missing up until now. The layout and decoration with a full-page woodcut of a rooster mark this primer out as a so-called "rooster abc book" and rarity of particular value.

Keywords: Primer, ABC book, reading primer, school, Georg Ermel, Christoph Friedrich Faber, Lower Sorbian, Lower Lusatia, Wendish, Sorbian orthography, Sorbian alphabet, 17th Century, Margraviate of Lower Lusatia, rooster abc book, catechism primer

Walter Wenzel: The Classification of Old Sorbian Place Names, Proper Names, and Tribal Names

Like every branch of science, the study of names (onomastics) has to classify the objects it investigates. In the case of the classification of place names it has to be distinguished between those derived from proper names and from appellatives (common names), which are divided further according to morphemic structures and the associated derivational morphemes into five sub-classes. In addition, place names from other name class-

es, as well as unclarified place names have to be taken into account. In total there are 7 sub-classes with 21 types of place names.

In the case of the classification of proper names, more exactly of surnames, distinctions are made on a genetic level between surnames from proper names, that is to say from Slavonic forenames, from German forenames and baptismal names, as well as from appellatives of Slavic and non-Slavic origin, whereby the de-appellatives are presented in an additional semantic sub-classification. The surnames are divided into types and subtypes according to the suffixes used on the morphemic level.

Similar to place names, tribal names are divided into those derived from proper names and those derived from appellatives. Further differentiation ensues according to the structure of morphemes, as well as according to the suffixes used in this process. The regional names are distinguished from tribal names in the narrow sense.

Keywords: Linguistics, onomastics, Old Sorbian, place names, proper names, tribal names, classification

Edmund Pech, Peter Schurmann: Official Reports on Sorbian Language and Cultural Conditions in Lower Lusatia 1933–1945

The Second World War led to a deterioration of policy towards the Sorbs. Up until 1939 it was mostly teachers and pastors in Upper Lusatia who were hit by forced transfers, but after 1939 the authorities turned their attention also to Lower Lusatia. The NS authorities made plans in 1940 for the relocation of a large number of teachers and pastors, whose mother tongue was Sorbian, because they stood in the way of a “final solution of the Wendish problem”. This was, however, not put into practice after the first military defeats on the Eastern Front. But it was impressed on those concerned that they had to practise “the utmost restraint in their use of the Wendish language.” As a result, religious activities, in particular church services, were no longer allowed in Wendish. Furthermore, all forms of liturgy of the Word in Wendish, which were still performed in some parishes, were stopped. In addition, the Wendish teachers were no longer allowed to conduct bible classes, and no singing at funerals was allowed in their mother tongue. NS-government offices were required to ensure that only the German language was used in schools and churches of Lower Lusatia.

Keywords: Third Reich, Weimar Republic, Lower Lusatia, church policy, church services, confirmation classes, Confessing Church, German Christians, school system