

Heimatbuch
der Gemeinde
Kudritz

von Oberlehrer Balthasar Ehm

HOMELAND BOOK:

The Life and Times

of

KUDRITZ

By

The Headmaster Balthasar Ehm

*"The Banat, the homeland in which we were born
that we first really learned to love once we had lost it."*

1. Dedication

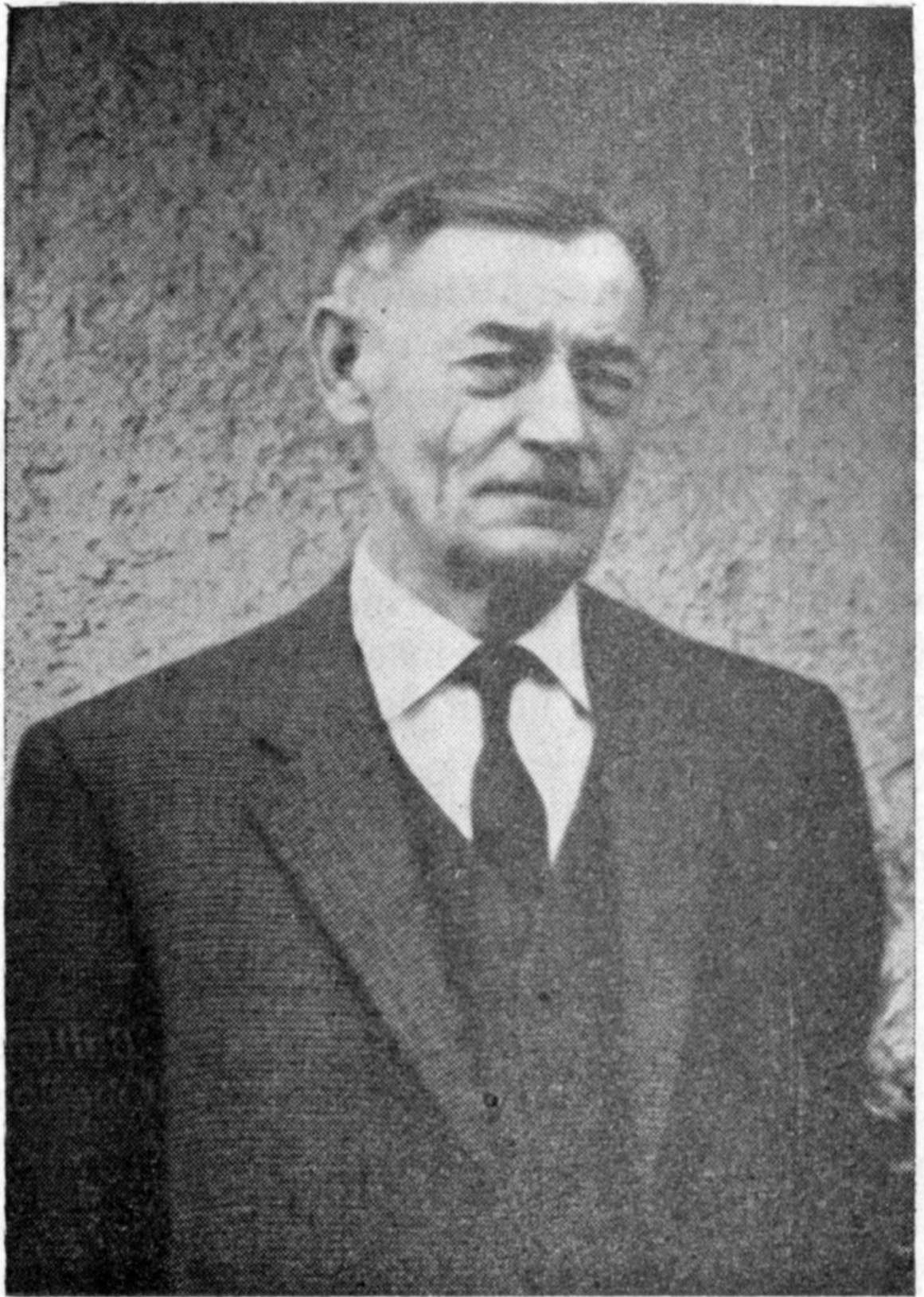
I did not want to write a history. This small volume is meant to be a book about our homeland. For the older generation it is intended to be a loving and lasting memory of what once was, while for the younger generation it is to be a source of information about their legacy. They are to learn how our forebears developed and gave birth to their new homeland despite the most difficult of circumstances but persevered against great odds. They did it all for a homeland that we have lost simply because we are Germans.

This work also seeks to point out that peace can only become a reality when humankind realizes that only mutual understanding and love among all the nations and their peoples can bring that about and needs to be fostered by all.

It is dedicated to all of those from Kudritz, both on this side and the other side of the great ocean but remain united as countrymen.

Regensburg on Christmas Day 1956

Balthasar Ehm
Headmaster



2. Preface

The love of home and one's countrymen provided the impetus for this small volume to appear in response to our ongoing homesickness. We are grateful for the love of our homeland on the part of Balthasar Ehm our former headmaster. The purpose of this book is not to make tears flow, nor to sow seeds of hatred, but to awaken pride and determination like that of the uncompromising determination of our forebears who were inspired to start all over again despite the wreckage and ruin after the destruction and plundering inflicted upon them on two occasions. They seek to be our companions in this third calamity we have had to face and with stout hearts and determination we too will rebuild a home for ourselves and a new life.

Our own history shall be our chief instructor and we will not despair even in the face of the greatest evil. An individual can do anything if he believes in himself and if that belief flows through us it deepens us as it did our forebears.

In the time span of 200 years we were robbed of all we had on three occasions; were plundered and experienced destruction. Three times in our history the envy and hate of the other nationalities that lived all around us sought our destruction. People to whom we did no harm. People we simply showed that it was possible to live a better life through hard work. Because we were more successful than they were they envied and hated us.

Nationalistic hatred and human baseness went hand in hand and more often than not under the leadership of some intellectuals that brought about the fiendish murderous actions directed against us. These concerted actions reminded us how terrible a person can become in his erroneous delusions. They showed the world that humankind is possible of the greatest of evils in the chauvinism of unrestricted nationalism.

Dear small book may you find your way into the home of every family of the survivors of Kudritz; captivate their hearts once more, spread loving and cheerful memories of the soil of our homeland that nurtured us, and those people who we loved to see, and those of whom we think of so often now, those whose company we enjoyed and those who had to give up their lives. Let us never forget our homeland.

We say thank you to the author, Headmaster Balthasar Ehm, for his unselfish efforts and let the idealistic goals he sets before us be achieved.

Rothenburg o.d. Tauber 1956

Dr. Thomas Adam Welter
Physician

*"All of us will pass away
but the homeland will endure"*

3. Foreword

It was always lovely to be sitting on grandmother's lap by the warm stove as the ice-cold wind howled outside and the thick snowflakes swirled about and in that wonderful moment, I heard these words, "Once upon a time." Yes, yes grandmother would talk about so many things. About fairies, giants and dwarves and the sprites but also about witches and warlocks and evil spirits, especially about the time when the Russians passed through Kudritz in 1849. The grandfathers told us boys a great deal about the history of our village. How we used to strain our ears to get it all and could never get enough of what they had to tell us. In that way we got to know about our village more intimately and learned to love both its glories and seamy side, with both its joyful and sorrowful days. On the part of some of us who heard all of that, the wish to record all of it was awakened to ensure that it would not be lost to oblivion.

So now with the assistance of "The History of Kudritz" written by Felix Milleker in 1888 and the colourful mosaic memorial cornerstones of various buildings, both great and small and everything that draws us to our home of the past and deals with our folklore, customs and culture all serve us to remember and need to be recorded. For that reason, no events or occurrences will be glossed over or omitted because they can give us an excellent picture of the past and take us back to those times that we now call "the good old days."

It is not presumptuous of me to venture to write this Homeland Book of Kudritz. May my efforts be justified in providing our countrymen with this loving undertaking on my part. May the gaps and every omission that appear in this small volume be corrected by another's pen in the future. My goal was and could only be to preserve as much as possible to assist younger and more enterprising researchers in their endeavour in the future.

At this point, I wish to express my heartfelt thanks to all those countrymen who have supported me in my work with their counsel and advice.

B. Ehm

4. Monarchs and Military Commanders Whose Names Are Closely Linked with the Colonization

1. Emperor Karl VI 1711-1740

He was the father of the future Empress Maria Theresia. During his reign the first systematic colonization of the Banat was initiated in 1726.

2. Empress Maria Theresia 1740-1780

During her reign over 50,000 families settled in the liberated regions of southern Hungary. She concerned herself with the development of her newly acquired lands that she sought to merge into a single national state; she relaxed the *corvéy* demands made of the peasants; ordered the opening of schools; granted special privileges to the Hungarians for their assistance in the Seven Years War. The Hungarian language was recognized as the official language of government in the Banat which placed the Germans who lived there at a disadvantage.

3. Emperor Joseph II 1780-1790

He granted some religious freedom to the Protestants and allowed them to emigrate to the Banat. He gave his subjects freedom of speech and the press; eliminated serfdom and re-introduced German as the language of government administration. He was given the title "Joseph the German," by his detractors. In order to pacify the unrest developing among the dissatisfied Hungarian nobles he rescinded all his progressive reforms on his deathbed to the regret and sorrow of the German settlers. His goal was "a single language united nation state" which remained an illusive objective.

4. Prince Eugene of Savoy

"The noble Knight" as he was known was the liberator of our homeland. He was an extremely successful military commander and a great statesman. His glorious victories over the Turks at Senta, Peterwardein and Belgrade remain unforgettable. We owe it to him that the Turks were driven out of the Balkans so that the progressive re-development of the Occident could occur and would remain protected from Turkish invasion and rule and the Crescent of Islam would no longer remain a threat to Europe.

5. General Count Claudius Florimund Mercy

His name is closely associated with the re-development of the Banat. He carried out the canalization of our homeland whereby fertile land was made available and the greatly feared swamp fever (malaria) that earlier was truly a curse to the region and had resulted in a terrible loss of human life was now greatly reduced. He provided for the cultivation of wheat, hemp and flax and the planting of mulberry trees so that the colonists had an income when their other agricultural pursuits were completed for the growing season of the year. The community of Mercydorf in the vicinity of Temesvár still bears his name to this very day.

When after what seems like a short time span the golden streams of the southern sun shone upon our blessed plains and fertile acres and vineyards, giving birth to tidy German villages with their industrious and satisfied farmers able to work in blessed peace we can never forget that all of this was due to the imperishable efforts of Count Mercy the highest government official in the newly won territories.

5. The Banat Our Homeland

*"Out of a wasteland, blooming Eden emerged
Out of swamps a new world arose..."*

A. M. Guttenbrunn

The region that lies between the Danube, Tisza and Morasch Rivers and the mountains of Transylvania is known as the Banat. The writer, Mirko Jelusich, in his book, "*The Dream of Empire*," places the following words in the mouth of Prince Eugene: "I saw the land and I rode across its rich soil. I fought my battles there and wished I could ride across it as its owner." Our homeland author, A. M. Guttenbrunn in his *Swabian Song* rhapsodizes:

"Let us speak truthfully in German about this land,
Disdain all those who do not hold it in highest esteem.
O Homeland, it took German sweat and noble blood
The evidence of the bitterness of not having a father
We bless you and hope that God will protect you.
We remain faithful to you in the face of affliction and death."

It will be of interest to us to see what this region looked like before the arrival and settlement of our forebears. During the time of the Turkish occupation, that lasted more than 160 years, most of the land was left uncultivated; the waterways were not regulated, and everything was a wasteland; extensive swamps, bogs, bull rushes and reeds spread out everywhere. The air was polluted, malaria reaped a rich harvest and decimated the sparse population. Game abounded in the thick forests where the lack of light made them unsafe for man to enter. The region was practically uninhabited, although there were a few robbers, hunters, fishermen and herdsman who were active here where wolves and foxes could fend for themselves and the humans managed to earn their scanty bread and eked out an existence. This sorrowful heritage was the situation into which the valiant colonists bravely walked.

Soon all of this would change. Prince Eugene sought to establish a new civilization and empire whose inhabitants would become a permanent and above all a secure bulwark against future incursions or invasions by the plundering Turks. He directed his attention towards the German population in the Empire who had suffered so much as a result of the ceaseless French wars of aggression. It is hardly any wonder that many of those living in the Palatinate responded without a moment's thought and joined in resettling in the Banat. They did so with a light heart even though they found poverty but hoped to live in peace and be free.

In order to secure the newly won territories various border regiments were established. They were given special rights and privileges. One of the last of these privileges that was still in effect in our community as late as 1905 was the so-called "*Grenzer*" (a small packet of purple paper to be used to roll cigarettes at a cost of 8 *Heller*) that could not be purchased anywhere else in the Monarchy.

The first settlers who received land in the Banat were undoubtedly veterans (retired and infirm soldiers), their dependents, camp followers and canteen operators. Prince Eugene recruited German farmers and tradesmen to settle in the devastated regions of the Banat. The recruitment Patent he issued promised free passage to the Banat for those farmers who reported to be resettled, their own land and a house lot and garden, the necessary farming implements, planting seeds, livestock and exemption from taxation for ten years. These promises were not idle words!

The emigrants and their families travelled on small Danube barges, the "*Ulmer Schachteln*" to their new home. What they found here on arrival was hardly very encouraging. The first decades were filled with a great deal of privations, misery and suffering resulting in the well-known Banat proverb: "The first generation met their death; the second battled against privation; and just the third had bread."

The first colonists came in unorganized groups. It was only later that the government and the Monarchs provided for an organized settlement of the new arrivals. We can differentiate the major phases of settlement:

1. The Carolinian 1726-1740
2. The Theresian 1740-1780
3. Josephinian 1780-1790

In addition, there were also the ongoing inner migrations of the German population. Industriousness and unrelenting hard work soon gave the neglected region a completely different character. In a short time, a vast sea of ripening wheat billowed in the wind and on the slopes of the mountains grape laden vineyards made their way upwards. Heavily laden wagons bearing the harvest rolled down the new and well constructed roads drawn by stately teams of horses. Trade and commerce flourished. The Banat had been transformed into *the Breadbasket of Europe*. The dream of Prince Eugene became a reality. A new land had emerged not through force, war and weaponry but through the undisturbed work, with spade and plough that transformed a desolate wilderness. All the inhabitants of the Banat participated fully in this gigantic redevelopment of the region. Here in the Banat everyone found work and were assured of having their daily bread. The rich fertility of the soil in the adjoining valleys led to ongoing prosperity and the population increased day by day.

Our Banat found itself located between Hungary, Serbia and Romania and was a small microcosm of the Austro-Hungarian Monarchy with a mixture and blending of many different nationalities, various ways of thinking, various religious denominations and languages. (German, Hungarian, Serbian, Croatian, Slovak, Czech, Bulgarian, Romanian and Hebrew (Yiddish). There were Roman Catholics, Lutherans, Reformed, Greek Orthodox, Greek Catholics and followers of Judaism.) It is a pity that this small land was dismembered because of these differences especially now at a time when we dream of a united Europe. What countless wars, epidemics and plagues, coupled with disastrous natural catastrophes could not accomplish, hatred, stupidity, envy, greed and extreme nationalism brought it all to a disastrous end.

After the First World War the Banat was divided by Hungary, Romania and the former Serbia. Serbia along with other new territorial acquisitions formed the Kingdom of Serbs, Croats and Slovenes which later became known as Yugoslavia.

The German population in the Banat did not constitute a majority but was represented in every region ~ economically as well as culturally ~ and played a leading role. But this predominance of the Germans was to be broken once and for all and for that reason following the Second World War many of us had to die and the survivors had to leave their home and homeland like a wounded beast.

What is home? Surely not what a Latin proverb purports and an old student song says. "*Ubi bene, ibi patria*" which means "Wherever things go well for you, that is your Fatherland." Dr. Welter writes: "Home is the place in which a person works, carries on and lives ~ when necessary sheds his blood ~ the soil on which we were born, where we spent our childhood; the community where one has lived for generations and feels at home and safe and secure." But we still insist that not everything has been said on the subject. The meaning of "*Heimat*" cannot be so easily summed up; one then also experiences the comforting blessing it alone arouses within us. We carry our home in the secret corners of our hearts and long for it as much as for our most expensive treasures.

Every person has the right to a home. This right of a homeland is God given and it is a sacred human right that no war can rob us of, or any kind of so-called Peace Conference can dispute. The Banat is and remains our home ~ even though many of our countrymen no longer want to return there. The poet says:

...the village where my cradle stood
Where I grew up so happily
The community of my wondrous youth
I can never forget..."

Peter Poiger

Only he who gives up, has lost. What one gives up, is lost forever.

6. The Prehistoric Period

Several million years ago, in the so-called Tertiary Period, when the Danube had not yet broken through the southern foothills of the Carpathians and forced its way towards the Black Sea, an inner sea (Pannonia Sea) covered the Great Plains of Hungary and subsequently also the environs of Kudritz. The deposits left behind by the sea created various layers of sediment that we find in excavations in the vicinity of the major wells where they are beautifully preserved. When we dig through the upper layers of humus, sand and clay we run into a layer of soil to a depth of 8-12 metres in which fossilized remains of ancient sea creatures are embedded. There are seashells, oyster shells and fish

skeletons, etc. An especially wonderful find was made by Michael Scheer (the well digger living on Schindler Street) while digging a new well during the 1930s in the above-mentioned layer he found the full fossilized skeleton of a fish that was around 30-40 centimetres long.

The mountain foothills surrounding the swamplands of the Banat were inhabited by humans in early times. As evidence for this we can point to artefacts that later adorned the museum in Werschetz. In many communities such as Klein-Sredischte, various crude stone implements and other items have been found, a portion of which are from the Stone Age. In the years 1890-1892 a complete bronze age hoe was given to the museum which was found during trench work and excavations in the Upper Schamer Mountains (in the vicinity of Kudritz). (The Bronze Age covers the period from 1900-800 B.C.)

The first groups of peoples that we can identify living in the region were various tribes of Celts. They were displaced by the Romans. The Trajan Road along the Danube and the Roman Trench by Vatina which is not very far from Kudritz are remains from the Roman occupation. Various weapons, pieces of jewellery, urns containing ashes, etc. were found here. Later the Avars settled along the Tisza River and then to the east of the Tisza various Romanian and Slavic tribes put in their appearance. They were subjugated and to a great extent displaced by the advancing Magyars in the 9th Century.

7. The Later Period: 1358-1719

It is not possible to determine when the first human settlement of the community of Kudritz took place. The earliest documentation that mentions the community goes back to 1358 but we cannot assume that it was only then when it was founded. A certain amount of time must have passed by before its existence was officially recognized. We can conjecture that the founding of Kudritz occurred in the second half of the 13th Century and conclude that a settlement has been here for over 700 years. Obviously, this is not the last word to be spoken on the subject. The validity of this conclusion will be either proven or disproven by future research.

One thing is certain, Kudritz is on the site of a very old community. Research was made more difficult when the area was annexed by Serbia in 1918 where there were no original research sources at our disposal while on the other hand it was not possible to undertake a journey to Hungary.

As to the question of who the first inhabitants in our community were, there is no accurate answer. When we consider Kudritz is the name of the community which was also known as Gutteritz (according to the parish records of Werschetz) one could come to the conclusion that it is a combination of Guter and Ritz (the Domain of Ritz) and is of German origin and that the first inhabitants were Germans. But the first German settlers who immigrated here arrived after the end of the Turkish wars (around 1717-1718) and therefore there is no validity to this theory.

We must look for an answer in a completely different direction. When family names were first introduced in the 12th and 13th centuries there are many examples of feudal lords and estate owners who gave their family name to the Domain or community they owned and included "von" to their name to indicate that they were of the nobility. The ancient chronicles indicate that in 1358 our community bore the name Kutress. But what is this name supposed to mean, that is, in German?

In this compound word, Kutress, we can differentiate between two syllables, "kut" and "ress" which according to our current understanding come from the words: kut = kutao meaning a curved bend and reka = meaning a stream or creek. That means that the name Kurtress meant "the bend or curve in the creek or stream." The creek that flows from out of the Kudritz forest below the Tetzes mountains is described as taking a wide bend where the community was originally located. The broader stream that flows beyond the bend is still known today as the Klein (Little) Kudritz.

The German settlers changed for what for them was the strange sounding name of Kutress to Kudritz, giving up the "ess" ending and adding the syllable "itz" in its place. In the same way Werschetz became Werschitz, Markowatz became Markowitz, Orawitza became Orawitz, Reschitza became Reschitz, Morawitza became Morawitz, etc. We can find the names of many communities with the last syllable "itz" in the Steiermark, in Czechoslovakia and in Germany, the regions where our forebears originated.

If our above-mentioned theory has validity, we have come another step closer to greater certainty that the earliest inhabitants of Kudritz were of Slavic origin. We can strengthen this argument because the fields adjoining the community still carry the name "the Sawran." Sawran is an alteration of "sabran" meaning forbidden. In earlier times there were forests and meadows in these fields that belonged to several private estate owners. The felling of trees and pasturing of livestock were forbidden to others. The fields usually called "Schamerberg" in later times were known as "Kriwaja" (bent over). A small creek winds its way through it. The next larger streams into which it flows also have Slavic names: Brsawa = fast stream and Cserna-Crna = black stream.

We want to deal with the question of when did the Slavs, that is, the Serbs, become native to this region. The great migration of the Serbs from the East occurred in the 7th century. The greater part of them crossed the Danube and settled on the right bank while a smaller number established a homeland on the left bank. A year after the Battle of Mohács in 1527 numerous Serbs migrated into the Banat and Batschka. The largest mass migration took place in 1690 when over 40,000 Serbian families left their homeland in the Balkans under the leadership of their Patriarch Arsenije and sought asylum from the Turks in southern Hungary. This last group of Serbs we can safely call temporary guests who after the expulsion of the Turks wanted to return to their mountain homeland.

And as for our forebears? Were they just guests in the Banat? A. M. Guttenbrunn answers this in a striking way:

"Who would reprimand the Swabian as a foreigner in Hungary?"

Before him came, the Turks and the Tatar.
He seeks to be his own lord in his own castle.
He is a citizen here and not a guest of the Magyars!
He shed his blood in Prince Eugene's host
Drove out the army that lived in the land
Your own King called him here
"Plough the land for us with your valiant Swabian fists."

Our forebears were invited to come as settlers to Hungary by both the King and the legitimate government authorities. They were to help to make land arable once more. They were citizens and were not some temporary guests. There is a great difference between sojourners with the rights of guests and the right to a homeland. The Banat was not a place of asylum for us, no, it became our homeland! and will live in our hearts forever as our home.

Following this introduction, we want to hear what Flex Milliker (teacher and curator of the museum in Werschetz) has said about the actual history of Kudritz. (The following quotations are taken from portions of Kudritz's history written by Felix Milliker.)

"The first reports about the existence of the community of Kudritz reach back to a much earlier time, which is also true about the existence of present day Werschetz the central hub of the region. During the Hungarian period, Kudritz was a part of Temes County, while formerly it was constituent part of Krassó County and the community of Komorischte which it borders today. In the year 1358, Nikolaus, the son of Paul de Kuthres, one of the right hand men of the King, was dispatched to establish the boundaries of Székespatak (now Székás) along with those well versed in the affairs of Csanad Cathedral Chapter as well as doing the same to the possessions of Johann Bessenyo, the Commander of the fortress at Erdsomlyó, located on the Wardein Kilia Mountain. (Taken from: *Pesthy Frigyes Krasso-vármegye története*)

Four years later he is mentioned again. In 1362 the Vice-Governor of Krassó County, Stephan the son of Dominik de Fötelek attests that Nikolaus, the son of Nikolaus Kuthres and his sons Johann, Stephan and Lukas were the beneficiaries of the village of Fötelek, which has since disappeared, near Kudritz. The above-mentioned Nikolaus was also designated "de Fötelek" in that same year. We have another report from that same year which refers to quarrel between the Kuthres and Fötelek families. In that same year the emissary of the Vice-Governor and the Supreme Court Judge of Krassó County reports that Nikolaus (de Kuthress) and his peasants and vassals expelled Stephan Fötelek from his lands. This matter was dealt with by the Krassó County Administration and this serves as proof that the Kudritz of that time belonged to Krassó County. (Kudritz is located an equal distance from Kernyécsa in Krassó County and Klein Kernyécsa in Temes County.)

There is nothing else known to us about Kudritz during the Middle Ages in Hungary. There is even scantier news about Kudritz during the Turkish occupation from 1552-1716. What the fate of the community was in this period suffers from a lack of any

reliable data. Near the end of 16th century the region was included within the borders of Transylvania and Werschetz played the role of a border fortress and Kudritz was also freed from the Turkish yoke for a short time. On December 19, 1597 the peasants living in the Kwtrezz Domain of Josika de Karánsebes, Wukaschin (in another document Wlasitin) Radlevic, Lazar Radivoje and Grubac Bogdanovic all participated in the celebration of the installation of their neighbour Johann Horwáth as owner of the Domain on Kernyécsa. The same three neighbours and peasants did the same again on December 22, 1597 when Gross Sredischte was officially placed in the hands of several nobles from Karansebesch; and in the same year on the Monday before Christmas, Franz Sárközy was installed on the Domain of Radulfalva the present day Gross Zsam.

When one considers that all three chief witnesses that are mentioned all have Slavic sounding names one must conclude that we are dealing with a Serbian population. About the latter years of the Turkish occupation we know nothing that could shed any light on the fate and fortunes of Kudritz. Even the recently discovered Conscription Records kept by the military for the years 1690-1700 and now in Bologna, Italy remain silent about it.

8. Kudritz a State Owned and Governed Village 1729-1828

In 1716 the region between Transylvania, the Tizsa and Maros Rivers up to the Danube were liberated from the Turks and the sunshine of freedom also shone on Kudritz. In a document written in 1717 that can still be found in the Imperial Archives in Vienna it mentions Kudritz but under the name Gutorza which had 17 houses at the time. The long-term inhabitants left the community shortly afterwards but it would remain abandoned for only a short time.

Following the retaking of Temesvár from the Turks, Prince Eugene entrusted the re-settlement and governance of the newly won territories known as the Temesvár Banat to General Count Claudius Florimund Mercy. Mercy concerned himself with developing an orderly form of government and from day to day the number of inhabitants increased. Until the reunification of the region with Hungary in 1778 Kudritz was assigned to the Werschetz District which at first was under military jurisdiction until 1751 when it was governed by the State authorities.

In 1717 the first German immigrants came in unorganized groups to this region settling around Werschetz but later the colonization was carried out much more systematically by the Provincial Government. About the question of why so many Germans committed themselves to resettle in the Banat at that time we can answer as follows:

1. Our forebears did not consider this step as an emigration. At that time, it was simply a matter of them migrating from the south western part of the Empire to the south eastern part of the same Empire and remained under the protection of the same Emperor. They, therefore, were not immigrants in the true sense of the word but rather they were simply resettling.

2. The reasons and impetus behind this resettlement were the following: the disorderly and wretched political and economic conditions, among which we can count the oppression of the peasantry, poverty, high taxes, the great upheaval caused by the Thirty Years War and the economic consequences and upcoming new wars that were about to break out as a result of the aggressive policies of the French King, Louis XIV.

3. In addition there were all the numerous privileges offered in the Recruitment Patent to lure them to resettle in Hungary.

Kudritz was one of the first colonies established by German immigrants. The man behind the resettlement of Kudritz was a certain, Johann Tetz, who in the year 1719 brought his extended family and relatives from Alsace (Flasdorf) and settled on the site of the old former community. He chose one of the present-day sections of the south eastern part of the community in which to settle that is still called Kleinkudritz (Little Kudritz) to the present day. He found that it was suitable for vine cultivation along the slopes of the hills. To this day, these fields still bear the name "Tetzesberg" and produce good wine. Tetz, the vinedresser, established a very small colony that year whose inhabitants came from Alsace and Lorraine. In terms of the first settlers their number and number of houses must have been modest and unassuming because the official map of the Banat of 1723-1725 that was commissioned by Prince Eugene no trace of Kudritz can be found.

In the time frame of 1720-1730 Kudritz along with other communities in the Banat were systemically colonized. In particular, a number of Germans were settled here by the Imperial Chancellery in 1728. With the arrival of new inhabitants, the blessings of civilization and the advancement of the area took a great leap forward.

But our small community was not allowed to develop in peace and quiet. Hard times and harsh tests soon came. In 1737 the Monarchy engaged in a dreadful war with the Turks that resulted in an unfortunate outcome for the Monarchy. The Turks broke into the land in 1738 and destroyed everything that fell into their hands. They were vigorously supported by the Romanians in the surrounding area who were dissatisfied with the new German regime they had been under. To their dismay, the imminent menace and threat caused the displacement of our peace-loving Germans. In addition to the horrors of war the plague appeared to make their misery complete. In the year 1738 many refugees from Kudritz could be found in Werschetz among whom some soon made their way north. Unrestrained hordes of Romanians fell upon the colony and burned down the houses and the chapel after they had driven out the last of the inhabitants. The once flourishing community was turned into a miserable small pile of ashes.

For more than a year the homeless inhabitants of Kudritz wandered about in search of shelter. It was only in 1739 when they were allowed to go and see their former home. What was left to be found was not very heartening. But our forefathers were men who were not afraid of work and Kudritz emerged anew. The returnees chose a deeper lying site where they would be closer to their cultivated fields and built a new community where the leading highway from Temesvár to Morawitza passes by and where the Post

Office once stood according to local tradition. (A wooden hut stood here where letters could be left and picked up and where the mail carriers fed their horses.)

The community remained on this new site and never relocated. Kudritz recovered from the heavy blows of fate that it had suffered and in a short time it was redeveloped and more beautiful than it was before. In 1751 the village could already count 150 houses with an entirely German population. At that time the inhabitants numbered approximately 720-750 with each household reckoned to have five members.

The population increased steadily. In the time of the Theresian colonization the community experienced an increase through the arrival of newcomers in 1763 for whom five houses had been built at the cost of the government for that number of families.

From the end of 1785 until March 1787, that is for two years and three months in all, many Protestant colonists from the Empire, particularly from Württemberg, the Rhine Palatinate, Nassau, Saarbrücken and the bishopric of Trier were quartered in Kudritz. They would settle in Liebling that was being founded at that time. The inhabitants of Kudritz received 4,069 Florian and 15 Kreuzer from the government for housing them.

The first settlers in Kudritz came from the western part of Germany principally from the communities between the Rhine and Mosel Rivers. They came from Alsace and Lorraine, the Rhine Palatinate and from the Archbishopric of Trier and Mainz but also other individual colonists came from other parts of the Empire as the parish records attest with the words "*ex imperio*" (formerly from the Empire) and there were still others from the Austrian Alpine region and the Sudetenland according to the parish records that first begin in 1741.

Among the oldest family names in Kudritz there are the following: Tetz, Specht, Jäger, Kabs, Löhnhardt, Haas, Braun, Osswald, Grossmann, Gloss, Koder, Kersch, Birndorfer, Mark and some others which were still familiar and common in our final days there. Many other family names like Kaiser, Branden, Burger, Schlosser, Schuster, Piel, Eppinger, Stumpf, Ochs, Emerwein and others died out in the 1880s.

The places of origin of those who chose Kudritz as their new home who emigrated here in the 18th century are mostly unknown to us. In most cases the parish records provide only a general designation like "*ex imperio*" or from Lorraine but in the case of Johann Tetz and his relatives we know they originated in Flasdorf. The new "founder" of Kudritz, Johann Tetz, reached the truly patriarchal age of 106 years. He died in 1787. Others who came from Lorraine include: Rupfinger (Gungelfing), Mark and Bombi (or Bombu.) In terms of Alsace there was Oster (Muzig) family. From the Bishopric of Trier there were the following: Jäger (Kasten), Lienhardt (Bober), Steger (Scheiden), Paltos (Hansbach or Hausbach), Schummer (Faha), Bisch (Gutweiler), Zimmer (Greinerraath), Wein (Rossheim), Sonnee (Kochen) and Ersch is also identified as coming from the area around Trier. The Bishopric of Mainz was the homeland of Braun (Minnlingen), Scherter (Gross-Ostheim), Berberich (Kindsheim). Those from the Rhine Palatinate were Haunstädter (Sulzbach), Damberger (Neumarkt), Bock (Laubenheim),

Hack (Steinbach), Braun (Osnabrück). From Wesphalia there were Bernhardt (Hasse) Hirth (Guldenbrau). Then there are other communities that are given as the places of origin such as Konfela in Reiche, Nikolsburg and Unterwaltendorf in Upper Austria, Braunau and Falkenau in Bohemia and Münsterberg in Silesia. Several others came from German communities in Hungary such as Weindorf, St. Gotthardt and Budakesz. And others came from existing German Banat colonies and settled here such as St. Peter, Csakowa, Werschetz and from the destroyed at Rebenberg in 1738 (Walther Klein) and a son of a Milleker who originated in Carinthia and moved here from Weisskirchen in 1767; still others came from Pottok, Uj-Pécs, Orawitza and other communities. In one entry in the parish records I found "*ex Turcia*" (from Turkey) which actually means Swabian Turkey and is a reference to Baranya.

Not all these settlers were German. The names Massion, Remond, Sonnee and Bonblee point to their French origin. The name Bonblee later appears in the parish records in the Germanized form as "Gutfrucht" (Good Crops). The names Szabo, Kovács and Kiss are of pure Hungarian origin. They came from Kecskemét, Bistritz and other places. The Hungarian names, as were also true of the French names, died out or were Germanized. The notable Massjung of Weisskirchen are descendants of the Massions of Kudritz. The Hungarians could not thoroughly settle in because they were not of the Roman Catholic religion and the government at the time did not like to have Hungarian settlers in the area for political reasons. They wanted to make the Banat an entirely Roman Catholic and German province. During the reigns of Charles VI, Maria Theresia and Joseph II (until 1785) Protestants were forbidden to emigrate and settle in the Banat.

About the community leaders who were called the *Schult* or *Schulz*, very few of them are known to us by name. In 1747 Johann Tetz, the founder of the community, was called the *Richter* (not a judge but a kind of mayor). He was followed by Johann Kabs (the name was also spelled Kapes) served in 1749 and 1757. In 1777 Matthias Tetz also went by that title but in 1779 he was succeeded by Johann Jäger. Likely ~ at the time of the introduction of the State Administration in the Banat in 1751 ~ Kudritz was the residence of an Assistant Administrator and Forester according to a map from the year 1767. The post office is also noted on the same map. The first postmaster of whom we have any information was named Florian Riedl who originated in Bohemia. Mention is made of him in 1764.

When the Banat was incorporated back into the Motherland (Hungary) in 1778 and Temes County was newly established, Kudritz was ceded to it in terms of political affairs as was the Werschetz District as is still true to this day. At that time the government transferred a huge number of communities with the dissolution of the Province. One region was retained to provide foodstuffs for the mining area. Kudritz and the neighbouring villages were also part of this area which was given the name of "Banat Mountain District."

In the period which followed our Kudritz's development was curtailed through several difficult reverses but despite that it did not break the will and industriousness of its German inhabitants and they could not be held back by them. On the even of Corpus

Christi in 1771 a horrific fire broke out in Kudritz and reduced forty houses to ashes. The destruction of the buildings was so bad that for several days after the smoke from the charred ruins still rose up towards heaven. A similar misfortune occurred again in 1783 that brought about greatly calamity for numerous families.

The last Turkish War inflicted even greater blows upon our community. As an ally of Russia, Emperor Joseph II, declared war on Turkey and initially his forces were hard pressed on the battlefield. Taking advantage of the situation, the Turks ranged across the Danube into the Banat and the Romanians in the area rose up in rebellion. Considering these circumstances, the retreating Imperial troops forced the inhabitants to abandon their communities, many of which were put to the torch by the Imperial troops themselves. In mid-September 1788 the inhabitants of Kudritz were driven out of their homes and forced to flee by the Imperial Cavalry of the Brochainville Army Corps. Near the end of September the inhabitants of the neighbouring villages of Markowatz, Luzunasch, Komorischte and Varadia that had long envied the flourishing German community in their vicinity seized the opportunity to establish a moral pretext for what followed under the leadership of the 90 year old priest of Komoischte, Damaska Brenka, and attacked the abandoned village of Kudritz. They stole everything in sight and chased away or murdered any of the inhabitants who had remained behind. The plunderers went from house to house. What the wild horde could not carry back with them was destroyed. It was said that when the riotous mob reached the house of the current Postmaster, Florian Riedl, who kept wine in his cellar they discovered that because he was unable to drink all of his wine before fleeing, he had simply let the wine leak out of the barrels so that the cellar was flooded with wine for months it was said later. The parish church that had been consecrated the year before was completely plundered, the altars were destroyed, and the organ and other furnishings, the clerical robes for mass and the altar paraments were hauled away. Luckily no fires were set in the village although a huge amount of hay was set ablaze.

This criminal offence was followed by retribution. On the 30th of the same month, the looters ~ 300 in all ~ were attacked by sixty dragoons stationed in Detta and Denta under the command of the Cavalry Officer Hoffnungswald and Lieutenant Koteschell. In the melee 130 of the Romanians were killed, 36 were taken prisoner and the others were put to flight. Brenka, the ringleader of the plunderers, along with a large portion of the other survivors met their death in the nearby forest.

Through the destruction of this group of rebels the spread of the movement in the surrounding area was ended as well as the threat they posed. Nor had they been successful in their attempt to take Werschetz against its few defenders led by Jakob Hennemann who by their courage and cunning had successfully defended their hometown from them and their Turkish allies. After September 30th the defenders of Werschetz could breathe easier because the besiegers were no longer able to attack.

When Major General Count Harrach and his 2,000-man Army Corps moved on to Uj-Palanka, on his way he visited Werschetz on October 18th and the refugees from Kudritz returned home. In response to the official complaints lodged by the inhabitants of

Kudritz the Head Notary of the County, Johann Posfay, was given the charge to deal with the matter and raise enough men to assist him to attack the communities of Markowatz, Lazunasch, Komorische and Varadia. Without exception every house was to be searched and those items that had been stolen from Kudritz that were to be found were to be returned to their owners and major evil doers were to be punished. If necessary, he was also empowered to take military personnel with him to carry out his task if he felt it was necessary.

Posfay ordered 400 persons from the neighbouring German communities including 40 from Kudritz and their teachers and mayors to report to him in Werschetz. But only 138 came to this rendezvous. As a result, Posfay hurried to Uj-Palanka for military assistance. Here Harrach showed him the order of the Emperor Joseph II regarding the suspension of investigations of all misdeeds that occurred before October. The ravagers of Kudritz were to go unpunished temporarily.

But Posfay, accompanied by the High Court Judge von Lada of Werschetz, went to the individual communities and called for the inhabitants to assemble before them and laid it on their hearts to be thankful for the Emperor's pardon by voluntarily returning the possessions they had stolen. He was successful in achieving some results. The inhabitants of Kudritz had approximately 4,000 Florian worth of their possessions returned to them. Of course, this was not equal to their losses that were valued at 67,944 Florian and 22 Kreuzer by a County official. The inhabitants of Kudritz were counselled to make their claims using all the correct legal procedures and complained to the State Supreme Court in Werschetz. On February 18, 1793 the Court sentenced Markowatz to pay 3,110 Florian and 20 Kreuzer; Lazunasch was fined 2,888 Florian and 10 Kreuzer; Varadia was levied a fine of 11,108 Florian. The court case lasted for several years. Finally, the villagers of Markowatz made an effort at compromise and in 1821 they paid reparations in the amount of 1,088 Florian and 24 Kreuzer while the other villages provided no compensation at all.

A thunderstorm struck Kudritz on April 29, 1793 that caused a great deal of damage.

The wounds inflicted by this last occurrence healed quickly. At the end of 1798 the inhabitants of Kudritz numbered 938 persons that indicates a slow and steady growth in the life of the community.

The community seal which was commonly in use beginning in the last quarter of the 18th century was small oval disc with a grape in the background and the inscription: "Markt-Cutricz".

The *Richters* in the last two decades of the 18th century and the beginning of the 19th century were: Michael Koder 1787-1788; Johann Jäger 1789-1794; Valentin Bererich 1799; Matthias Lehnhardt 1800-1803; Matthias Hirt 1804; Valentin Berberich 1805; Johann Weber 1807-1809; Matthias Lenhardt 1810; Adam Bornfofer 1811; Jakob Jäger 1815-1816 and Peter Milleker 1817-1818.

More natural catastrophes found their way to Kudritz over the next few years. On April 10, 1811 a hailstorm damaged the precincts of the village. A fire broke out in the village in 1812. On July 10, 1816 terrible weather struck right over Kudritz that not even the oldest inhabitants had any memory to equal it. The hail fell in such great quantities that crushed the hopes of the farmers for any kind of harvest that proved to have been destroyed entirely. Along with the powerful storms that accompanied the hail not only trees were uprooted but the roof of the church was torn off and shattered.

The influence of such a horrific display of the forces of nature effect the people a great deal and often arouse otherwise placid religious feelings. That was also true then in Kudritz. The inhabitants of Kudritz solemnly vowed to no longer work in their fields on Saturday afternoons.

To strengthen this resolve, the so-called "White Wayside Shrine" was erected. In August of each year a pilgrimage in procession made its way to the shrine. The people of Kudritz kept this vow up to and until 1904 when work in the fields ended at noon on Saturdays with the tolling of noon hour bell. In 1821 a massive fire broke out and eight houses fell victim to the flames.

9. Kudritz Becomes a Market Town (1821)

The steady advancement the community achieved over the one hundred years since its founding by the German immigrants was noticed on the part of higher authorities that soon led to results.

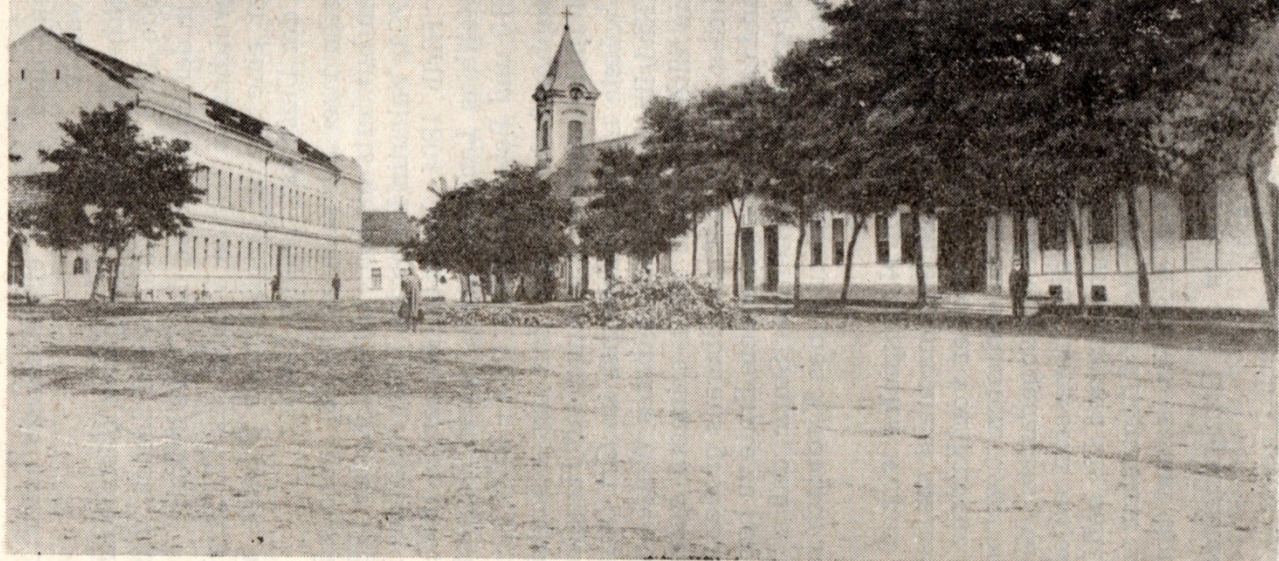
Picture

Market Place
Full Page

The Emperor and King, Francis I, signed a Charter in Pensenberg in 1821 in which he declared: "In light of the petition presented by the Hungarian Royal Chancellery directed to Us and also because of the benefits and conveniences for both Kudritz itself and the neighbouring communities; on the basis of Our Royal authority and benevolent grace We have found the request to be worthy of Our gracious favour and the aforementioned community of Kudritz has the right to be named a Market Town from this day forward and will be granted the official title and will also be granted to hold a Market Fair on May 1 and October 16th annually, as well as a produce and cattle market on every Tuesday and all of the other aspects of a weekly market along with all the rights, privileges and freedoms that apply to all Royal Free Cities and therefore Kudritz is acknowledged as a Market Town and is permitted to hold market days in perpetuity."

With a great deal of festivity, the Charter was officially proclaimed locally in Kudritz on November 26, 1822 by the government lawyer at the time and Franz Csákány the State

Üdvözet Temes Kutasról
Vásár tér 1914



government official in Werschetz. It should, however, be noted that it was only after 1825 that an annual Market Fair was held.

The Market Charter was kept for safekeeping in the council chambers in the community centre. The large marketplace was located between the so-called "horses' bridge" and the livestock paddocks where enclosures were set up to separate the horses, cattle and swine. There was a bustling business in the marketplace when Market Fairs came back to life again in the years from 1906 and 1908. Since then there have been no annual Market Fairs in Kudritz. Probably shortly after the approval of the status of Market Town and the privileges that went with it, the broad road for driving cattle to market (16 *Klafters* wide) from Kudritz to Werschetz was first laid out. It had its starting point behind the manor house of the Domain and later it was simply called "the old street." The livestock that were driven down the road by traders and workers for the slaughterhouses in the city of Vienna and for the military in Temesvár often consisted of herds of 300 to 500 head of cattle. After the opening of the spur railway line from Orawitza-Kakowa-Temesvár the major cattle market was then transferred to Kakowa and the cattle were shipped by railway to their destination.

In the third decade of the 19th century the Imperial government decided to transfer the communities of the Werschetz region to the Banat Mountain District. In August 1828 the assessment of the value of the government owned landholdings in the Banat, which included Kudritz, was undertaken in the spring of the year and was completed at the beginning of 1829. The cattle trader, Valentine Beger of Pantschowa, and his stepson, Ignatz Heiser, purchased the Domain of Kudritz. The two took over their Domain on March 25th. The purchasers of the government owned Domains who were not nobles were ennobled and, in this way, Beger and his stepson became Hungarian nobles and were given the title "de Kudritz." Shortly afterwards Beger and his stepson had their name Hungarianized to "Kudritzzy". Then later on December 11, 1837 Valentin Beger, his son Michael and stepson son Ignatz Heiser received approval for their change of name from His Majesty conveyed to them by Baron Ambrozy as the official representative of Temes County along with Joseph Buchwald the emissary of the Cathedral Chapter of Csanad and the men were installed into their positions as owners of their Domains as the Kudritzzy family. They were also awarded the right of Patronage of the Roman Catholic churches in their Domains in 1833.

In the assessment carried out in 1828/1829 Kudritz was classified and divided up in new ways with interesting results. There were 164 house numbers listed of which 160 were taxable. Of those 83 had a half Session of land; 66 had a quarter Session; 5 had an eighth of a Session and 6 houses belonged to cotters who had no landholdings. (One Session consisted of 34 *Katastral Joch*.) The community was valued at 58,597 *Florians* and 42 *Kreutzer*. The wine tithe paid by the inhabitants in 1828 totalled 99 *Eimer*, 37 half measures of mash and 498 *Eimer* and 51 half measures of cider. (An *Eimer* is equal to 56 litres. The half measure is 30 litres.)

In this time frame we have some other noteworthy dates. In 1821 there were 15 tradesmen in the community, but this number increased to 22 by 1828. A horse powered

mill had existed in Kudrtiz since 1815. It was later abandoned but the building located at the exit to the village (on the left-hand side) is still called the *Rossmühle*.

Beekeeping was also carried out. There were 188 hives in 1826 but they were ruined during the very cold winter of 1827/1828.

Because of the very high amount of the wine tithe that was paid it is apparent that wine growing was very well developed at that time.

In 1832 the Community Council ordered a new seal that was the size of a *Thaler* (a coin that is the origin of the word dollar) and had the following appearance. On the right-hand side there is a wagon bearing a wine barrel. On the left-hand side there is a horn-of-plenty. In the upper right-hand corner there is a grapevine and grapes and to the left of it a postillion's horn (Agriculture-Wine Growing-Post Office). Its inscription states: "Seal of the city of Kudritz". It is in Hungarian.

The seal of the Domain of Kudritz had a "Lamb of God" with the letters "B" and "H" beneath it. The inscription it bore was: "Seal of the Domain of Kudritz."

On December 24, 1827 at 7:30 in the evening an earthquake was felt that was claimed to have lasted for a full minute. From 1827 to 1828 it was a very wet and damp winter which was followed by an extraordinarily dry spring that led to special services in the church on May 12, 25 and 26th in the hope that God would send a crop-producing-rain. The soil was so dry that the cornfields could not be ploughed or seeded. The harvest that year was moderate except for the corn that was still not ripe on November 8th and was covered in snow. The yield from the vineyards was better than average. Despite that the year 1829 was a year richly blessed by God in terms of wheat and wine. The winter of 1829/1830 was long and severe. Winter arrived on October 20th and on March 30th, 1830 snow still covered all the fields. (Usually winter first sets in at Epiphany (January 6th) and the spring work in the vineyards followed soon after.) The aftermath of the severe winter was an utterly poor harvest. On July 16, 1831 around 7:00 o'clock in the evening a powerful storm struck the whole area including as large portion of the Banat. Fortunately, it was not accompanied by hail but the high and heavy winds damaged many trees and the vineyards.

The Asiatic cholera raged in 1831. In 1832, especially during the months of February, March and April there was such a great need for rain that villagers of Kudritz went off on pilgrimage to shrines in Werschetz and Gross-Zsam. Cholera struck again in 1836 but this time it did not lead to many deaths as previously. In the evening of January 28, 1838 between eight and nine o'clock earth tremors were felt that led to rather queer and odd reactions that led to rumours among the population that the great majority of the villagers would experience severe illnesses as a result. (All of these kinds of occurrences were recorded as superstitions by the various priests who served the parish.)

In the third decade a trained local defence force existed in Kudritz made up the male inhabitants. They all donated towards the purchase of a flag and had it dedicated on June

5, 1828. Barbara Szallo, the wife of the government representative in Gross-Sredischte, functioned as the patroness of the flag.

We are in possession of topographical description of Kudritz from the 5th decade from "*Topography, Descriptions of Communities with Accurate Data on the Conditions of the Area: Forests, Waterways, Roads, etc.*" which will be quoted here: "Kudritz is a German Market Town in Temes County. It is one postal station distant from Werschetz (it was 2 miles from one postal station to another) with 1,201 inhabitants, almost all of whom were Roman Catholics, with a Mother Church, post office and stone quarry; its total area covers 3,920 Joch (1,406 square Klafter) upon which the Urbarium is based and refers to cultivated land. There are 154 Joch that are house lots and gardens; 1,407 Joch are cultivated fields; 540 Joch are meadows; 237 Joch are pasturage; and there are 428 Joch of vineyards. There are two Sessions of land that belong to the post office along with 68 Joch of meadows. The Marketplace covers 12 Joch and 13 Joch are connected to the church and school. Another 250 Joch are taken up by roads, streets and unsuitable land. (Included are the drainage ditches as well.)

The Domain manor house and grounds and landholdings total 811 Joch (536 square Klafter). This includes cultivated fields, meadowlands, house lots, forest and vineyards that are on the slopes of White and Schamberg Mountains.

The soil in Kudritz is humus and very fertile and the major crop it produces is wheat. Its wine is very good."

Kudritz suffered very little during the time of the Hungarian War of Liberation in 1848/1849. In the Spring of the 1848 a company of the National Guard was formed here with Peter Kunst Senior as its Captain. At that time many families from Werschetz sought refuge here because their community was in the major war zone. The occupation of Werschetz by the Serbs took place on January 19, 1849. Shortly afterwards on the 20th of the same month the *Wallachian* (Romanian) Banat Border Regiment under the order of Major Eisler and led by Lieutenant Zunja carried out the disarming of the inhabitants of Kudritz. The same was ordered to be done in Werschetz on January 28th by the City Commander, Major Radojkovic, and Second Lieutenant Momorovic. But the latter had to withdraw without carrying out the order due to the arrival of Zunja. At the same time Michael Milleker Senior was named to the District Council of Werschetz by the Serbian Patriarch Rajacic. On February 16th a portion of the wagons and horse harnesses in Kudritz were required of them. The requisitions that were obtained were sent to Pantschowa by the Serbian authorities on the 17th of that month and they promised the former owners that they would be compensated for them.

When Károlyi occupied Werschetz in May, the National Guard in Kudritz was once again activated but this time Johann Bauer was made Captain. Following the catastrophe at Vilagos and as the Imperial forces occupied the area without having to lift a sword, the Royal and Imperial Commissioner of War, Baron Stojanovic, the owner of the Domain of Luczunasch put a new form of community governance in place. At that time Adam Jäger was the *Richter* (mayor) and Alexander Stefanovic was the Notary. This new community

governance was given the task to introduce and carry out the new laws. For example, to refuse to use the bank notes issued by the Kossuth government as currency, etc.

As a further result the Community Council introduced a new seal with a German text that was used up to the 1960s.

In the Spring of 1848, a separate Court District was established for the area around Kudritz by the officials in Temesvár that was part of the jurisdiction of the Supreme Court in Werschetz, but which was abolished by the Imperial regime in the following year. When the Counties were reorganized in 1861, their new rights and prerogatives were kept under strict observation and the Kudritz District was reactivated at that time. This situation continued until 1871 when the Counties, considering Statute XLV of 1870, made a greater distinction between the power of the Supreme Court and the other Court jurisdictions in the Districts and introduced a new policy in that regard.

During the time following the Revolution, that is, from 1849 to 1861, the three southern Counties of Hungary (Temes, Torontál and Krassó) along with the Batschka together formed a special new Austrian Crown Land that was named, "The Temesvár Banat and the Serbian Vojvodina". From the information that is available we discover that this led to a steady growth in the number of inhabitants in the region and the material wellbeing of the villagers in Kudritz increased immeasurably.

During the first half of the 1850s issues around public health in the Province of the Banat became regulated and several communities were designated as sanitation and medical centres. One of them included Kudritz and the surrounding communities where a medical practitioner was assigned to live and serve. In 1855 the various villages that were part of the Kudritz medical centre's catchment area donated funds towards the establishment of a hospital in Kudritz and promised ongoing financial support in the future. The hospital operated in a private house and provided a residence for the doctor. The operation of the hospital was short lived and closed in 1861.

In 1854 Kudritz had a population of 1,508 persons. The *Richter* was Johann Bauer, the Notary was George Lillen and the Postmistress was Anna Gabo. The total land area covered by the community was given as 3,838 Joch of which 828 Joch were part of the Domain of Allodial. But by the end of 1857 the population had increased to 1,648 inhabitants. There were 1,614 Roman Catholics, 1 Greek Catholic, 15 Greek Orthodox, 5 Reformed (Calvinists) and 8 of the Jewish religion. In that year there were 123 births and 129 deaths in Kudritz.

After the opening of the railway line from Temesvár to Bazia which occurred in 1858, a new highway was constructed in the years 1858/1859 that ran from Werschetz to Orawitza and passed through Kudritz and from there continued on the "Old Road" across to Gross-Sredischte. At the place where the old and new roads intersected the ruins of the so-called "Steiner House" that had earlier been an overnight guesthouse were still quite visible in 1911.

In 1865 Kudritz had two large landowners and 391 small landowners. At that time the total amount of land involved in wine growing was 497 Joch. Based on a government assessment the net value was placed at 13,374 Florian and 58 Kreuzer.

At the time of the national census carried out on January 1, 1870, Kudritz had 2,038 inhabitants of whom 990 were male and 1,048 were female which shows an increase of 390 persons in the population since 1857.

Up until October 1869, Kudritz and Markowatz shared a Notary. Kudritz separated itself from Markowatz and had its own community Notary ever since that time.

Kudritz reached the highest number of inhabitants in 1870. From then onwards there is a rather slow but steady decline that becomes quite noticeable. The census carried out on December 31, 1880 presents the following picture: 380 houses and 2,012 inhabitants. Of those 19 spoke Hungarian, 1 spoke Slovenian, 10 spoke Romanian, 17 spoke Serbo-Croatian, 11 spoke other languages and 1,856 spoke German and those still unable to speak numbered 98. According to religion there were 1,985 Roman Catholics, 12 Greek Catholics, 22 Greek Orthodox and 3 Reformed (Calvinists). Out of total population of 2,012 there were 1,252 individuals who could both read and write.

From 1876 onwards Kudritz was considered to belong among the major-sized communities in the Banat

Valentin Kudritz (Beger) died on February 14, 1857 and had been predeceased by his son-in-law and his own son. The Domain passed into the possession of Valentin Rieger, the son of a daughter of Valentin Kudritz and Valentin Weifert the descendant of a sister of the stepson Ignatz Heiser. Rieger took over the Domain on the day of his grandfather's death and proceeded to make a legal claim for the other half of the Domain which, however, failed in the courts. In 1862 Weifert took over his part of the Domain but he and Rieger worked together in the management of it. The Domain's manor house in the village was shared between them, with Rieger living upstairs and Weifert downstairs. In 1883 Rieger built a villa on the road going towards Werschetz.

In 1861 the enclosure of the landholdings of the Allodial Domain was begun. The total enclosure proved to be impossible and a compromise was reached between the Domain and the community. At that time in 1875 a land assessment was carried out in the area resulting in the community taking over some of the land in payment for damages incurred by the enclosure. As a result of the compromise the landholdings of the Domain were somewhat diminished.

In 1885 Robert Bähr, a lease holder from Orawitza, purchased the holdings of both Rieger and Weifert for around 55,000 Florian. The agreed upon value was based upon an inventory of the livestock and equipment and the previous income generated by the Domain. The takeover occurred on May 1st of that year. The landholdings of the previous owners at that time consisted of 607 Joch, 755 square Klafter of forests and 178

Joch of cultivated fields and vineyards. The Domain later passed into the hands of his son, Dr. Rudolph Bähr.

On July 8, 1885 a terrible hailstorm destroyed everything in its path and caused untold damage by its wrath and fury.

When in the passing of time no other bad weather was mentioned in the course of our history it is only because it was not recorded.

With the outbreak of *Reblaus* (grapevine fungus) in 1885 the prosperity of the village was greatly threatened, and the population declined rapidly because of it. Many families took the wanderer's staff in hand and sought to find a new livelihood in foreign parts. Reschitz, the flourishing industrial magnet drew some of them and others chose America, the land of gold, as their desired goal and destination and left Kudritz behind.

With the awakening of Hungarian nationalism, the authorities and various other leaders in the field of higher education sought to shift the aspirations of the German intelligentsia into a new direction and tried to talk them into exchanging their honourable and good German names that their families had borne with pride for generations for a Hungarian one. This movement on the part of the Hungarians was called Magyarization (making Magyars out of others). The government knew only too well that these newly minted Hungarians would become better Magyars than those who were born Magyars. In this way many young German intellectuals were to become cultural fertilizer for the Magyars. Not only the schools and officialdom promoted this kind of propaganda but so did the police.

With the introduction of the Appónyi School Regulations, the German schools were at an immediate disadvantage when Hungarian became the official language of instruction in all schools. There had to be at least one Hungarian teacher in every German school. Understandably the community Notary also had to be a Hungarian. If a Swabian sought a priestly vocation, he was forced to attend a school in Temesvár, Szeged, Kecskemét, Szolnok, etc. where all subjects were taught in Hungarian. There the student was warmly welcomed and was provided with all kinds of advantages that were made available to him (a stipend, exemption from tuition, etc.) One well knew what one was doing! Along with the Hungarian language our Swabian student breathed in the Hungarian spirit and in most cases, he would be lost to his German heritage and would become a dyed-in-the-wool Magyar. If the First World War had not checked this deplorable development the result would have been that the farming people would have continued to be without any intellectual leadership of their own in the future. The damage had already been done so that one could say the ranks of the Germans had been decimated. The German population in the cities to a great extent had exchanged their language and heritage and had to all intents and purposes become Hungarians.

At the turn of the century some very determined men called the conscience and dormant national consciousness of the German population back to life by founding various societies and issued publications in the German language (this was particularly true of the

Transylvania Saxons) and of special note were Dr. Hegen and Dr. Rittinger and their friends in Werschetz and its vicinity who founded the German Peoples' Party. And there were our poets whose bravery and unselfish devotion deserve our thanks. All their steadfastness and energetic action in what was our 12th hour would result in the preservation of our reawakening to our German heritage ~ and was extraordinarily effective. One once again learns and appreciates and understands the words of the poet:

"Mother tongue, Mother taught!
 How delightful and so beloved.
 The first word to sound forth
 The first word I babbled
 Sweet first loving word
 Chimes within me forever
 Everywhere God's breath blows
 Holy is every custom
 But I shall pray and give thanks
 And demonstrate my love in public
 And my blessed memories
 I speak as if they come from my mother's mouth."
 (Max von Schenkendorf)

10. The First World War

The community of Kudrtiz erected a stone war memorial in the local cemetery for its fallen sons in the First World War. It was crafted by Lotto a firm in Werschetz and was festively dedicated on November 11, 1939. The following names are inscribed on the memorial. (The date indicates the date of death)

Beck, Ludwig 31.X.1918	Ehm, Otto 31.VIII.1917
Braun, Jakob 26.X.1914	Fassl, Peter 22.IV.1917
Braun, Ladislaus 27.XI.1918	Fassl, Josef 15.I.1915
Brettl, Karl 24.X.1914	Glass, Franz 15.VI.1918
Glässer, Anton 3.VII.1916	Pontelli, Viktor 25.I.1915
Grill, Peter 10.IX.1917	Scheer, Matthias 24.IX.1915
Gross, Robert 1.V.1915	Scherter, Josef 4.IX.1914
Guttmann, Martin 19.IV.1915	Schulz, Valentin 15.XII.1914
Heidl, Matthias 15.IX.1915	Schüssler, Adam 24.VI.1916
Hirth, Kaspar 14.XII.1914	Specht, Theodor 20.X.1914
Jäger, Karl 5.XI.1916	Seriatz, Balthasar 9.VIII.1915
Klein, Josef 4.V.1916	Seriatz, Matthias 13.VIII.1916
Koder, Robert 22.XII.1917	Simon, Johann 31.VIII.1914
Koller, Josef 22.XII.1917	Tetz, Franz 12.XI.1916
Kunst, Peter 13.VIII.1916	Tetz, Leopold 6.XI.1914
Leininger, Alois 23.X.1914	Theiss, Jakob 9.VII.1915
Lenhardt, Josef 5.XII. 1915	Thor, Georg 20.I.1915

Lenhardt, Johann 10.VII.1915
Merschdorf, Peter 15.I.1916
Kobiljak, Stefan 18.VII.1918
Braun, August 5.I.1915
Koch, Johann 9.X.1914
Milleker, Josef 7.X.1914
Moser, Hugo 12.VI.1916
Petrovitsch, Josef 27.X.1918
Biegler, Alexander 6.X.1918

Thor, Anton 8.IX.1916
Thirich, Valentin 22.II.1916
Unger, Josef 15.XI.1918
Waller, Wilhelm 7.IX.1918
Wollek, Eduard 31.XII.1914
Dr. Sagstädter, Fr. 15.IV.1915
Unger, Valentin 13.X.1914
Hahn, Johann 17.X.1917
Koller, Anton 9.X.1916

The wretched war cost us 52 victims ~ not counting the wounded, widowed and orphaned.

In hindsight the tripartite division of the Banat that took place after the First World War and the incorporation of a portion of it to Serbia brought about an economic downturn to Kudritz. The new state border was drawn within 3 kilometres north and east of its location whereby the community was cut off from its important market region. A great deal of time would have to pass before we were able to find new markets and our tradesmen found another field of work in which to operate.

Shortly after the First World War the stamping and later the exchanging of our money from Krone into Dinar were introduced. At the time of stamping the currency our money lost 20% of its face value but could be used as currency. Later the exchange rate was 1:4 (20,000 Krone = 4,000 Dinar). The discount of 20% was considered a war tax.

Picture
Warm Memorial in the Cemetery

Picture
General View of Kudritz
(Taken by Bikoberg)

11. Local History and Topography

a) Name

In the old documents from the 14th Century the name of our community was written as follows: Kuthress and Kutrezz. In documents from 1597 we find it written as Kwtrass which is very much the same except that at that time the letter "u" was often written as "w". We find it altered in 1717 as Gutorza which at first glance suggests a Romanian link of some kind. Throughout the 18th Century the name was spelled Guteriz, Gutteriz and Gutteritz both in the parish records in Kudritz as well as in Werschetz. The contemporary spelling, Kudritz, first came into general use in the 19th Century even though this same spelling can be found on the map of the Banat published by Franz Grischini in 1780.



1914-1918

HONORARY REGENT AND PRESIDENT
LINDA M. BROWN
PRESIDENT OF THE BOARD
MAY 1914 - 1918

MISS LINDA M. BROWN
DAUGHTER OF CHAS.
BROWN AND MRS. J.
BROWN
BORN IN ST. LOUIS, MO.
MAY 15, 1885
DIED IN ST. LOUIS, MO.
MAY 15, 1918
AGE 32 YEARS

MISS LINDA M. BROWN
DAUGHTER OF CHAS.
BROWN AND MRS. J.
BROWN
BORN IN ST. LOUIS, MO.
MAY 15, 1885
DIED IN ST. LOUIS, MO.
MAY 15, 1918
AGE 32 YEARS

MISS LINDA M. BROWN
DAUGHTER OF CHAS.
BROWN AND MRS. J.
BROWN
BORN IN ST. LOUIS, MO.
MAY 15, 1885
DIED IN ST. LOUIS, MO.
MAY 15, 1918
AGE 32 YEARS



In the ninth decade of the 19th Century the community was given the Hungarian name of Temeskutas. Following the occupation of the Banat by the Serbs (at the end of 1918) the community was given the name Gudurica. In 1941 when the German Army occupied the area the former German name, Kudritz, was re-introduced. Today it is once again Gudurica.

b) Location, Boundaries and Size

Kudritz is in the Werschetz Court District, 14 kilometres east of the Royal Free City of Werschetz. Kudritz and its environs are 123 metres above sea level. The boundaries of Kudritz border Lucsanasch on the north, Komoischte and Markowatz to the east, Varadia and Jabuka in the south and Gross-Sredischte in the west. The community spreads out along the southern slopes and foothills of the "Kudritz Koppe" (Kudritz Summit) that rises to an elevation of 641 metres and is the highest hill in the Werschetz range of mountains and lies in the valley surrounding the Kudritz Creek. These series of hills and mountains run from north to south. The following heights are to the north of the community: *Kalvarienberg* (Mount Calvary) 181 metres, *Szamerberg* (Schamberg Mountain) 173 metres, *Weisser Berg* (White Mountain) 184 metres, *Johannisköpfchen* (Johann's Crown) and *Gruniu Mogi* 191 metres. To the south along the slopes of "Kudritz Koppe" are the common lands and meadows of *G'wand*, *Auf der Pitz* (Up on the Pitz), *Herrenwiese* (The Noble's Meadow), and the valleys harbouring Kudritz, Klein Kudritz and Kirchenloch. The territory within greater Kudritz consisted of 3,950 Joch and 9 square Klafter according to the government assessment of 1883 and at that time it was divided into 5,198 parcels of land. This was made up of 61 Joch of house gardens, 1,268 Joch of vineyards, 1,221 Joch of arable land, 255 Joch of meadows, 352 Joch of pasturelands, 602 Joch of forest, 36 Joch of houses and house lots, 7 Joch of superfluous land and 173 Joch were tax exempt (roads, drainage ditches).

c) Governance, Taxes and Officials

Kudritz had occupied the position and rank of a town ever since 1876 and had the legal right to be self-governing with their own representatives by a statute of 1886. In 1888 the governing group to look after all legal and governmental affairs had twenty members, ten of whom were elected freely while the other ten were the highest taxpayers in the village (known as *Virilisten*). The elected members were Johann Ernt, Johann Hambeck, Jakob Koller, Michael Hennerth, Peter Tetz, Jakob Kirsch, Adam Braun, Josef Schüssler, Adam Breisach and Adam Braun. The *Virilists* at the time were Robert Bähr, Franz Schmidt, Aurel Jäger, Johann Hambeck, Johann Glass, Franz Braun, Franz Milleker, Michael Milleker Senior, Jakob Jäger and Valentin Sagstädter. The Community Council members were Peter Kunst (Notary), Dionosius Braun (*Richter*), Michael Milleker Junior (assistant *Richter*), Adam Schüssler (Treasurer), Franz Kirsch, Michael Noldy, Johann Schüssler and Josef Glass (Deputy), Jakob Thimary (Orphan Trustee) and Paul Csákány (District Physician). The income of the community in 1887 totalled 4,664 Florian 91 Kreuzer and the expenses were 4,605 Florian 60 Kreuzer creating a surplus of 59 Florian 31 Kreuzer. The community was assessed for a total 12,233 Florian 90 Kreuzer in state taxes. In

addition to the community offices the following other officials had their headquarters in Kudritz in the Roman Catholic rectory, the Post Office, Telegraph Office and the Bureau of Standards (weights and measures).

In 1902 Kudritz became the headquarters for the Department of Revenue. In 1930 a constabulary post was stationed in the community (earlier it had been in Markowatz).

d) Population

Prior to the First World War, Kudritz was counted among the entirely German communities in the Banat in which inhabitants who spoke another language made up only a small if not infinitesimal number of the local population. After the war many Hungarian families moved into Kudritz and very soon after they bought land and purchased homes. Also after the First World War several Serbian families also settled in Kudritz (government officials, Revenue officers and family members of the local constabulary).

"The distinguishing characteristics of the inhabitants of Kudritz are those of Germans everywhere. They are known for their industriousness, tidiness and uprightness. They were always loyal citizen and did their patriotic duty at all times as they had done in the years 1848/1849."

As a result of the "One Child System" that later took over in the mindset of families, the population sank drastically. In 1930 Kudritz had only 1,823 inhabitants and shortly before the Second World War there were approximately 1,700 of whom 1,619 were Germans.

e) The Names of our Local Landmarks

In addition to the individual names of the landmarks there is a short description on why the landmark has the name whenever possible.

Am Berg (on the mountain) located across from the community with sites both in front of and behind the mountain.

Schneckenberg (Snake Mountain) a snakelike trail leads up the mountain.

Johannisköpfchen (Johann's Crown) the mountain is rounded off at the top.

Postwiese (Post meadow) meadow belonging to the Post Office.

Vordere/Hintere Wiese (Front and Back Meadow) are meadows close and farther away from the village.

Weiser Berg and also *Überland* (White Mountain and Overland Mountain) because of the white soil.

Schamerberg also called *Kriwaja* lies in the direction of Gross-Zsam.

Savran (from sabran) meaning forbidden.

Hausersatz for those without a house garden.

Melches-Wiese (Melchior's Meadow)

Quündchen (the short form is Quand and comes from the word Gewinn "to turn over or around". These were fields that were divided among the villagers to be worked for their benefit and were awarded through a raffle. Later they were privately owned.

Beim Kreuz (By the Cross) because that is where the Red Cross once stood.

Klein-Kudritz Wiese (Little Kudritz Meadow) the site where Little Kudritz once stood.

Tetzesberg (Tetz Mountain) named after the founder of the community.

Leuzecken (Leuz Corners) there is no known reason for the name.

Komorischer Zsamergebirge workers from Komorische and Zsam worked together to fell the forest and clear the land.

Stauden also *Zsamer* was an overgrown area.

Palzpurer is named after the first known Domain owner, Balthasar Buro.

Herrenwiese (The Noble's Meadow) where rich farmers and nobles had their meadow.

Kleine Wiese (Little or Small Meadow) the land set aside for poor and small landholding farmers.

Piel (among the early settlers there was a Piel family. The name's origin is probably either Bühl or Bühel which means a hill or elevation.

Auf der Pitz low lying field where there was once a pond and after it was drained a deep well was dug there.

Kappellenberg (Chapel Mountain) where the Chapel of St. Mary was located.

Zwetshgengraben (Plum Orchard) and also *Pommetkrowen* in French. Pomme means apple. Later plums were planted in their place.

Schottergrube the place where whey was ground.

Wolfsgraben was the spot where the last wolf was seen, and later weeds were hoed that had a narcotic effect.

12. An Overview of the Community

"Kudritz gives the impression of being a friendly mountain community. As a result of its hilly topography the streets of the village are laid out in an irregular fashion and to a great extent are uneven and crooked."

The village of Kudritz was not laid out according to a systematic plan as was the case in the other villages in the Banat that would be settled later. Instead the village, the houses and the streets developed in response to the needs of the ever-growing population that continued to arrive on an irregular basis. When the inhabitants left the old site of the village in 1739, they settled along both sides of the main road. The more well-to-do farmers built half storey houses with excavated cellars. Those are the kind of houses that can be found on the *Hauptgasse* (Main Street) where the following families lived: Theiss, Glass, Ehm, Haunstädter, Ring, Kunst, Steger and others, as well as families who lived on the *Friedhofgasse* (the Cemetery Street) such as Braun, Steger, Hirth, Picker, and Kirsch but there were also some on *Mitterngasse* (Central Street) that lived in similar houses. The other houses that were erected were in the same design that could be found elsewhere in the Banat and were known as colonist houses. They were long rectangular structures with the gable side facing the street. This design was considered to be very good at the time because they were more easily protected in case of fires. A small so-

called *Austraghäusel* (spare apartment) was built next to every farmhouse where the elderly former farmer could live out his old age. The wide gate served as an entrance to the house as well as the small door leading into the kitchen.

At the outset of settlement, the walls were made of pounded adobe and then later they were made of clay and mud succeeded by burned bricks. Because the forests were nearby there was more than enough wood and the walls of more and more houses were made of wood. The last of such houses stood on the *Hauptgasse* on the site where the new bank was erected. Initially the roofs of the houses were covered with reeds. Because this type of roof was a constant fire hazard ~ as the numerous fires that broke out attest ~ they began to be replaced by tiles. The last of the reed roofed houses disappeared around 1900. In more contemporary times this type of house with its broad gable facing the street was no longer built.

The old street names included: *Hauptgasse* (Main Street), *Kirchengasse* (Church Street), *Friedhofgasse* (Cemetery Street), *Mitteregasse* (Central Street), *Oberegasse* (Upper Street), *Schindelgasse* (Shingle Street) and *Feldgasse* (Field Street). Later a portion of the *Kirchengasse* was named the *Schillergasse* (Schiller Street). Portions of *Hauptgasse* had nicknames like *Gänsewinkel* (Goose Corners), *Kuhschwaf* (Cow Patch) *Stabila* or *Ronatz*.

Immediately after our forebears settled here, they wore long legged boots. The master bookmaker who made them lived on *Feldgasse* which resulted in it being called "*Tschisemacher Gasse*" which comes from the Hungarian word for boot: *csizmal*. The shoemakers lived on the *Mitteregasse* whose much older name was "*Schusstergasse*" (Shoemaker Street). For a long time, the *Oberegasse* was named "*Obere Hat and Rote Hat*" both of which were corruptions of *Heide* (Moorland) and mean Upper Moorland and Red Moorland.

All of these streets led to one central place and that was the marketplace and as a result it was classified as a clustered village and Kudritz was identified as such in the atlas. In 1883 there were only 386 houses in the village while later that would be 525 to 530 house numbers. In addition to the homes within the fixed boundaries of the community there was the manor house, the villa and its farm buildings, the forester's house and the Tetz farm buildings that were located behind the manor house.

To this picture of life on the streets of Kudritz before the First World War we need to add the innumerable foreign workers from Kraschowa (Romanians, Serbs, Bulgars, Hungarians and Czechs.) There was the tinker, the windowpane repairman, the clock repairman, the cabbage and coal *Wallachian* (Romanian). The men from Kraschowa came in their tarpaulin bedecked wagons from over the Kraschowa Mountains and plied their wares throughout the region of Werschetz and even as far away as Pantschowa supplying them with the first ripening cherries to the last apples of the season along with all other kinds of fresh fruit. Next to his wagon strode his wife in her colourful costume with her sheep wool coat draped over her shoulders. As a result of the new borders that

were established in 1919 these people lost their old customers and markets and had to take the long way around to Temesvár to take their fruit and produce to market there.

When the cry, "Tinker dooo..." rang out, the housewives stormed out of their homes with their cracked and split kettles, pots and dishes and the tinker patched them for a *Heller* (100 Heller = 1 Krone). The windowpane repairman was a master at fixing the broken panes of glass of our old-fashioned wooden lanterns (we called them *Landut* in our local dialect) that accompanied us in the evening to light our way and guide our footsteps back home. The "doctor" for our ailing Black Forest cuckoo clocks and alarm clocks was the constant companion of the windowpane repairman. He would call out, "Ear repairs! Ears!" causing the children to break out in gales of laughter because he always mispronounced the German word for clock and said ears instead. (Ohren = ears; Uhren = clocks). In the Fall of the year the most common cry out on the streets was "Cabbages, Mother! Cabbages!" or "Lime, Mother! Lime!" The best cabbages came from Kakowa in the Karasch Valley and the lime was brought from Greowitz and Csiklowa. Rows of colourfully dressed Slovak women, many walking arm in arm, offered their handmade linens and cloth going from house to house along with the Gypsies who offered wooden tableware, wooden tools, children's toys and wooden ladles. In very dry summers, Gypsy women passed through the village adorned with green elderberry branches (known as *Edrich* in the dialect spoken in Kudritz) and sang special songs and petitioned the dear Lord to send refreshing rain upon the thirsty land. We poured a pail of water on them and gave them a small amount of money. The word "Dodo-dodole" was always very distinguishable in their songs and that is why we called the women "The Dodole" or "The Toteloi." (Dodole was the god of rain according to the ancient lore of the Serbs and Romanians.) It was because of this that when it rained vigorously the people of Kudritz would say, "That was a real "Toteloi!"

These were all common everyday occurrences on our streets even in contemporary times, the so-called "good old days," in which the various nationalities in the Banat lived in harmony and peace with one another.

On Saturday the "*Tambour*" who was also called "*Plajosch*" went through the streets of the village accompanied by drumbeats to announce regulations issued by the authorities and inform the public of local events. For the most part houses were painted white while later there were more colourful ones and all were always well kept, the windowsills of the windows facing the street were bedecked with flowers and the street itself was kept painstakingly clean. When those who came to Kudritz to visit or do business told us that Kudritz was one of the most progressive and advanced communities in the southern Banat we were filled with a great deal of pride and satisfaction.

Picture
The Roman Catholic Parish Church in Kudritz

13. Church and Religion



Die röm. kath. Pfar³⁷kirche in Kudritz

The inhabitants of Kudritz were religious in the fullest sense of the word and their moral standards were of the highest calibre. In many of the houses there were holy water dispensers that had been brought by the family from their homeland. Understandably the crucifix and holy pictures adorned the rooms of many of our houses. The yellowing pages of our leather-bound prayer books indicate that they have been well used.

Our forebears did not have a church in their new home not, even a chapel. We can assume that, at first, they assembled in private homes for communal prayer. On these occasions their chosen prayer leader read the appointed Gospel for the day.

Kudritz was an affiliate of the parish of Werschetz. When our forebears wanted to participate in worship at the parish church in Werschetz they found that they faced a long and difficult journey both back and forth. In order to alleviate this problem, Tetz, (the founder of the new community on the old site) donated a chapel in 1721 in honour of his patron Saint, John the Baptist, to whom it was dedicated. The Holy Mass was read here in the wooden chapel on Sunday, newborns were baptized, and couples were married. There must have been an organ in this wooden chapel because in his book, Felix Milleker, writes that in the year 1737 the first teacher in the community, whose name was Matthäus Walther was also the lay worship leader and chapel organist.

"When the inhabitants changed sites, a wooden church was built on the spot where the new school now stands, and it was dedicated to St. John the Baptist. The Cathedral Dean of Werschetz, Kristof Schmalzer, carried out the consecration. He read Mass in Kudritz every Sunday and on festival days. In 1741 the Bishop of Csanad, Nikolaus Stanislovich, submitted a recommendation to the Royal Chamber in Vienna and asked that the parish that had flourished in Cservenka until 1738 when the village had been completely destroyed in the recent Turkish War be dissolved and be transferred to Kudritz. The proposal was supported as follows:

1. Kudritz is three hours distant from Werschetz.
2. The number of believers there number more than 300.

The wish of the solicitous Bishop would soon be fulfilled. In that same year the parish was established in Kudrtiz and richly provided for by the Royal Chamber in Vienna."

From this year onward the necessary parish records were kept and carried out by the priests in Kudritz. For births, marriages and deaths in the period from 1717 until 1741 we must look to and research the parish records of Werschetz.

The Werschetz parish records are in a series of small leather-bound books with large metal buckles and clasps. Endress, the Dean of Werschetz, who held office in the 1930s declared, that when the earlier priests visited the individual affiliates ~ for there were a great number ~ the present day much larger parish records would not have fitted in their saddle-bags.

"The resident priest in Cservenka, Johann Bayermann, who stayed in Temesvár after his flight from Cservenka was transferred to Kudritz in 1741 and was entrusted with the care and management of the new parish. He did not provide pastoral care here for very long because we find the name of Johann Swoboda as the resident priest who made the entries in the parish records in 1742. He was followed by Anton Schmidt in 1744 who belonged to the Brothers Minor of the Franciscan Order. Beginning on February 5, 1745 the parish was served by Peter Forster. His successor was Franz Pichler who served in Kudritz from 1750 until 1754 at which time he died here.

On March 4, 1752 Bishop Count Engl de Wagrein visited Kudritz and administered the sacrament of Confirmation. From March to the end of 1754, Paul Brankovich de Buko and Branko was the parish priest in Kudritz and he was Bulgarian. After Brankovich the parish was administered by Felizian Schotte, from the Brothers Minor of the Franciscan Order until the end of September 1755. His successor was Titzer. During his pastorate Bishop Engl came to Kudritz to administer Confirmation on May 7, 1757. August Michaelis was Titzer's successor who served in Kudritz until August 1766. His chaplains were Paul Heritz and Franz Staits.

The next Confirmations took place on June 11, 1761 and on May 8, 1765. In 1765 Georg Wohlfart was the acting Administrator. At the beginning of October of the same year Franz Hammer the former parish priest in Turkish Becse assumed the role of pastoral caregiver. After a pastorate of 15 years he died in Kudritz on August 15, 1779. During his ministry here Bishop Engl administered Confirmations on May 5, 1769 and April 21, 1774. The priests who succeeded him were Joachim Hödle from 1774 until 1779, followed by Josef Wohlfart from 1779 until 1793 and then from 1793 until 1801 it was Josef Gressel.

As early as 1766 Bishop Engl reported to the Royal Chamber in Vienna that the church and parish of Kudritz was in a sad state of affairs because of the structural deficiencies of the church building but he was unsuccessful in getting any support. On March 2, 1777 the existing cemetery of today located at the edge of the village was consecrated by Father Hammer. Prior to that the dead had been buried around the church."

When a house was built on the site of where the Awender grocery store once stood, numerous skeletal remains were found that were reburied in the cemetery. Other similar remains were found at the time of the building of Johann (Jani) Kunst's house.

"It was only much later through the auspices of the Royal Hungarian Chancellery that a new church was built of solid material (stone). This beautiful stone church was consecrated festively on December 27, 1787 by the resident priest, Josef Wohlfart. The new church was dedicated to St. John the Baptist whose picture adorns the high altar."

In addition to the construction of the church the following was also done.

When the construction of the church was completed, linden trees were planted to commemorate the event and were placed to the right and left of the church. The one on

the side facing the school was soon downed by a storm but the other flourished and was landmark in the community. It provided innumerable feathered songsters a safe retreat and tired pilgrims found recovery and rest in its shade. We altar boys spent many joyful hours under the linden tree. I know that it is often in the thoughts of many especially our older countrymen and conjures up both love and melancholia for days gone by. The linden tree was the witness to 150 years that have slipped by and shares with us both our joys and sorrows. Whatever fills our hearts, flows from our mouths. We are not ashamed to admit that in reflective moments and often in our dreams we see the linden tree before our longing eyes and invariably we remember this folk song:

"...I dreamt so many sweet dreams under its shade:
I carved some loving words in its bark.
I was always drawn to it in both joy and sorrow
I wandered by it today in deepest night,
Still I kept my eyes shut in the dark;
And as its branches sway it calls out to me:
"Come here to me dear companion and you will find rest."

"Due to the fact that the Viennese government sought to establish Catholicism as the sole religion in the Banat and wanted to uproot and prevent Protestantism from expanding and tried to hinder that as much as possible it is quite understandable and quite natural that only a few individual Protestants were among the emigrants who chose Kudritz as their new home. The Kudrtiz parish records indicate the following conversions to Roman Catholicism in the following entries: in 1751 Josef Lang a Calvinist from St. Gotthardt in the Burgenland, in the year 1758 Johann Latner a Lutheran from Orawitza, in 1759 Stefan Kiss and Elizabetha Szabo both Calvinists from Kecskemet, in 1760 the schismatic, Theodor Pastor and in 1763 Peter Kimmel a former soldier from Poland (Silesia) an adherent of the Evangelical Confession. At that time the principle of *Cuius regio, eius religio* (The religion of the ruler is the religion of his subjects) was in effect.

In the last Turkish Wars 1787/1788 our new and beautiful parish church was sacked and plundered by a wild horde of robbing Romanians whereby the altars, organ, windows, doors and pews were destroyed, and the vestments and altar cloths disappeared.

In the years 1801 until 1803 Andreas Troppa was the parish priest. His income in 1802 totalled exactly 405 Florian. A rather princely sum at the time. His successor from 1803 to 1804 was Franz Seehorsch who was later transferred to Weisskirchen. Heinrich Pessely came to serve in his place in Kudritz and did so until 1817. During his ministry Bishop Ladislaus Kőszeghy administered Confirmation in 1805. In 1817 Matthias Pozsgay was our priest but for only four months. Still in that year Stefan Bentschick took over the leadership of the parish. During his ministry Bishop Kőszeghy administered Confirmation on June 11, 1823. Father Bentschick died in December of 1827 in Orawitza and left behind a large estate to be distributed among various humanitarian causes. Among them were 500 Florian for church renovations, 500 Florian to the Pension Fund for priests of the Csanad Diocese. During the latter portion of his ministry,

Leopold Wiedhagen served as his chaplain. His successor Josef Martinsky served from 1827 to 1833 who was then transferred to Zichydorf. From 1833 to 1843 Paul Dreskay served as the parish priest who also died here. Succeeding him in 1843 was Alois Kimmel.

In 1823 on June 11th on the celebration of Confirmation the three large bells in the church tower were consecrated by Bishop Köszeghy and included:

1. The bell acquired in 1750 weighing 80 pounds honouring the Holy Cross, St. Joseph, St. Michael and St. Johann von Nepomuk.
2. The bell acquired in 1787 weighing 250 pounds honouring St. Johann von Nepomuk.
3. The bell purchased in 1800 weighing 499 pounds honouring the Holy Cross, St. Mary, St. Joseph and St. Urban.

The fourth bell (25 pounds) was not yet dedicated at that time."

As we can see that as the prosperity of the community increased in the years 1750, 1787 and 1800 always larger bells were purchased (80, 250 and 499 pounds). The fourth bell the "small tolling bell" was acquired later and then dedicated.

The sounds of the well known and beloved bells that our older countrymen remember so well were silenced. The bells were dismantled and were taken to a factory. Weapons were to be made from them for the purpose of the senseless killing of human beings. Because of the lack of the other bells the small school bell took over their duties.

In 1826 the artist, Franz Gombos, painted the frescoes in the sanctuary of the church. In 1829 the tower and church roofs were replaced with the government picking up the costs involved.

Then it was time to beautify the walls and ceiling of the nave of the church. This decoration of the nave of the church utilized the 500 Florian that Father Bentschick bequeathed to the church in his will. The artist, Gombos, painted the stoning of St. Stephen and the Holy Trinity on the ceiling and over the side aisle he painted a mural of St. Wendelin which still beautified our church in the last days that we were there. On the same occasion Jakob Jäger, Leopold Arbesser, Katharina Bornhofer and Katharina Sagstädter had murals painted on the walls of the nave.

In that same year on October 24th at six o'clock in the morning a gun salute welcomed the first time the clock in the church tower began to chime. The community had acquired it from Josef Spindler, the clockmaker from Dognatschk at the cost of 700 Florian. On October 20th the cross in front of the church and the fourteen Stations of the Cross were dedicated.

At the exit from the village a pathway led up to the Kapellenberger and Schamerberger vineyards. Left of the path stood the individual Stations of the Cross. Up at the Bähr's vineyards, on a small promontory, stood a stone chapel that had been erected by the Domain owner in 1856 which was dedicated to St. Mary. Three crosses stood in front of it for Christ and the two thieves. On the day that celebrated the *Kirchweih* (anniversary of the consecration of the church) processions of pilgrims came there from far and wide. Mass was read several times in the small chapel and those on pilgrimage had the opportunity to make their confession and partake in the Sacrament of the Altar. As time passed the chapel became rather dilapidated and the crosses fell down. The last pilgrimage and procession to the Kudritz Stations of the Cross occurred in 1903. It did not take long for the last station to simply disappear.

By simply paging through the Kudritz parish records we discover that in the years 1785 until 1787 that a great many deaths were recorded, the majority of which were adherents of the Evangelical Confession (Lutheran). According to the priest, Father Aufsatz, who recorded the entries, the cause of their deaths is that these new arrivals, the survivors of whom later moved on to Liebling, were not able to adjust to the unhealthy and damp climate and their numbers were decimated by malaria.

The spiritual care of the community in this period was in the hands of Father Kimmel who served in Kudritz until 1887 and was also buried there. Kimmel served in Kudritz longer than any other parish priest (34 years).

In 1863 through the combined efforts of the teacher and organist Leopold Zeiter, Senior and his son Leopold Zeiter, Junior, who was also a teacher and assisted his father along with another teacher named Thomas formed a church choir to enhance worship. Leopold Zeiter, Senior, was the first choir director and was succeeded by Ladislaus Besser who later taught in Kudritz.

Aurel Jäger followed Father Kimmel as the parish priest in Kudritz. He had been born in Detta where his father was a highly esteemed and respected teacher. Jäger became the Administrator of the parish in 1882 and was installed as the parish priest in 1886. Under his leadership the church was thoroughly and beautifully renovated in 1886 with the financial assistance of the Patron of the parish, Robert Bähr. There were many others who took advantage of this opportunity to make personal sacrifices to beautify the interior of the church. It was painted by the artist, Strach, who was from Werschetz.

The first chapel and crypt were built in the cemetery in 1886 by the widow Susanna Nickl. After the First World War it came into the possession of Julius Berberich.

The God-fearing and religious people of Kudritz were generous benefactors of the church throughout its history. Those who are especially worthy to be remembered are Father Bentschick, Anna Bastius, Katharina Schüssler, Anna Straudel, Johann Gutjahr, Julianne Salla of Gross-Sredische, Josef Krayer of Temesvár, Jakob Jäger, Katharina Bornhofer, Josef Molnar, Leopold Arbesser, Franz Ochs, Stefan Dholatzky of Werschetz, Ignatz Heiser, the Kudritz family, Paul Dreskay, Ignatz Kudritzky, the

community itself through fund raising efforts, Magdalena Schmidt, Barbara Kulenovitsch, Wendelin Kobilyak, Jakob Jäger, Juliane Theiss, Katharina Sagstädter, the Prayer Circle one year after its founding, Katharina Reppa, Susanna Nickl and others. At that time special donations were received from Johann Glass (living on Main Street) for the statues of Peter and Paul and the accessories for the High Altar and Anton Ehm for the Baptismal Font. The Tabernacle was donated by a rich widow named Magdalena Seriatz who lived in the Upper Street in the house of Leopold Unger.

On June 24, 1887 (Minor *Kirchweih* Day) the day to honour St. John the Baptist, the patron saint of the parish, the 100th anniversary of the building of the church was celebrated in a beautiful and uplifting worship service. In his commemorative address on the occasion Father Jäger reverently expounded on the future and destiny of the church based on the church and parish records and the noteworthy events in the history of the parish in the past.

Up until 1890 the following affiliates belonged to the Parish of Kudritz: Kernyécsa, Komorischte, Klein-Sredischte, Markowatz and Varadia.

Earlier Gross-Sredischte had a prayer house but since 1898 they had a church that was consecrated to the Holy Trinity and where the priest from Kudritz read mass on the second Sunday of every month.

Aurel Jäger died in 1903. Nikolaus Uitz was appointed Administrator of the parish. Anton Doraszil was the parish priest in Kudritz beginning in 1904. Doraszil died in 1916 and Karl Gutsjahr and Karl Baktay functioned as the Administrator. In 1918 Peter Weber took over the parish. Weber initiated the gathering of funds to replace the bells that had fallen victim to the First World War. Four new bells were purchased at that time. The largest bell was donated by the rich and childless wine grower Philipp Ernst. The bell was rung in his honour on every Thursday evening after the "Ave Maria" bell to commemorate his gift to the parish. The second bell was purchased from the money that had been collected. The third bell was the generous gift of the wine grower, Anton Koller. The fourth and smallest bell was also acquired from the funds that had been collected. The festive bell dedication took place in 1921. The installation of the bells in the church tower was carried out by the carpenter, Ignatz Braun.

The old organ in the church had been practically useless for many years and for that reason Father Weber proposed collecting funds in order to buy a new organ. The price of the new organ amounted to over 1,000,000 Dinar and was built in Marburg on the Drava in Slovenia. The organ was installed in 1925.

Father Weber was named Dean of the Werschetz District and stationed in Karlsdorf. Nikolaus Hegedüs took over the parish and retired soon afterwards. In 1932 Nikolaus Kahles became the parish priest in Kudritz. Following his departure from Kudritz in 1938 Michael Aufsatz became the resident priest.

In 1931, Anton Zimmermann, a missionary priest from Germany visited our parish and preached a series of edifying and inspiring sermons. On his recommendation our church received the gift of outstandingly beautiful vestments from the Church of Germany.

The 150th anniversary of the church consecration was celebrated in 1937 under the direction of Father Kahles.

Kudritz had the following outdoor crosses. The cross at the manor house, the so-called "Red Cross," and the cross in the cemetery. Added to them was the "Mission Cross" against the wall of the church, the "White Wayside Shrine" and the shrine on the street leading to Markowatz. This shrine had an inscription on the base that indicates that it was erected by the Weser family in fulfillment of a vow they had made "For the liberation from the Turkish threat." The year is not indicated but it could be either 1739 or 1788. Ignatz Kunnerth had the tumble-down shrine torn down because he had made a vow to erect a new one.

The Kudritz cemetery was always a credit to the community because of the chapel and crypt and the marble crosses on the graves.

Pilgrimage Sites: Our countrymen visited various places of pilgrimage to pray there, to thank God for an answered prayer, to fulfill a vow, to petition God to receive His grace or ask for healing. Pilgrimages took us to Werschetz (Holy Cross Day, September 15th) and then Csiklowa (Feast of the Assumption, August 15th) and Maria-Radna. The latter communities are now in Romania.

Under the leadership of Father Weber several men from Kudritz accompanied him on a pilgrimage to Rome. This included Philipp Ernst, Anton Koller as well as Matthias Rosenberger and some others.

The *Kirchweih* Day was supposed to be on June 24th (St. John the Baptist Day). Because of the many urgent tasks to be done in the vineyards at that time of the year the celebration was postponed to September 8th. (June 24th was the "Minor *Kirchweih*" and September 8th was "Major *Kirchweih*."

14. School and Education

Our forebears well knew the value of a good and solid education. The bringing up and education of the next generation held greatest importance for them next to practicality. Since there were seldom teachers among the settlers, the task of teaching the children was entrusted to someone among them who was well versed in reading and writing and taught them during the months when there was little work to do. (November to April)

To awaken a sense of morality among the youth and to teach them to observe it in their daily lives, Christian education took place on Sundays after mass was said either in the chapel or later in the small church. One did not want to neglect anything in the way of

the moral and spiritual values the inhabitants of the community sought to instill in the lives of their children but at the same time they did not want the next generation ~ born between 1712 and 1730 ~ to grow up wild without an education. As soon as the flourishing community achieved some measure of prosperity, they were quick to place their children in the hands of a qualified teacher.

"It was as early as 1733 when Kudritz had its own teacher, Mathäus Walther who had previously taught in Weisskirchen. Johann Landing who was both teacher and organist succeeded him, and he died in 1746. The successor teacher and organist was Klemens Sonnee who had emigrated from Kochen located in the Archbishopric of Trier. He died in Kudritz in 1751. What becomes obvious from what is stated above is that the small church must have had at least a small organ since Landing and Sonnee are mentioned as organists.

After the death of Sonnee the position of organist was filled by Nikolaus Walther who was born in Rebenberg. Rebenberg was a small German community in the vicinity of Weisskirchen which had its own parish but was destroyed during the Turkish War in 1738. In all likelihood the young Walther ~ as was the case at that time ~ received his higher education from his father, Mathäus. Nikolaus Walther was not a healthy man and as the old documents put it "he shuffled off this mortal coil" at the young age of 28 years in 1759. Kaspar Kietreiber took up teaching in Kudritz in 1760. He came from Weindorf in Western Hungary and only filled the role of teacher. The role of the organist was played by Johann Raatz from Münsterberg in Silesia. Kietreiber is still mentioned as being the teacher in 1766.

Picture
Grades 5 and 6 of the Kudritz Community School
1914/1915 School Term

In the coming years the position of teacher and organist were combined. From the time of the construction of the present-day church during the 18th and 19th Centuries, Johann Schmidt, was the teacher and organist. We can see that the school in Kudritz was well cared for and looked after. As a result of the ordinance of the Empress Maria Theresia that was decreed on July 22, 1766 every village in the Banat was to be provided with a church and a school which had no real impact upon our community since both were already in place.

The names of the teachers in the years between 1780 and 1821 cannot be determined despite efforts on my part to do so. In 1821 Peter Böck was engaged as the teacher.

Not all the individual teachers are known by name from the time of the original settlement up until 1831 nor can we say with any degree of certainty where the pupils were actually taught. It is assumed classes took place in a large room of a private house.

"Recognizing the necessity to do so, the first steps were taken to take on the task of building a school in 1828. After long weary discussions it finally came to pass. A



schoolhouse was built in 1832 addressing the long felt need and the community took a forward step by achieving this milestone."

The school building housed the necessary classroom and provided a residence for the teacher. The roof ~ as was the case throughout the village ~ was reed covered (later with roof tiles). This building served its purpose until 1906. Soon after the erection of the schoolhouse, ash trees were planted in the school yard, an ice cellar was erected and a deep well was dug that supplied the school with water right up to the time when we left Kudritz.

Leopold Zeiter came to teach in the school in 1832. He taught alone in the school until 1836. Because there was a steady growth in population the numbers of school age children also increased and steps had to be taken to secure a second teacher. In 1836 the community signed an agreement with the school authorities to pay for a second teacher and offered him a contract. On that basis the Dean in Zichydorf, who was also the District School Inspector, appointed Franz Fleckenstein ~ former teacher in Kathrienfeld ~ as the first assistant teacher, while from that moment onwards Zeitler bore the title of Headmaster of the school. It is reported that Fleckenstein was a talented musician and during his short stay organized a musical ensemble in the village. His successor as the assistant teacher was a man named Metzen who taught until 1848.

In a school report recently recovered from this time frame, our school was classified as a *Trivial School* (an all-day school) that was attended by children from the ages of six to twelve years. The major school holidays were during the months of September and October. This arrangement was made because during these months the grapes were picked in the vineyards and corn was harvested in the fields. The number of school age children was around 200. There were 104 boys and 82 girls; 186 children in all who regularly attended school. Each teaching position had the responsibility for teaching about 100 pupils.

After 1848 there were various changes and innovations in the field of education. From 1848 to 1856 an assistant teacher served the Headmaster, Zeitler Senior, who was also the organist. His name was Kunst and he was known as Assistant Master. In 1856 Karl Schnellbach and then Matthias Scheer were assistant teachers. They were followed by Leopold Zeitler, Junior, from 1852 up to 1862. From 1852 until 1856 Thomas Dietrich and then Julius Martin from 1865 until 1866 and finally Cäsar Besser from 1866 to 1867.

There is a statistic to the effect that in 1857 the number of school age children was 279 of whom 269 regularly attended school which we must admit is admirable from our vantage point.

In February of 1867 Ladislaus Besser came as the Headmaster and organist to our community. He soon organized a church choir that consisted mainly of men, male juveniles and young women. Johann Lehr was the assistant teacher under Besser's direction in the years from 1867 to 1870. A school library with an abundant number of

books was established by Besser to encourage the joy of reading among the pupils which was also made accessible to the adults of the community in 1883.

Out of regard for the very large number of pupils in the school it was divided into three classes in 1870. The teaching of the third class was entrusted to Johann Schüpfer. He left Kudritz at the end of 1870 and August Gettmann assumed his position. In 1872 Wilhelm Schmitz taught the first class, Alois Schwinner oversaw the second and the third class was taught by Ladislaus Besser. In 1877 Schmitz was transferred to another school and August Watz who had been born and raised in Werschetz was appointed to his position and taught in Kudritz until 1922. After 45 years of teaching he went into a well-earned retirement. In 1882 Adolf Gross was the temporary replacement for the ailing Schwinner who died in Kudritz in that same year. Schwinner's successor was Josef Jung who was later transferred to Karlsdorf. Josef Wamser assumed Jung's teaching position in 1884 and was replaced by Nikolaus Pistory that same year.

In 1869 the newly improved school law came into effect. The inhabitants of Kudritz unanimously chose the option for our school to be a Roman Catholic Confessional (denominational) school.

There was only one teacher's residence in the schoolhouse but the teaching staff now numbered three. Two of the teachers had to find accommodations in private homes. But it was difficult for the teachers to find appropriate quarters in the farmhouses. We can surmise that this had an impact on the numerous staff changes that took place. In order to rectify this situation, two additional residences for the teachers were built as an addition to the schoolhouse (towards the Market Place). The church sexton who was also the janitor of the school also found accommodations in the addition. The construction costs in 1869/1870 amounted to 4,000 Florian.

"Back in the years, 1854-1856 a beautiful tree nursery was established under the leadership and direction of the Headmaster Leopold Zeiter, Senior for the benefit of the community. It was located just across from the cemetery and was given the name of "*Plantage*" (which means "plantation" in German)."

In 1875 it was restored and expanded with beautiful flower beds and park benches. This area became a playground for the children and the place for outings and a place for adults to relax on Sundays and holidays after all of the hard work of their weekdays was over. The park had to be cleared away to make way for a housing project. With the ever-increasing acreage in vineyards, the village of Kudritz faced a shortage of manpower and workers. To meet that need, houses for workers who did not live in Kudritz were to be erected so that they could stay overnight. The beautiful oak, cedar and ash trees were cut down and the individual house lots were laid out. But then came the First World War in 1914. Kudritz lost its beautiful park but the housing project would never be brought to completion.

The Werschetz branch of the Southern Hungarian Teachers' Federation often held its conferences in Kudritz. On November 15, 1877 under the leadership of the chairman,

Johann Bensch, the Director of the Werschetz Community Schools, such a conference was held in Kudritz at which time Josef Kohlbauer, the teacher in Gross-Sredischte gave a practical lecture on introducing the decimal point system to pupils in Grades 5 and 6. These teachers' conferences were also held in Kudritz in 1879, 1883 and 1888. The last one was the best attended of them all.

"The following tabulation is found in a school report from Kudritz in 1887 and presents the following data regarding the number of pupils:

Classroom #1: Grades 1 & 2	55 boys	48 girls	= 103	Teacher: Pistory
Classroom #2: Grades 3 & 4	45 boys	59 girls	= 104	Teacher: Watz
Classroom #3: Grades 5 & 6	40 boys	36 girls	= 76	Teacher: Besser

The Sunday School:

59 boys 41 girls = 100 pupils

In total: 199 boys, 184 girls = 383 pupils"

There was a school for continuing education for pupils from twelve to fifteen years of age at that time that was called the Sunday School or Holiday School because the classes were held on Sundays and Holy Days before Mass from 7:00 to 9:00 or from 8:00 to 10:00. At the end of the classes the pupils were escorted to Mass by their teachers.

The language of instruction in the school was German along with bits and pieces of Hungarian beginning in 1867. The teaching staff were paid their meagre salaries from the Community treasury. The local citizens were negligent in paying their taxes and so the teachers along with the treasurer of the school board went to see the richer farmers and requested them to pay their taxes in advance. The funds they were able to collect were recorded by the community revenue officer and were then divided among the teaching staff.

The Hungarian government pressed for the local school to be state run and operated. The governing council of the community of Kudritz got sick and tired of always having to occupy themselves with the collection of the school taxes and pay for the upkeep of the school so that they opted to convert the school to a state public school beginning in the 1898/1899 school term. The salaries of the teachers were now the responsibility of the government. However, it was now required that the teaching staff be fluent in speaking the Hungarian language and totally conversant with its grammar and written form so that they were capable of teaching in the Hungarian language. From then on, the Hungarian language assumed an always greater role in the life of the school and led to the total neglect of the German mother tongue of the pupils. Mr. Besser, the Headmaster, was pensioned off in 1899. His successor was Johann Dorner who also served as the organist. After 1900 the school was divided into four classes. The teacher, Pistory, was transferred to another school and his position was occupied by Johann Zseltvay. Katicza Strasser

was named to the teaching position for the fourth class. Zseltvay and Strasser married in the same year.

The fourth class division of the school (Grades 5 and 6) was taught in the engine house of the fire brigade. In 1904 the Zseltvays were transferred to Slovakia and their positions were filled by Gabor Papp and his wife. In 1905 Mr. Dorner was transferred to his hometown of Werschetz and Irma Machai assumed his former position.

In 1906 the Papps were transferred and Johann Kászoni took over the position of Headmaster and organist. (From the time of the transfer of Mr. Dorner until the naming of Mr. Kászoni, the former teacher, Mr. Besser, carried out the duties of the organist.) Mr. Kászoni was talented musician. He took over the leadership of the church choir while also acting as the choir director of the Wine Producer's Choral Society.

The school building that had been built in 1832 became dilapidated. Beginning in 1905 discussions were undertaken with the Ministry of Education with regard to the construction of a new and modern school building which would have five classrooms and four roomy residences for the teachers, a school director's office and an apartment for the school custodian and other rooms for storage and supplies. The community of Kudritz placed the site of the old school at the disposal of the Ministry of Education and committed themselves to care for all of the material needs of the school in the future (the salary of the custodian, lighting, cleaning, all necessary renovations as well as heating.) The government on their part forgave the overdue taxes the community had incurred and obligated itself to pay the costs related to the teacher's accommodation and collect the rents. Based on this agreement the community took out a mortgage of 75,000 Gold Crowns. Now the demolition of the old building could begin to make way for the construction of the new one. Classes were primarily held in the larger rooms of private homes as well as tutoring some individual children in the homes of their families.

The new building was erected in the years 1906/1907 based on the plan provided by Sittner of Orawatz, who was a building contractor, and carried out under the direction of Josef Specht a local contractor from Kudritz. Classes began to be held in the new school in 1907. And as of that year our school consisted of five classes.

In 1906 Miss Machai was transferred and Lenke Klein began her teaching career in her former position. In 1908 the Papps were transferred and their teaching positions were assumed by Michael and Elisabeth Kelemen. In 1911 the position in the fifth class became vacant when Miss Klein was transferred and Ilonca Müller replaced her.

With the outbreak of the First World War in 1914 it brought with it a great many changes. Kászoni was called up to serve in the army, Miss Müller was given another school in which to serve and Michael Kelemen had to retire early due to his loss of hearing. However, he fulfilled the role of the Community Council secretary for many years. The positions that were made open were filled by Peter and Elisabeth Alexius. Alexander Nagy served in Kudritz as the executive officer for the school. During the absence of Kászoni, August Watz acted as the organist. Peter Alexius performed the

duties of the Headmaster. During the early period of Mr. Kelemen's hearing difficulties, Heinrich Schnurr who had been teaching in Gross-Zsam functioned as his substitute.

Following the capitulation (of Austria-Hungary) Christian Kunst, a young teacher, served as a supply teacher for a short time. A new teacher, Balthasar Ehm, took up his teaching position in Kudritz on January 1, 1919. In 1921 August Watz was pensioned off and a Serbian teacher named Ruzica Predic was placed in his position. The teacher, Peter Alexius became ill and was taken to hospital in Hatzfeld where he died and was buried there in their cemetery. His wife, Elisabeth Alexius, also took ill and was pensioned off later in the year. In the middle of 1921 Johann Kászoni returned to Kudritz after seven years as a prisoner of war in Russia and returned to his teaching position. In the 1920/1921 school term, Peter Rep and Anton Jerch taught at the school in Kudritz. At the end of the 1922/1923 school term Elisabeth Kelemen was pensioned off and her position was filled by Johannes Lux who had previously taught in Klek and died here in Germany in 1956 (Wiesenfelden, Bavaria).

Up until the end of the First World War, Hungarian was the language of instruction. Now the German language was once again being introduced into the school alongside of Serbian which was taught as a subject of study. This was expanded to the so-called group of subjects that were to be taught in Serbian. Soon this rule as it applied to writing created a hubbub in the heads of the pupils. Our children were to be capable of writing German both using the Latin and Gothic script and Serbian in the Cyrillic script and Croatian script as well. So many different alphabets for eight to twelve-year olds! Which script should or could a pupil really handle?

In 1926 Ruzica Predic was transferred and Alexander Antonijevic was assigned to Kudritz in his place. A new section was opened in the school for the children whose mother tongues were Serbian or Hungarian in which only Serbian instruction took place. This section of the school was directed by the newly named teacher, Milanka Smoljanikowa.

In that same year the school building was thoroughly renovated. The estimated cost on the part of the State was 96,000 Dinar. At that time the Dinar had a relatively high purchasing power ~ according to my recollection ~ in comparison to the Mark 1 = 13.5 Dinar or around 7,000 Reich Marks.

In order to make it easier for non-Serbian teachers to learn the national language special courses were offered to them in Werschetz in the years 1919 and 1921. The older teachers who had not attended any Serbian schools had to submit to a Serbian language test in Belgrade in 1923 and so-called revised examinations in Werschetz in 1926.

In 1928 there was a change in the position of Headmaster of the school. Mr. Kászoni was relieved of his position and in his place, Balthasar Ehm was entrusted with the direction and leadership of the school. In 1929 Miss Smoljanikowa was transferred and Dimitrije Vujic replaced her in the section of the school in which Serbian was the language of instruction. Johann Kászoni was transferred to a school in the Batschka in

which Hungarian was the language of instruction by his own request. Borivoje Mojic a Serbian teacher took over his former teaching position. He took over the section of the school in which Serbian was the language of instruction. Vujic was transferred in 1933 and after quite some time the school received another German teacher when Johann Knapp the former teacher in Kathreinfeld was transferred to Kudritz.

Picture
The Community Public School
in Kudritz built 1906/1907
(to the right a portion of the Community Centre appears)

Our apprentices had great difficulty in passing their exams in the district capital of Werschetz. In order to meet this disadvantage they faced, an agreement with the Chamber of Commerce and the Community Council a school for apprentices was established in Kudritz through the efforts of the Headmaster Balthasar Ehm. The teachers in the school were Dr. Pavlov, Lux, Knapp and Ehm. As the number of apprentices declined and the community did not want to raise taxes to support the school it was closed three years later in 1940. The pupils were transferred to the school in Werschetz.

The year 1941 saw enormous changes in the field of education with the entry and occupation of the region by the German Army. The German teachers were placed under the jurisdiction of the "School Foundation of the Germans in the Banat and Serbia". Mr. Vujic was transferred to Werschetz, Johann Knapp stepped into a new position in Glogau where his brother was the parish priest. Only Balthasar Ehm and Johannes Lux remained as the only teachers in the school.

The Prince Eugene Division was established in 1942. Johannes Lux was assigned to the military police and Balthasar Ehm was called up to serve in the German Army. Mrs. Bertha Ehm remained as the sole teacher in the school.

By the order of the new State Administration every school had to raise silkworms (raw material for parachutes). Our school raised 121 kilograms of cocoons.

In 1942 Johannes Lux returned to the school and was followed by Balthasar Ehm in the Spring of 1943. Bertha Ehm resigned from her teaching position that same year.

At eight o'clock in the morning of October 1, 1944 on orders received from the School Foundation, the teachers, Lux and Ehm and their families and numerous pupils from the elementary school and young teachers in training left the village. At twelve thirty in the afternoon the enemy troops marched into Kudritz.

In 1941 when the School Foundation in the Banat and Serbia took over, a Kindergarten was established in Kudritz held in the former physician's home and Anna Seili neé Glass oversaw it as well as a children's play centre.



14. Organizations and Their Activities

In the 1860s organizational activities in Kudritz accelerated greatly.

1. The Church Choral Society: The emergence of the Church Choral Society and its activities have already been dealt with elsewhere.

2. The Reading Club: A Reading Club was founded in December of 1868 through the encouragement of the Headmaster, Ladislaus Besser, and began its activities on January 1, 1869. The first members of the club were: Father Kimmel, Ladislaus Besser, Johann Lehr, Robert Bähr, Robert Schüssler, Franz Schmidt, Johann Hambeck Senior, Michael Milleker Junior, Leopold Zeitler, Josef Berberich, Valentin Berberich, Stefan Kaltrovitsch, Georg Winter, Georg Bolster, Johann Zeitner Junior, Franz Thimary, Anton Tetz, Johann Nowak Senior, Johann Bastius, Josef Gutjahr, Sebastian Beck, Franz Braun, Matthias Unger, Josef Hell, Johann Tetz and Matthias Schreiber, thirty-three in all. The club purchased weekly newspapers and equipped a copious library. The following Honorary Members were elected by the membership: Father Alois Kimmel, Valentin Rieger, Valentin Weifert, Robert Bähr and later Ladislaus Besser. This club displayed a civic sense of pride in a variety of ways. In 1879 despite its limited funds it donated 50 Florian to assist the unfortunate people of Szegedin after a major flood. In 1887 during the chairmanship of Johann Hambeck as a result of the proposal made by Ladislau Besser the club resolved to publish a history of Kudritz at its own cost. The Reading Club flourished right up to our last days in Kudritz.

3. The Defence Force (Militia). This formation was called back into existence by Franz Jost in 1868 and its statutes called for three years of service on the part of the members who joined it. The association had 70 local citizens as members. The individual leading positions in the first three years were divided among: Captain Franz Jost, Second Lieutenants Jakob Jäger and Johann Glass, Lieutenants Johann Zeitler Junior and Michael Hock. Josef Jäger was the Flag Ensign. After the initial first three years, Matthias Koller became Captain. In the first years of its existence the militia obtained a flag that was dedicated at a church service and had been purchased by the Flag Ensign. For some unknown reason the association disbanded in 1874.

Picture
The Volunteer Fire Brigade
of Kudritz

4. Volunteer Fire Brigade. The founding of the Volunteer Fire Brigade took place in 1875 and was a very vital organization because of its purpose and function to protect the property and chattels of their fellow citizens in the blinking of an eyelash when fires threatened. The initiator of the organization was Karl Wanesch formerly of Werschetz along with the *Richter* Matthias Bornhofer and his assistant Josef Schüssler. During that same year the active members of the association were trained by the Commander of the Werschetz Fire Department, Andreas Presch, and learned how to handle a fire hose.

When the Werschetz fire extinguishing methods improved the Kudritz Volunteer Fire Brigade were also encouraged to do the same. At that time the coach house was erected, and the water tower was built immediately after a high-pressure fire hose was purchased. On September 8th in 1887 the latter was tested in a joint training exercise with a Company from the Werschetz Fire Department under the command of the Fire Chief, Rudolf Nazsary and Captain Geza Bernatsky who arrived in Kudritz with their fire engine and later in the evening put out a demonstration fire behind the residences of the teachers.

The following served as Chairman: Franz Kimmel, former Tax Collector and now a pensioner from 1875-1879, Ladislaus Besser former teacher and now a pensioner from 1879-1904.

After Besser the directors of the association were: Franz Hambeck, Josef Specht Senior, Balthasar Ehm, Josef Lichtenberg and in our last years there it was Erhard Braun. Secretaries of the association were: Ladislaus Besser, August Watz, Peter Alexius, Franz Kunst, Balthasar Ehm and in our last days at home Anton Metzger. Commanders were: Peter Kunst, the Notary, Leopold Kinn, Emil Hessler, the Notary, Stefan Braun the Notary, Johann Tetz, Jorgovic the Notary, Stefan Kunnerth, the Notary and lastly Josef Specht a Contractor.

"The Fire Brigade had its first Captain in 1885 in the person of the pharmacist Julius Birnbaum. The position of adjutant was filled by: Johann Nowak Senior, Stefan Kaltrovitsch, the Domain steward, Johann Simon and later Johann Laibach. The association elected Robert Bähr as its Patron in 1885."

In 1912 a new flag for the association was dedicated. The flag Patroness was the wife of Dr. Rudolf Bähr the owner of the Kudritz Domain.

Picture Wine Producer's Choral Society of Kudritz

Our Fire Brigade participated in putting out the following major fires in the community at the properties of Hubert Glass, Kaspar Steger, Michael Hummel, Julius Polster, Balthasar Sagstädter, Anna Braun, Johann Mayer, Karl Omasta, Karl Kunnst, as was well as attending to two fires in the threshing location in our community and often putting out fires in the neighbouring community of Gross-Sredischte.

5. Wine Producer's Choral Society. This organization was formed in 1905. Founding members were: Emil Hessler, (Notary and first President), Adam Braun (second President), Matthias Seriatz (Choir Director), Karl Braun (Treasurer). The singers were: Johann Scheer, Hugo Gloss, Josef Oster, Johann Steger, Peter Stöhr, Josef Specht, Jakob Reppa, Karl Braun, Ernest Noldy, Alois Leininger, Adolf Steger, Josef Schüssler, Andreas Scheer, Maria Glass (married name Schüssler), Magdalena Unger (married name Braun), Anna Nolday (married name Lung), Anna Lehnhardt (married name Schill) and her sister Magdalena Lenhardt (married name Steger). The aim and purpose of the

Weinproduzenten Gesang-Verein Guderica

Wir zeugen den Wein,
Der Lieder verbirgt,
Und pflegen Gesang,
Der uns Geist verbirgt.



Photo Jaeger Michal

association was the fostering of German songs and music. Two annual song festivals were held. Later the society acquired a stage and there were jovial farces, one act plays, theatricals and other plays that were presented. A vast improvement in the calibre of the activities of the society resulted when the direction of the choir was undertaken by Johann Kászoni, one of the teachers who was a talented musician. The president at the time was Valentin Rosenberger and the vice-president was the long-standing lead vocalist Josef Schill. Later the choir was directed by: Miss Steffi Besser, Hubert Glass and Mrs. Steffi Glass.

The Choral Society participated in various singing contests. It won first prize in Hatzfeld in 1909 with the song, "Small Sweet Mouse." At the jubilee celebration in Stamora in 1913 it once again won first prize singing "The Carinthian Marching Song." The choir also participated in events in Werschetz, Weisskirchen and Gross-Zsam. In the last-mentioned community, the singers from Kudritz as a prank stole the distinctive trademark of the local choral society known as the "*Ulaker*" (Cavalrymen) and in so doing hoped to make them participate in the flag dedication in Kudritz in 1936.

Picture German Swabian Cultural Association

Without question the most energetic president of the Choral Society in Kudritz was Edmund Glass. On his prompting, the necessary steps were taken to acquire a Society flag. The flag Patroness was the wife of the president, Mrs. Steffi Glass. Ladies-in-Waiting were: Maria Klein, Ida Jäger, Anna Jäger, Anna Scheer, Maria Ströbel, Irma Awender, Stefanie Lichtenberg, Irma Gloss, Bertha Ehm and Miss Kornelia Besser.

A massive vast crowd consisting of over thirty choral societies from the neighbouring communities, inhabitants of our village along with numerous guests led by numerous bands marched through the festively decorated streets of Kudritz to the market place where the Dean of the District and also parish priest in Karlsdorf, Peter Weber, held a festive service of worship and eventually dedicated the flag. An elaborate dinner was served at noon at both of the guesthouses operated by Eduard Klein and Elisabeta Rosenberger. On this occasion the Commander of the garrison in Werschetz made his first speech as the representative of the reigning royal dynasty in which he referred to the harmonious relationships among the different nationalities in the Banat. In the evening there were dances at the guesthouses that carried on until the early hours of the morning. From the money realized at the flag dedication the Society was able to buy a "Singer's Home" in which their musical supplies and equipment were kept and their choir rehearsals would be held in the future.

What times those were then when there was mutual respect and understanding among the nationalities of the Banat as well as the ruling Royal House and the *Schwabas*! (As we were called.) Or do we have to see this considering the value the flag dedication of the Choral Society had for the Serbian Royal House in terms of the 3,000 Dinar that was its share of the funds that were raised? Following the death of Edmund Glass in 1938, Stefan Jäger took over the leadership of the Society.



In 1888, Felix Milleker in his booklet, "History of Kudritz" writes: "Kudritz suffers from a shortage of sociability which stands in the way of its future. It lacks a good location. There are only two guesthouses in the entire community. The larger of the two, that belongs to the old Domain is also the home of the Reading Club. This is not conducive to modern tastes or needs. The second, and smaller guesthouse also serves as the pub for the local Volunteer Fire Brigade. Kudritz does not possess a locale for the companionable assembly of their local intelligentsia. To a great extent, social life in the community is nurtured and sustained by the associations and organizations and their activities."

These limitations would soon be addressed. In the 90s the hotelier, Matthias Rosenberger, built a large dance hall in which the organizations took turns holding dances. The highpoint of *Fasching* (Carnival before Lent) was always the Trades and Businessmen's Ball. Later the other guesthouse operators, Franz Klein, Johann Glass and Johann Tetz built larger dance halls. To meet the emerging social needs in the life of the community new organizations and societies were formed.

6. *Kasino* (Club House). After Emil Hessler took over the position of Notary in the community, he urged for the establishment of a *Kasino*. (1904/1905). The club house was well stocked with a library (purchased from Baron Lazarevic in Gross-Sredischte) and provided the members with numerous daily and weekly newspapers and magazines as well as billiards, chess boards, dominos and such. With the expertise provided by Mrs. Henriette Török (wife of the pharmacist) and Mrs. Kelemen very successful and enjoyable evening programmes of music, singing and short theatricals were held. The presidents of the *Kasino* were: Emil Hessler, Stefan Kalatrovitsch and in our final days in Kudritz it was Stefan Kunnerth.

7. As a result of the success of the *Kasino*, Josef Specht, a contractor, was the source of inspiration for the establishment of *Kasino* for the master tradesmen in the community in 1909. This club also had billiards, chess, dominos and various periodicals and a well-equipped library.

8. The Local Branch of the Cultural Association in Kudritz. The notion of national identity also took hold of our German folk group as a result of the events which took place after the First World War and led to the formation and establishment of a cultural association in the year 1922 in Hatzfeld which at that time belonged to Yugoslavia. The fired up, enterprising men assembled there built upon the general enthusiasm of their fellow villagers and founded local chapters or branches of the cultural association. In this way a local branch of the "German Swabian Cultural Association" was founded in Kudritz at the beginning of 1923 and the leading members were: Johann Tetz, wine merchant, Johann Picker, Josef Specht, Valentin Kian, Ignatz Kunnerth, Josef Jäger, Andreas Scheer, Kaspar Ring, Josef Bastius, Johann Hirth and many others. Immediately after its founding the local branch earnestly went about its mission. They arranged for singing events, lectures and addresses and entertainment evenings all of which were well received by the participants. The evening lectures had both jovial and serious themes and

were addressed by lecturers who came from Werschetz, including Dr. Grassl, the first government official who was won over to the Cultural Association.

Picture Kudrtiz Town Band

But this positive development would not last for very long. The hatred of the Serbs could not let them accept or tolerate the idea that the Germans felt good about themselves nor could they accept the premise that the Swabians had the right to maintain and preserve their language. The chicanery and underhanded dealings of the Serbs were not merely directed against the top leadership but the ordinary members as well. These increased pressures and underhanded methods could not be impeded or prevented by the new political party, The Party of the Germans, that had been founded in the meantime. The Cultural Association was soon suspended by the Serbian Minister of Culture, Pribicevic and its property was confiscated and the recently won freedoms in terms of education in their schools were greatly diminished and the Serbian language was put in place of German. With the fall of the Pribicevic Democratic Party government the rigorous chauvinistic course of the government was somewhat curtailed and shortly over time individual communities began to renew and rebuild their former local organization.

It took a great deal of effort, sacrifices and courage to do so because our people were rather timid and did not provide much support. Because of that the re-establishment and undertaking of activities fell into the hands of younger people who believed in their unbridled right to foster their mother tongue and in the face of hindrances proceeded to do so. They included: Andrasch Scheer, Michael Oster, Leopold Scheer, Hugo Thimari, Jakob Theiss, Feri Kunnerth, Peter Jutz, Jakob Kunnerth, Peter Waller, Nikolaus Schüssler, Oskar Hambeck as well as others under the leadership of Andrasch Scheer and in light of the fact that the obstacles and hindrances became more and more pronounced they came to the decision to join the circle associated with Dr. Welter. Following vigorous debate with the older leadership of the Folk Group a call went out for the establishment of an association at a constituting assembly t which Dr. Welter was elected as the chairman and held that position until 1940. The entire youth movement gathered under this umbrella and they formed the basic membership in Kudritz. A local youth choral group was established with great enthusiasm under the leadership of Hubi Glass and more and more youth participated in it and then later folk dancing and folk singing were added as well as dances in which all the youth participated. Through the untiring efforts of Michael Oster and Andrasch Scheer, Leopold Scheer, Adam Braun and Josef Schüssler a stage was secured and the foundation for theatrical performances was laid that were soon to be carried out. At first, they performed amusing one act plays, that have not been forgotten even to this day, in which M. Oster, A. Scheer, Feri Kunnerth, Leopold Scheer and Jakob Theiss were especially prominent participants.

The impulse and urge to perform theatricals became more and more popular and resulted in comedies of several acts that later led to more serious dramas as well as musical comedies and lighthearted operettas. The enthusiasm with which the youth studied their parts and the earnest effort they put into their performances was unique and



had a profound effect on their upbringing and their education and would prove to be invaluable in the future. The most zealous of the players were: M. Oster, F. Kunnerth, L. Scheer, J. Schüssler, J. Kernst, A. Leininger and others nor do we want to forget the indefatigable bit players: V. Weipert as well as Erna Kunst, Marie Berberich, Marie Milleker, Irma Hirth, Ida Scheer, Emma Scheer, Ida Preissach, Marie Ernt, Marie Seriatz, Marie Koch, Elis Leininger, Heid Ehm and others.

This was followed by the founding of a brass band under the leadership of the youth conductor, Jakob Ring. He developed a popular and impressive brass band that had no equal in the history of Kudritz. Without any instruments and no musical training, he kept his eye on the goal with his industriousness his chief methodology. Once he found a patron to finance the purchase of the musical instruments things quickly got off of the ground. The unforgettable culmination of their efforts was reached in their playing the Beautiful Danube Waltz. This led to the ongoing competition between the band and the choral group. Their ongoing rivalry brought out the best in both groups.

The more active the local group became the more obstacles were laid in their way. Without fail there were always more and more annoyances with which they had to deal. It was officially ordered that the first dance always had to be a "*Kolo*" which was a Serbo-Croatian dance. This demand issued by the Serbian Notary Tersic was an insult and for that reason no one got up and danced. There were great difficulties put in the way and when permission was requested to hold an evening event of some kind they were seldom granted. When notification was given the local Serbian intelligentsia they often went so far as to impute that the activity deserved to be banned and threatened the punishment of individuals involved who would be charged with treason and would see to their prosecution. Some of these informers were Tersic, Tomann, Dr. Pavlov, Nikolic, Hossu and Koslov.

The local association planned an outing in the forest on the day of the *Minor Kirchweih* and a march and parade during the wine drinking festival at the summer solstice. The youth, the choristers and actors did not wear just ordinary caps but wore a tailor made, uniform, green student cap with a white band and gold braid. The first uniforms, that were not actually uniforms were worn occasionally in Corpus Christi processions and was worn with a white shirt and could cost 1,000 Dinar fine if you were found wearing one. Eventually the Cultural Association became what it was intended to be acting as a reservoir of all that identified us as a Folk Group. This was our only experience as a Folk Group in that sense, but which had always been the case for the Transylvania Saxons for centuries before and would remain so. What kind of outcome could such a collective experience and self-identity have produced among us? Yet the Second World War destroyed everything associated with it and it appeared as though we had no right to exist because the whole world was against us. But why? Our enemies may have achieved their aims, but they will never enjoy the results.

9. Our hunters formed a Hunt Club and leased the open terrain of Kudritz and the forests owned by the Bähr family as their private hunting grounds. The boundaries of Kudritz harboured large numbers of rabbits, foxes, badgers and partridges and in the

forests one ran into red deer and wild boars. The venison supper held after the deer hunt was well beloved gathering.

In addition to the activities of the organizations already mentioned elsewhere ~ the concerts of the Choral Society, the evenings planned by the Cultural Association, the annual forest festival held in the summer sponsored by the Voluntary Fire Brigade ~ no one could complain of a shortage of entertainment opportunities. Kudritz was often visited by wandering theatrical players, black magic shows, circus troupes and motion picture shows to keep the youth and children well entertained. Regular showings of motion pictures took place in the Glass guesthouse and later also in that of Eduard Klein. The price of admission was determined to be too high and the movies were not always as advertised, and this undertaking was soon abandoned.

Since most of the organizations have been spoken of we should not forget the other band. Soon after the founding of the fire brigade a band consisting of various brass instruments was formed under the direction of Matthias Seriatz and consisted of ten men. This band performed publicly for the last time at the burial of its member Alois Spielmann in 1897.

In the 1930s the agile young Jakob Ring Junior formed a band under the auspices of the Cultural Association.

16. Savings Banks

The 1880s and 1890s of the past century ~ especially after the outbreak of *Reblaus* (fungus on the grape vines) ~ were absolutely terrible wine producing years; business was actually very tepid and the tradesmen had very little work. A marked shortage of money became the norm especially in terms of the farmers who had small landholdings. The building of new homes and the planting of vineyards came to a standstill.

"At the urging of the resident priest, Aurel Jäger, and the support of the wine producer Johann Hambeck a credit institution came into being, The Kudritz Saving and Loans Co-operative Association," which later became "The Kudritz Savings Bank" which in popular village usage was called the "Big Savings Bank." It was chartered with 1,000 shares each of which was purchased at 50 Kreuzer per week per share for five years. It was founded on January 1, 1885 and began activities that day. The Director was the priest Aurel Jäger, Assistant Director Johann Hambeck, Secretary Stefan Kunnerth (local merchant) and Treasurer was August Watz."

Later this bank built an impressive building on the *Hauptgasse* (Main Street) where the textile shop of Josef Kobiljak had stood earlier. For some unknown reason some of the shareholders left the Bank and in the 1890s established a second bank that took the name "The People's Bank" (but usually called the Small Savings Bank in local parlance) and was founded by: Valentin Sagstädter, Jakob Kirsch, Michael Hack and Adam Braun. It initially carried out its activities in the Hack house (later Werner) and then in the Lothar

house in the marketplace. Under the leadership of Johann Tete this bank built a sizable building on the *Hauptgasse*. The Director of the bank during our last days in Kudritz was Josef Scheich.

The general world economic crisis in the 1930s ruined the wine producers as well as the banks when the selling price of the wine was less than the cost to produce it and it had to be given away. Nothing could be done. The farmers had to go without and the bank assets were liquidated. It was only in 1935/1936 that there was slow improvement in the money markets.

17. The Pharmacy

From the time of the founding of the community up until the 1880s if someone became ill and was in need of medication a family member had to travel 14 kilometres to the District Capital of Werschetz and the loss of time and the difficulties involved were closely bound to the probable outcome.

In 1885 this former inconvenience of the past was rectified. Josef Birn, a pharmacist and the administrator of the Banat-Komlosch Pharmacy was granted permission to set up a pharmacy in Kudritz by the Royal Hungarian Ministry of the Interior on December 30, 1884 which was established within a year. The beautiful interior furnishings were the work of Adam Specht a master cabinetmaker in Kudritz.

After the beginning of October in 1885 the newly established pharmacy was inspected and approved by Dr. Armin Breyer, the Chief Medical Officer of Temes County and on October 8th of that year it began to operate. The Kudritz Pharmacy's shield consisted of a white background and a red cross and, in addition to Kudrtiz, it also served the needs of Markowatz and Gross and Klein Sredische." "

In the 1890s, Josef Török, took over the pharmacy. Following his death, Adam Theiss, was the dispenser at the pharmacy. At the end of the 1930s, Alfred Eibel, bought the pharmacy. He later died of typhus in Kudritz in 1945. Right after the downfall of the Austro-Hungarian Empire in 1919 the Serbs in Gross Sredische sought to have the pharmacy transferred there. Their efforts did not result in their hoped-for change.

Following Eibel's death the pharmacy was taken over by the State and was government operated.

18. Health Conditions and Physicians

Up until the second half of the 19th Century we have no idea or any knowledge of the health conditions in Kudrtiz or if the community had physicians of its own or what their names were. From the old documents relating to the building of the schoolhouse in 1832 we learn that an icehouse for the community was built in the school yard. The use of ice packs played a leading role in battling against various sicknesses. This icehouse was torn down when the new school was built in 1906.

"In 1850 Kudritz and its surrounding communities were declared a Public Health Centre. A hospital was opened, which, however, was closed down in 1861."

Who the first physician in the District was cannot now be determined. Mention is made of Dr. Matthias Nickl as the District Physician in 1868. He was the first president of the Reading Club that was founded in that year (Milleker). His final resting place is in the Kudritz cemetery. (The Nickl Crypt in front of the war memorial.) After him, Dr. Csákany carried out the duties of the District Physician. Dr. Abele succeeded him. Up until 1903, Dr. Zappe served in the same capacity. After Zappe left in 1906, Dr. Bainter succeeded him who in turn was relieved by Dr. Duda Marius. During the First World War the position was filled by Dr. Berger from Gross-Zsam. For a short period after the war a Russian Commander served as the physician in Kudritz who was soon replaced by Dr. Georgiu. From 1923 onward Dr. Welter was active in Kudritz in private practice. In 1932 the position of District Physician was assumed by Dr. Zarko Pavlov. After 1932 there were two physicians in Kudritz who both were also dentists.

19. Trade and Commerce

As the earlier documents indicate at the time of settlement strong measures were taken to distribute the tradesmen among the colonists equally in the individual communities. The most vitally needed tradesmen were masons and carpenters (house building), blacksmiths and wagon builders (agriculture), cabinetmakers (household furnishings), shoemakers and tailors (shoes and clothing). During the first decades all data regarding the tradesmen is missing. As we reported in another section there were fifteen self employed tradesmen in Kudritz in 1821 the number of which increased to twenty-two in 1829. From 1850 and after the activities of the tradesmen were regulated.

"In 1851 the Guilds were established that applied to all the tradesmen in Kudritz and the community Notary acted as the Commissioner and the Guild also had its own president and vice-president, secretary and treasurer. These Guilds were active up to 1872 when they were all abolished by law. An amalgamation of all the tradesmen resulted in the constitution of the Tradesmen Association on March 27, 1879 ~ the statutes of which were held in abeyance by the authorities ~ and only came into effect in 1882. At that time the Association had twenty-six members. A Tradesmen's Corporation was eventually constituted in Kudritz on November 1, 1885 whose Commissioner was the Superior Court Judge in Werschetz. The presidents of the Corporation were Josef Hell in 1885 and Johann Kinn from 1886 until his death in 1931. His successor was Franz Koder.

Trade and commerce never played such an important role in the life of Kudritz as it did at the time of the opening of the Temesvár-Bazia line. In the years from 1870 to 1885 huge quantities of wine were shipped from Kudritz via Werschetz into various regions of the Monarchy resulting in a measure of prosperity in the community. The picture after 1885 was quite different when the wine barrels remained empty ~ and there was a tremendous loss in exports.

Even the city of Werschetz was nearby and possessed what was considered a lot of industries which should have hindered the development of the trades in Kudritz. The number of tradesmen in Kudritz in 1887 reached sixty-eight work engaged master craftsmen at their trades along with twenty-three assistants and twenty-one apprentices."

Following the destruction of the vineyards due to the outbreak of *Reblaus* and because of it there was a decrease in the activities of the tradesmen in the community. Our master craftsmen were forced to earn their bread in nearby and distant communities. That meant all the way from Kudritz to Orawitza, Reschitza and Karensbees there was probably no village, no church or school in which the master craftsmen from Kudritz had not worked on one project or another. We would meet many of our tradesmen in far away cities like Temesvár, Szeged, Budapest as well as Vienna and even farther away in London.

In order for no one to have to go the 14-kilometre distance to Werschetz for every small item that was needed, soon after the community was established a general store was built, which at the time was still called the *Gewölbe* (the vault). Even during the years of our childhood people still went to shop at what they called the *Kwölb* instead of saying the general store or the merchant's shop.

Who the first merchants, shopkeepers and businessmen in Kudritz were is no longer known to us today. In the last fifty to sixty years the following merchants and storekeepers were active in Kudritz: On the *Hauptgasse*: Josef Besser, Johann and later Hubert Glass, Peter Rosenberger, Stefan Sagstädter, Stefan Schmidt, Johann later Oskar Hambeck, Philipp Ernt, Erhard Braun, Adam Kunnerth (ice dealer), Valentin later Emil Kinn (leather goods) and Ernst Ehm.

On the *Kirchengasse* (Church Street): Stefan Kunnerth (also dealt in lumber) and later Olga Böhmeler, Stefan Kaltrovitisc, Wendelin Kobiljak, Josef Kobiljak (textiles), Matthias Klein, Josef Klein, Anton Klein, Josef Wirth, Friedrich Stauder and Johann Rosenberger.

On the *Friedhofsgasse* (Cemetery Street): Robert Scheer and Alexander Laibach.

On the *Mitterngasse* (Central Street): Josef Wollek later Johann Anwender and Michael Braun.

On the *Oberein Gasse* (Upper Street): Johann Rosenberger, Josef later Anton Lenhardt.

On the *Feldgasse* (Field Street) and the *Schindelgasse*: No shop or store was ever opened on these streets at any time.

After the political upheaval in 1919-1920 two Serbs attempted to open a store (in the house of Julius Berberich and Foidl) but because they failed to make sufficient sales, they had to give it up. Following the First World War all the business relationships linked to the wine trade were shattered. Johann Tetz, the indefatigable wine dealer and clever businessman stepped in and not only supplied Kudritz with storage barrels but Werschetz

as well and found new markets for Kudritz wine. Later, Josef Lichtenberg also carried out the same kind of business.

Before the First World War a bustling period of construction got underway resulting in the establishment of a local brickworks by Julius Berberich, Matthias Sagstädter, Johann Scheer and Valentin Kinn which unfortunately closed shortly afterwards with the outbreak of the war.

Many of our countrymen who now live here in Germany, Austria and even those living overseas have been able to re-establish themselves and live in much better economic circumstances than before. They have their inherited old colonist spirit of the past to thank for it expressed in their industriousness and initiative as well as the good solid education and training in their trades which they received while still back at home.

In the 1890s, Endre Hermann, who was a locksmith by trade, moved to the *Hauptgasse* and was the first in the village who had a threshing machine. At that time this kind of machinery was considered rather novel and the older farmers were mistrustful of it. In those days the grain was beaten on the threshing floor. Two, four and sometimes six horses stomped on the unbound sheaves of grain spread out on the threshing floor. Towards evening (and often even by moonlight) the old windmill rattled away as the grain was separated from the chaff before the heavily laden wagons made their way home piled with sacks of grain. Our farmers steadfastly held to the old ways of doing things and were hard to win over to the new modern methods. In addition, the previously mentioned Hermann was also engaged in a sideline, he produced mineral water which was a very marketable item. Whenever one wanted a refreshing drink in the summertime, one mixed wine with some mineral water and one drank a *Spritzer*. The mineral water factory was later handed over and operated by Gregor Kunst.

Karl Leininger built a motor-powered mill at the outskirts of the village where in the future the distillery of Edmund Glass would be located. The mill was also equipped with machinery associated with generating electricity. But the inhabitants of Kudritz preferred their flour ground at water-driven mills (Gruja, Schurschowa, Kruschitz etc.) and later the steam-powered mills in Zichydorf and Werschetz. Leininger had to give up his electrical operation because it became unprofitable due to the lack of interest in having electricity in their homes on the part of the inhabitants. Several years later, Péki, the son-in-law of Johann Gutjahr (Wagner) also sought to provide electric lighting but he too was unsuccessful. As a result, we continued to rely on petroleum lamps. In 1941, when the German troops occupied our region, petroleum was rationed, and we would have been happy if we could have used cooking oil in its place. Those who could not manage to smuggle oil from Romania had to resort to using acetylene lamps or had to reach back to the practice from the Middle Ages and use lamps fuelled by rancid lard.

20. The Post and Telegraph Office

Felix Milleker says that, "on the highway from Temesvár to Orawitz which passes through Kudritz on the site of where Kudritz was re-established in 1739 a postal station

had once stood according to an oral tradition from the past." On a map of the Banat that was published in 1767, Kudritz is identified as a community in which there was a postal station. Florian Riedl, who was mentioned in 1764, was the first Postmaster of whom we have any certain or written knowledge. We have no further data with regard to the postal station until 1788. During the Turkish War of 1788 a horde of wild rampaging Romanians broke into the house of the Postmaster and cracked open the wine barrels and let it pour out on the floor and flooded the room. Up until that time Riedl had been the Postmaster. In 1854 someone named Gabo was in charge of the Post Office.

On June 5, 1844 the telegraph office in Kudritz was opened and connected to the recently erected telegraph line from Werschetz-Gross-Zsam, Werschetz-Kudritz-Kakowa and Varadia. In 1855 in terms of telegram traffic the Kudritz telegraph office had only 358 of them in that year, the lowest traffic of the fourteen telegraph offices that existed in Temes County.

Among the *Virilisten* (unelected large landowner representatives) on the Community Council in the year 1888, we find Franz Schmidt, the current Postmaster, who in addition to his own personal property also had to pay taxes on the 68 Katastral Joch associated with the upkeep of the Post Office. The following data is from the year 1886.

The Telegraph Office received 318 telegrams and sent 273.

The Post Office sent 931 items by mail wagon to domestic addresses and 1,255 to foreign parts. It received 608 items from within the country and 68 from outside the country. There were 9,556 letters sent within the country and 2,172 outside the country and 3,280 letters were received.

During the 1850s Franz Schmidt was the Postmaster, who had his son Balthasar act as the mail dispatcher and telegraph operator. The latter served in the Post Office until 1918. He was then dismissed from his position by the Serbs. His position was handed over to a young postal appointee named Kruna; her later married name was Jorgovic. In 1943 she was transferred to the Post Office in Werschetz and the local Post Office was taken over by a certain Holub from Gross-Sredischte.

In the past, mail deliveries were carried out in the mornings at eight o'clock. However, when Weckerle, who owned an estate in Klopodia, became Prime Minister of Hungary and the spur line from Werschetz to Gattaja to Maruschilte across to Gross-Sredischte was constructed (known as the Weckerle Train) we began to receive mail delivery twice a day after 1905.

Since we have already mentioned the stretch of railway line from Werschetz-Gattja we also need to indicate that this railway line was originally planned to pass through Kudritz and not Gross-Sredischte. Kudritz had supposedly produced an acceptable offer but the community declined to support it ~ because our farmers were afraid that the railway would in some way adversely affect their income. The railway station was to have been built directly behind the manor house but instead it was located in Gross-Srebischte and

our Kudritz had nothing to show for it in the end. The wine producers protested against it and won.

Earlier the Post Office was located in the house of the District Physician on the *Hauptgasse* but later moved to the centre of the village (where Stefan Jäger later lived) and then in the old Stupprich house that had a weather vane on the roof with a rooster perched on the top. Now it is apparently in the house of Michael Weiperth (shoemaker) in the *Hauptgasse*.

At times we believe we can still hear the trumpet blasts as the mail wagon arrived in the village and we children mimicked the sound: Trara, trara, the mail is here!

The land belonging to the Post Office consisting of 68 Katastral Joch was appropriated by the Serbian notary, Tersic Ilija, despite energetic protests and claims lodged by the community to the Serbian Postal Administration. He was a Serb and he won.

21. Politics and Political Outlook

In the early phase of the settlement the region was under the protection of the Habsburg Emperor. The objectives in settling free peasants were for the support and the provision of foodstuffs for the Empire as well as to form a bulwark against the encroaching Turks. For that reason, they provided the farmers with land and a house and were exempt from paying taxes to enable them to assist in the economic development of the region. This would change when the chauvinistic Hungarians took advantage of the unrest of 1848 and quickly sought to incorporate this well-developed region into Hungary. The Hungarian Uprising and the Compromise of 1867 influenced the political outlook of our German folk group in a negative way. The Hungarians were given free reign politically and hurried with great speed to implement their Hungarianization programme. They made the national aspirations of the minorities appear laughable, attracted the young intelligentsia to their cause, patronized them and provided them with good positions and in the process distanced them from their own people. The farmers were left on their own to their own devices. They resisted the Hungarianization but without an intelligentsia of their own and simply tried to remain German. They carried the financial burden of their community schools until the Hungarian State softened them up by offering to take over the costs through a fraudulent agreement that gave them a free hand as to what and how the pupils would be taught in their schools according to what best suited the government. The immediate result was Hungarian schools with all instruction provided in Hungarian.

Despite these hammer blows of the chauvinistic policies of the Hungarians that were inflicted upon them an emerging German intelligentsia awoke to what was happening shortly before the First World War. They felt abused and outraged at being called "*buta Svabok*" (ignorant Swabians) and made them aware of their national identity and consciousness. By the time of the outbreak of the First World War the students in the Junior Colleges in Budapest held political gatherings that were often disrupted by *Madjaronen* (a derogative term used to describe those Germans who now tried to pass themselves as Magyars. Magyar lovers literally.) but they were held despite that.

With the founding of local branches to preserve and maintain peace and order after the First World War in 1918 the first real attempts on the part of the Swabians in southern Hungary to assert themselves began. These would become the first political declarations on the part of the people themselves. Various movements were underway in Werschetz and its vicinity that were brought into existence under the leadership of Hegen and Dr. Rittinger. Champions of the cause like them were also at work in Pantschowa but in other regions and areas people knew next to nothing about them wherever "The Candid News" a newspaper published in Temesvár was read and accepted as the official word on all things. These educational groups were the first promoters of the Cultural Association's local branches that were to be formed later. In the Spring of 1922, a group of valiant men went from village to village to appeal to the Swabian population to organize themselves. In that same year the Cultural Association was founded in Hatzfeld and a sense of national consciousness grew among the people.

As a rule, the Swabians enlisted during the First World War without even an inkling or sense of nationalism, unlike those around them: the Serbs, Hungarians and Romanians who were very adamant about theirs. When a Swabian was mocked or ridiculed by a Serb or Hungarian it made him feel embarrassed and he would walk away shaking his head thinking to himself that he had to learn to deal with crude and uncouth people who tried to belittle him. If anyone was not chauvinistic it was certainly only the Swabian. If someone thought of himself as a European it would have been a Swabian. He could not understand why someone would cast aspersions about his nationality and even more unintelligible to him was this hatred of nationalities other than one's own. It was this kind of naivety with which we marched off to war totally unaware of where the power of political organizations lay. This attitude of ours would later lead to a terrible vengeance being visited upon us. Vienna had pushed us into a sea of nationalities in the Banat and had offered us up as victims or simply forgot us and destroyed itself by failing to meet its goals and objectives in the south eastern stretches of its Empire. Emperor Francis Joseph was no warrior nor a politician with a broader view of things. For the sake of maintaining the peace he only saw what he wanted to see even though it was apparent that it was all a sham. He risked the stability of the Empire and its continued existence and offered up the land and its people in the hope of somehow achieving peace. It never seemed to dawn on politicians in Vienna that by suppressing and curbing the activities of one national minority over another and playing one against the other that it was inevitable that the Emperor would lose the loyalty of all of them and the Germans in particular would feel betrayed by him.

When we came back from the war, we had absolutely no premonition of what the Slavs and Romanians had in mind for the region in which we lived and shared with them. The Swabians did not and could not believe that the territory of the Monarchy ~ that was integrated economically and where everyone was able to make a livelihood much more easily than people were in most places in the world ~ could or would be dismembered and torn apart. It simply took a hatred that knows no boundaries and the stupidity of politicians to bring it all about. We never knew of poverty and unemployment in our

homeland. We only knew what we once had when all of it was shattered and destroyed right before our eyes.

At that time Austria's position in Europe was much like it is now today. But it had to be destroyed first before it could be rebuilt, and the results were far worse. For more than fifty years the Danube Swabians had been genuine dyed-in-the-wool Europeans who knew nothing of hatred and chauvinism towards other nationalities after having lived together in peace and harmony with six or seven of them. Despite that we alone from among the nationalities were almost wiped out as a result of the insanity of their chauvinism ~ it is true to say that Communism used the same methods of operation as well.

The ill-fated chauvinism of the Hungarians like that of the Slavs not only destroyed the old Monarchy and not just us Swabians but destroyed them themselves and took away the very freedom for which they had fought.

Out of our sense of being European we were ready to fight for a united Europe. This was our only goal and it could have only been our goal ~ yes it had to remain our goal because we were born into it and it was with this sense of who we were that we went off to fight a war. We were also robbed of our leadership. Our intelligentsia had been won over by the chauvinistic Magyars. Abandoned by our intelligentsia and the Church we were not as fortunate as the Transylvania Saxons. It was only five or six years prior to the First World War that our growing and maturing intelligentsia were finally awakened under the hammer blows of "buta Svábok" that they felt secure enough to offer a feeble response. Right at the outbreak of the war we held our first Swabian High School Youth Assembly that was broken up by the Hungarians.

Chauvinism the biggest troublemaker in the world. It not only destroys others but also those who carry out its objectives. It destroys everything! Away with all this self-destruction!

We must also acknowledge our own failure as a national group. I would call it a lack of moderation and utter extravagance on our part. Were we not extremely excessive in the acquisition of more farmland and earthly possessions? And as a result, did we now awaken the economic envy of others so that their hatred against us was easier to explain to themselves? We must realize that these kinds of extravagances and economic successes often offends others and can result in an inferiority complex. We are inclined to make fools of other people, making them seem ridiculous and laughing at that them. All of that cannot be undone and cannot be made right because people do not or cannot forget and lash out in a hysterical and rash manner. We cannot deal with others from the top down but must meet them on an equal footing.

Now let us get back to the Cultural Association. The founding of the Cultural Association was not based on chauvinistic ideas. No! Its founding was forced on us by the Serbian government to prevent any kind of unity between us and the Hungarians and Romanians because together we would have become a formidable force and would

constitute a majority of the population in our region. It was only because of that that we had to go ahead on our own. The Serbian government bribed the Hungarians to stand in the way of the best interests of the Germans and bribed the Germans to do the same to the Hungarians. They played both sides against each other. They were not serious about granting either groups their minority rights ~ no ~ they simply wanted to buy some time until they had stabilized their hold on political power. When that happened, they relinquished all of our minority rights. They shot the followers of Radic who had asked for special regional rights in Croatia. The Serbs sought to create a unitary State on the basis of *Pan Slavism* (unity among all of the Slavic people) by uniting all of the southern Slavs into one nation but who were very diverse and fiercely independent. Serbia's task was much like that the Soviet Union faced in creating its national structure and that of its satellites after the Second World War.

Economically we were well organized through the formation of *Argraria*. Not even the Communists ever accused us of being chauvinists because economics were the be all and end all of life for us. Our economic strength and power became such a sore point for the Slavs and others that it demanded our destruction and extermination.

Rothenburg a.d. Tauber

Dr. Thomas A. Welter
Physician

In addition to these pertinent comments of our countryman we also want to append a few thoughts of our own. In once reading a newspaper I learned that Josef Ponten, a German writer, (died 1883), had once made a trip to visit our homeland. In his book he wrote that while he was there, he only met industrious and upright people and that their life and existence was fulfilled if they had enough to eat and drink, increase or acquire more landholdings, raise their children and die peacefully. Briefly said, the Germans in the *Wojwodina* were not in the least concerned with either culture or politics and that they lived in a kind of vegetative state. Life in our communities was not that eventful. It is certainly possible that the writer met these kinds of people that he wrote about and his observations about them may be quite accurate, but they are not representative of our people as a whole. There were National Socialists in Germany. But does that mean all citizens of Germany were National Socialists? Such stark generalizations must be rather energetically rejected. Shortly before the war our world back home had progressed economically to such an extent that cultural life and national consciousness on our part had matured. At the time of the chauvinistic efforts of the Hungarians to Magyarize us we above all sought to be economically self-sufficient instead.

Regarding the above topic ~ what follows ~ is our personal opinion. Our forebears had to struggle against great difficulties and endured hardships in their new home that required all their strength to, first, engage in the unending struggle for their daily bread and carve out an existence for themselves and their families. Initially it is rather understandable that their first concern was not developing a higher level of culture or engage in politics. The Imperial authorities at the Court in Vienna were concerned only that the new settlers would flourish economically as soon as possible. The motherlands whose sons and daughters had emigrated down the Danube soon forgot all about them

and their new Fatherland had handed them over to the Magyars to have control over them. The difficult if not hopeless situation of the Swabians in the Danube basin is described in this way by our homeland poet and writer, Guttenbrunn:

"There is a burning pain, the way that children's tears burn,
When parent's hearts are hard like stepparents.
O, if only tears would be shed for us by our Motherland
While we still remain strangers here in our Fatherland.
But the bells of our old homeland still beckon us.
The bells our forebears heard clear and simple
Yet the coming storm eats away at their blessed joyfulness
And lightning strikes and strikes destroys the peace..."

The political pressure of the Hungarians remained intense and became more effective after 1848 not just in government offices and local governance but also in the Church which together created a whirlpool and undertow all around us. The names of towns and villages were given a Hungarian character. And in this way the Hungarian minority in Hungary gave up the best of its educated men.

In both world wars we had sufficient opportunities to set the record straight. There were several high-ranking German Army officers that one could expect would know something about the German population in South Eastern Europe. We learned that they did not know that there were flourishing towns and many hundreds of tidy German villages in which 1,500,000 people lived who spoke their German mother tongue.

Almost drowning in a sea of nationalities including Hungarians, Serbs, Romanians, Czechs, Croats, Slovaks and others we sought to swim against the stream by preserving and strengthening our culture, customs, traditions and our mother tongue. If we had achieved that it would have been more than enough if one considers the obstacles and situations in which we often found ourselves. How one would evaluate that is an open question. Were there not cultural and political involvements on our part? Or should we simply be described as sitting back and vegetating?

On the other hand, strong claims have been made that our people were politically immature and incompetent. That does not compute! The German speaking people in the Danube basin were masters in their fields of endeavour that involved agriculture and wine growing a level that no other group was able to reach. They were on average well-to-do. There was no poverty or squalor. Since we were in a secure and stable economic situation political life began to unfold because it would be in their best interests to do so. The greater the pressure you apply the greater the backlash. This was proven following the Compromise between Hungary and the ruling House of Austria-Hungary with the introduction of new school regulations. It proved itself again following the First World War when our area was placed under Serbian control. In both instances our answer was an awakened self-consciousness of our Swabian identity. We learned how to do politics and make politics work for us. At the turn of the century various German associations were established, German newspapers were published, choral societies sprang up in

which German folk songs were fostered, private German schools were opened, economic and cultural organizations were formed (Agraria, Central Savings and Loan, the Cultural Association), the leadership in local governance in our towns and villages were in German hands, we had our own German representatives in parliament in Budapest, Bucharest and Belgrade. These rights and freedoms were not handed over to us on a silver platter by the Hungarians, Serbs or Romanians they had to be vigorously fought for! If there is something to be criticized, it is the fact that this national awakening of the German population arrived late in our area. Those who are to blame are our own German intelligentsia whose loyalty to the State went too far and left the farming folk to their own devices and their ultimate fateful destiny.

22. Our Dialect

Language is a strong bond that unites all of those who share the same folk origins: whether they are young or old, tall or short, rich or poor, a common language is a source of harmony among them. Language has value as a unifying force and provides group identity. What was our daily speech in Kudritz like? Especially in the last decades. As the history of the colonization of our community manifests, the forebears of our countrymen came from various areas of the Empire. Among them were families from Alsace, Lorraine, the Sudetenland, Tyrol, Carinthia, the Rhine Palatinate, Westphalia, Bavaria, Swabia, the Rhineland, Silesia and others ~ that is families from almost all regions of the Empire as well as some who were French, English, Czechs and Italians. All of them had their own dialect, so what did the Kudritz dialect become through compromise, borrowing and blending all of them? Each of the dialects played a role in some measure, even the languages of the non-Germans living in the surrounding communities (Hungarian, Serb, Romanian and Czech).

The Kudritz dialect is different from all the other dialects spoken in the Banat. In the latter years it had almost died out. In the 1930s Dr. Ladislaus Weifer (a university professor) stayed in Kudritz to study the dialect spoken in our community but he could only find a few older people who could speak it fluently. Why did our dialect disappear so rapidly and so completely? The answer may be that the people were too ashamed to speak it because it was considered somehow inferior or uncouth.

With the fading away of our dialect we lost a good part of our unique heritage and identity.

As to the question of which group of dialects our dialect belonged, we will leave that to the dialect researchers. Here are some of the characteristics of our dialect (without commentary) that researchers can work on.

(The examples that follow in the text cannot be translated into English per se for those without a working knowledge of German and so the translator will not attempt to do so. There are also some examples of words that were borrowed from other languages: French, Italian, Latin, Hungarian, Serbian and Romanian.)

23. Community Government (*Richters and Notaries*)

At the head of the Community Council, whose members were all elected by the community, stood a man who earlier was called the *Schultheiss* (steward), *Schulze* (steward) later became the *Richter*. (This term should not be confused with a judge but rather he played the role that we now can compare with a mayor or reeve.) His assistants were the *Vice-Richter* and the community Notary. It cannot now be determined when the position of the Notary was first introduced. We do not know who the names of the members of the Community Council prior to 1747. The *Richters* we can identify are listed in chronological order in the follow table:

1747	Johann Tetz	1838-40	Franz Tetz
1749-57	Johann Kabs	1841	Johann Theiss
1766	Peter Massion	1842	Peter Milleker
1774	Matthias Tetz	1844	Johann Moser
1779	Johann Jäger	1846	Johann Unger
1787-88	Michael Koder	1847-48	Josef Schmidt
1789-94	Johann Jäger	1849	Matthias Steger
1797	Valentin Berberich	1849-53	Adam Jäger
1800-03	Matthias Lenhardt	1854-56	Johann Braun
1804	Matthias Hirth	1857-59	Matthias Bastius
1805	Valentin Berberich	1860-62	Franz Braun
1807-09	Johann Weber	1863-1865	Johann Nowak
1810	Matthias Lenhardt	1866-69	Franz Braun
1811	Adam Bornhoffer	1869-70	Peter Tetz
1815-16	Jakob Jäger	1871-72	Jakob Jäger
1817-18	Peter Milleker	1873-74	Michael Milleker
1824-25	Adam Bornhoffer	1875	Matthias Bornhoffer
1825-27	Adam Braun	1876-78	Matthias Braun
1829-31	Johann Braun	1879-91	Jakob Kirsch
1832	Adam Braun	1885-87	Josef Jäger
		1882-84	Valentin Sagstädter
		1888-90	Dionisius Braun

After 1895 the following held the office of *Richter*: Andreas Jäger, Ladislaus Besser, Franz Kunnerth, Leopold Unger, Johann Noldy, Valentin Rosenberger, Jakob Lenhardt, Hugo Gloss, Kaspar Ring, Matthias Sagstädter, Franz Hambeck, Erhardt Braun, Josef Schüssler and Peter Scheer. The years in office for the last mentioned *Richters* cannot be accurately determined.

The community Notaries were:

1817-27	Daniel Nikolitsch	1854-58	Georg Lillin
1827-41	Ferdinand Tarnay	1858-65	Alexander Ristits
1841-48	Johann Keresztelyi	1865-69	Robert Schüssler
1848-49	Franz Gregus	After 1869	Peter Kunst

1849-54 Alexander Stefanovits

Peter Kunst was born locally in Kudritz and was installed into his office on December 1, 1869. He took great joy in this opportunity to serve his home community and had the respect of all of the inhabitants of Kudritz.

Sandor Schuritsch followed him, who in turn, was succeeded by Emil Hessler. At the time of the First World War Stefan Braun served as the notary until his death in Kudritz in 1918. After his death, Emil Hessler replaced him but for only a very short time before he opted to leave for Hungary. In the years that followed, the position of community notary was mostly filled by Serbs (Hoszu, Jorgovic, Terzice, etc.). Martin Toman was the notary up until the outbreak of the Second World War in 1941. Stefan Kunnerth (who was born in Kudritz) took over his position at that time.

The community centre was located on the *Hauptstrasse* (Main Street) from the time of its erection up until 1908 and it then it later became the residence of Dionisius Seriatz. The new town hall was built on *Kirchengasse* (Church Street) in 1908/1909 which also included living quarters for the notary and a coach house for the fire brigade.

24. The Soil and the Lay of the Land (Its Nature and Quality)

Within the precincts of Kudritz there were all kinds of possibilities in terms of agricultural pursuits. In the valleys and the deeper lying fields, a black humus topsoil was dominant throughout that was very fruitful and fertile. Other acreage had marly soil made up clay and calcium carbonate and other fields were covered in sandy loam. But there were also some fields where there was a heavy clay soil. While around the gravel pit and the fields close by the forest there was stony ground that was suitable for vine cultivation.

All the necessary building materials could be found within the confines of Kudritz (except for burned bricks, lime and cement). We had two stone quarries (Bähr and Specht) and mud and clay bricks were beaten into shape in their brickyards and later baked (fired). They also supplied other sediments. Fine grained sand came from the bed of the creek and was even used to clean walls. For decades, the gravel pits that lay to the south of the community furnished the best flint used in road construction. A lighter white sand can be found on the slopes of White Mountain that forms into small balls when it rains that roll down into the valley floor that become beloved playthings of the children. Even though not of any great economic importance it is worth mentioning the presence of blotting sand. Fifty to sixty years ago this fine yellow-green sand served the purpose of today's blotting paper which in the language of the children is called: "*Patzen Papier*".

It was a mistake to believe that our mountain had no treasures hidden in the earth. An old record from the past contains a diagram that shows that there was a coal pit in the Upper Schamer Mountain ~ which was rather negligible ~ but served as heating fuel in the mill in Gross-Sredische for many years. After the opening of the railway line

between Werschetz and Temesvár good coal could be purchased rather cheaply and the Kudritz coal pit was consigned to forgetfulness.

But the Upper Schamer Mountain appears to have other hidden treasure. A certain man by the name of Binder was reputed to have found a rock that sparkled with traces of some kind of yellow-red precious metals. He had it assayed by a professional and it was firmly established that there were traces of gold. Binder dug a mineshaft deeper and deeper into the mountain. The owner of the Domain at that time, the nobleman named Rieger put a stop to it because the site was within the precincts of his forest. Many decades later one could see samples of ore lying around on the bottom floor of Matthias Brettl's house on the *Hauptstrasse* (Main Street) where in later times Michael Oster lived. Whether they came from Binder's or not can no longer be validated after so many years nor whether they contained any gold. In any case the aforementioned Brettl was a close relative of the gold seeking Binder. Many of our inhabitants in Kudritz visited the site of the mine in our last years back home. Because of the stifling air it wasn't possible to go down very deep into the mine and the wooden beams propping up the roof were in danger of collapsing and eventually landslides filled the mine shaft.

There are two or three places around Kudritz that are low lying and following heavy rainfall they form deep pools of standing water with an oily film on the surface. Whether this was evidence of the presence of petroleum is not something that was investigated although the same situation was noticeable in some wells. In 1940 a group of technicians came from Germany accompanied by a geologist that came to search for oil around Kudritz. The results of their research and findings were never made known to us. Regardless of that, petroleum has been discovered and produced in the nearby community of Hajduschitza.

To supplement this point being made we bring to the attention of the reader the opinion of one of our teachers, Wilhelm Hambeck, now living in München-Allach, in which he speaks about the various aspects of the soil and geological formations within the boundaries of Kudritz and its environs.

"When Josef Lichtenberg's well was being drilled on the *Hauptgasse* (Main Street) for his distillery, I happened to come along just as the dark mud-like soil that smelled of decay and corruption was being accelerated upwards from a depth of 6 to 8 metres. Rubbing it between my fingers it felt like soft soap. This was sludge that had formed on the seabed of an inland ocean resulting from a combination of the vegetation and remains of sea creatures from eons past as has been established by geologists. This mysterious type of sediment aroused my astonishment and curiosity. In response to my surprise, Michael Scheer, who was drilling the well remarked that he had once come across a 30 to 40-centimetre-long skeleton of a fish in fossilized form on a rock that he had dug up.

Probably half of Kudritz rests on various layers of sedimentary materials and sludge. Such stratified layers could have only been built up on the edge of a shallow dried up sea. There the remains of plant life and the animal kingdom slowly sank to the bottom of the seabed and built up the organic sludge with other minute sinking matter. It is a known

fact that over thousands and thousands of years the sludge that was formed is the source of natural gas and petroleum.

Kudritz is in a broad valley that in the far and distant past was small bay in the Great Pannonian Ocean. It begs the question of whether the ridges of the Werschetz Mountains are an extension of the Kudritz Mountains that together emerged out of the receding waters. The powerful surging water must have left the edge of the mountain range visible or at least left traces of it. The rock formations of the mountains are of volcanic action and origin (granite and basalt). As far as I can remember the gravel in the gravel pit and in the other one in the Domain meadows are of a combination of limestone and quartz. If that is true, then the "*Hohe Kuppe*" (High Pinnacle) could not have been a result of the accumulation of gravel. Likely it originated as part of a mountain that the water surge from sinking ocean may have otherwise destroyed but it could also be assumed that the water during the meltdown following the Ice Age may have carried the gravel from somewhere else. In the local so-called "*Gwanne Loch*" (Gwanne Hole) the various stratifications of the gravel can be seen in great detail.

Upon reflection there is another interpretation that follows. The edge of the knoll of the hills ~ beginning from the Sredischte railway station out towards the "*Erpelberg*" (Drake Mountain) ~ the "*Johannis Kopf*" (Johann Peak) and further towards Markowatz where a bend in the chain of mountains closes off the large valley where Sredischte, Kudritz and Markowatz are located ~ were once a uniform and integrated mountain range without the indentation caused by the ancient bay (where the brickworks are now located) and that the receding water of the vanishing ocean flushed out the beach that is now the so-called "*Weicheren Teile*" (Softer Section). In all probability these indentations, hallows and recesses (the brickworks between the Foremost Mountain and the Johann Peak and between the Post Office meadows and Markowatz) were filled with sand. Traces of this remain on hand to this present day. In this way the flood surges of the Great Ocean that has vanished exposed the "*Strasand-Krowen*" (sandpits) around the White Mountains. In the digging of excavations for houses one finds sand like it.

Based on my research the green colour of the dry sand (blotting) is a consequence of what became of the green plant life that covered the banks, beaches and shores of the Pannonian Ocean. As is generally known by our countrymen there are different thin layers of other coloured and harder sand interlocked with the green sand. These peculiar colours probably have their origin in the various kinds of plant life that flourished here in great masses or were carried here by the water surges. It is interesting to note that these colourful layers cannot be found deeper than 8 to 10 metres and are the most plentiful in the upper layers. I spent a great deal of my summer vacations here where we dug holes and bake ovens on the slopes. Holes blackened by smoke are evidence that we often visited this site.

The entire flat plateau that covers the area from the Kudritz Creek to the Romanian border is nothing more than a large terrace that the receding ocean left behind. The creek forms a border of its own between various kinds of soil. To the right of the creek (the enclosed high plateau) the soil is primarily loam and sand and to the left of the creek it is

mostly potter's clay, marl soil, gravel and rubble. We find two types of landscape that did not live to see first light of day at the same time.

In general, the water table is high, especially in the valleys. That was especially true of the wells in the Domain meadows and in the fields beyond (on the rocky soil) where there was an abnormally high-water table. The wells on the *Hauptgasse* (Main Street) supplied most of the water. Forty to fifty barrels of water were drawn from the well at the home of Ernest Ehm daily both for drinking, livestock and irrigation without the water table ever lowering. There was a well at the home of the Tetz family which was not potable. *Kali phosphoricum* was applied to it but the effort was unsuccessful unlike when it was applied to ocean water.

Even though the water table was high there was a shortage of other sources and springs. The most important spring was the "Blue Spring" in the forest that sprang from a cavern and the "Eagle Spring" that ran from a deep crack in a rock. This latter spring was the favourite resting spot when taking a stroll on the part of our deceased teacher, Mr. Lux.

Picture

A Wine Press House: Welter and Scheich
The Largest Wine Barrel in the Banat
27,000 Litres

We need to shed some light on a special discovery that was made. At the end of the 1890s when the fields that were part of the *Gwann* were ploughed by Valentin Sagstädter. One of his workers came upon a bronze horse bit and large braided golden coil that were quite heavy. Both items were given to the museum that contains ancient findings. The man who found the items received a great sum of money for them. It was later determined that the items had been buried by the owner within the boundaries of Kudritz at the time of the Turkish invasion and occupation in order to protect them against being stolen and were either forgotten or the owner was killed or enslaved in Turkey.

München-Allach

Wilhelm Hambeck, Teacher

25. Viniculture, Agriculture and Livestock Breeding

The grapevine is a child of the hot sun and warm south and had its home in the southern regions of Asia from where it was brought to Europe by the Greeks, Romans, Portuguese and Spaniards. The Romans, who we know were fine connoisseurs of food, were also great drinkers. They planted vineyards everywhere they settled as conquerors because they did not want to miss having a drink when they wanted it. The introduction and distribution of this noble liquid ultimately made its way into our region. It is certain that if the first settlers who arrived in the Banat were not experienced vineyard workers, they did have a knowledge of wild growing grapes.



Johann Tetz, who was the founder of what would become German Kudritz, began by systematically planting vineyards, not realizing that by so doing he was in effect laying the foundations for the future prosperity of the later flourishing community. It must certainly be admitted that the better bearing vines that were brought to Kudritz came from what was then known as the "*Rebenberg*" (vineyard mountain) in the vicinity of Weisskirchen. The name itself refers to several communities and locales and not one in particular. In this predominantly hilly tract of land, the soil and earth are not of much value or suitable for other agricultural cultivation and could have never supported a fast-growing population and an ever-expanding community like Kudritz. We can see this quite clearly in the years from 1885-1900 when the *Reblaus* (Phyloxera infestation) destroyed our splendid vineyards.

Before the outbreak of the infestation, our vineyards were not the result of grafting from existing vines but planted and cultivated directly. They were referred to as "European" in general parlance to distinguish them from those vineyards that had received grafts from wild North American grapevines. Around 1920 one could still see two or three such "European" vineyards thriving in the sandy soil of the *Werschetz Strasse* (Street).

"The period in the life and history of Kudritz that is especially noteworthy were the years between 1865 and 1885 that were marked by the immense advancements made in viniculture. In 1865 the vineyards of Kudritz covered an area of 497 *Joch* of land. In 1873 there were 605 *Joch* of vineyards. From then on, the increase in viniculture in our community was rapid resulting in 1,271 *Joch* under cultivation by 1882. They produced 127,000 litres in that year, nine tenths of which was white wine and one tenth was red wine. This upswing in wine production was widespread throughout the area and gave rise to the "stampede" of Werschetz wine merchants coming to Kudritz ~ because by then its wine had developed such a good reputation. The three most significant communities in our expanded and compact wine producing area (over 38,000 *Joch*) were Weisskirchen, Werschetz and Kudritz which competed with one another in producing the best wine. The strenuous rivalry between Werschetz and Kudritz ~ as to which community would control the wine trade ~ led to numerous sharp disagreements and differences of opinion on the part of the general public. The exporting of Kudritz wine to the European markets was of such great importance to the community that in the 80s of the last century (19th) several local wine producing farmers under the leadership of the progressive young teacher, Mr. Schwinner, sought to arrange a lower transportation rate with the railway station in Morawitza in order to send the Kudritz wine exports directly to the world markets and avoid sending it through Werschetz. The discussions did not bear fruit and the greater part of the Kudritz wine was delivered by rail throughout the Mountain Region (Orawitza, Reschitza, Krassowa, Lugosch, Franzfeld, etc.) where our wine was greatly sought after.

Wine production sank noticeably in the 1880s. Many grapevines turned yellow and had only a minimal number of sprouts that did not bear any fruit and if they did the fruit turned hard and did not ripen. The existence and presence of Phyloxera (*Reblaus*) within the boundaries of Kudritz was finally confirmed in 1885 bringing with it the death sentence of viniculture in our community.

In the autumn of 1885 the new Domain owner, Robert Bähr, purchased 39,000 vine cuttings of the Riparia variety from the Werschetz experimental tree nursery that were resistant to the infestation and planted whole new vineyards with them. Bähr was the first ~ as far as we know ~ and the only wine producer in the Werschetz Court District to do so as a precautionary measure at that time in response to the circumstances that had led to the wholesale destruction of viniculture.

Phyloxera (*Reblaus*) is a plant infestation that originated in North America. In the years between 1858 and 1862 grapevines from there were introduced to the vineyards of Europe and the danger in doing so was not recognized and resulted in the massive destruction that occurred ~ as was also the case with the potato blight which followed later. It spread across France, Germany and Austria. In our case the pestilence attacked the roots of the vines that caused them to swell and then eventually affected the entire vine. There was no known safe method for destroying the infestation without destroying the plant itself. Various kinds of home remedies and officially recommended remedies to combat the infestation were attempted but unsuccessfully. The best and most successful alternative proved to be the American wild grape vine known as "Riparia" that had a very sturdy and robust root that the pestilence could not penetrate.

Based on the positive results of the newly planted vineyards of Robert Bähr, our local progressive wine producer, Valentin Sagstädter proceeded to re-establish his vineyard in the same manner. He planted many new vines which he grafted with cuttings from the wild grapevine from America. Later he also introduced the cultivation of cork. In the winter months long rows of labourers worked at producing many hundreds of thousands of them. It was some time later when he turned to other activities.

The cork, sleek cuttings and grafts ~ and later the vines produced through them ~ and the roots they developed ~ created a significant and very profitable export item that brought back money into the coffers of poverty stricken Kudritz. This only improved as more and more wine producers opted to renew and revitalize their own vineyards and soon the Kudritz "*Veredler*" vine cuttings and grafts were delivered by the wagon load throughout the neighbouring wine growing region.

"As a result of the expansion of viniculture the Office of Standards for Weights and Measures came into existence. Up until 1879 the Viennese and Lower Austrian measures of *Eimer* (approximately 56 1/2 litres) and half *Eimer* were in effect. The metric system was introduced in the beginning of 1879 standardized as *hektolitres* (100 litres) and litres. In earlier years Josef Hell was in charge of the local office but after 1876 it was administered by Johann Hambeck. Following his death his son took over the Office of Weights and Measures."

The last director of the Kudritz Office of Weights and Measures from around 1920 was Julius Berberich.

"The bustling activities in gauging weights and measures by this Office can be determined based on the figures that follow:

In 1880	378 wooden barrels (casks)	with 150,679 litres
In 1881	403 wooden barrels	with 197,253 litres
In 1882	47 wooden barrels	with 12,221 litres
In 1884	337 wooden barrels	with 140,748 litres

In the older vineyards the predominant varieties of grapes that were grown were: *Nebelblau*, *Zigeunertauben*, *Kadarka*, *Ochsenaugen*, *Magyarka* and *Dickweiss*. Following the renewal of the vineyards the following varieties were cultivated: *Portugieser* (from Oporto in Portugal), *Negotiner* and *Semendrianer* (from Serbia), *Bakator* and *Mustafer* (from the Arad and Gyorok region), various types of *Gutedel*, as well as *Muskat*, *Riesling*, *Kreatzer*, *Furmint*, *Traminer* and others. Early ripening desert grapes *Csabagyöngye*, *Royal*, *Madleine*, *Angevin*, *Afus-Ali* and others. Very much later we imported the following directly from America: *Othello* (red and white), *Isabella* and from Hungary the *Szazszoros* variety. The latter varieties were utilized for distilling purposes but were not merchandized.

The earliest wine agents that we can identify from the past were inhabitants of the community and included Amann, Zeltner, and *long/tall* Hans. They helped in buying and selling wine and spirits (brandy, cognac) for a certain sum of money and made sure that they were paid for their efforts ~ according to what older people told us ~ and made a rather good living. The Hungarian government assisted greatly in the re-establishment of viniculture especially regarding the less affluent wine producing farmers by providing security for their long-term loans. The vineyards that were re-established as a result of this state program were called "Government Vineyards" in the local vernacular. The number of rows and number of vines to be planted were regulated by the government and they had to be planted one metre apart and were assessed at a specific rate for taxation purposes.

The untiring inhabitants of Kudritz did not allow themselves to be brought to their knees after the Phyloxera outbreak struck. They toiled patiently day and night and after fifteen years of hard work all of the former vineyards were re-established. In later years the vineyard situation that existed in 1885 was greatly exceeded according to the survey conducted in Kudritz in 1930 at which time the vineyards covered an area of 1,800 *Joch*.

The Kudritz vineyards produced an average of 600 to 650 freight cars of mash annually. The ratio between white and red mash was 5:1. This quantity of mash yielded from 70 to 72% of pure wine resulting in 420 to 450 freight cars of deliverable wine. Deducting the amount of wine for household use Kudritz was able to deliver about 400 freight cars to the markets annually. Six to seven freight cars of brandy and spirits were produced from left over grains. These quantities were not included in the wine production figures.

The brandy and cognac that was distilled from the hybrid wines ~ because the importation of the hybrid mash from the surrounding area was rather large ~ produced

anywhere from 45 and up to 50 freight car loads. The results of the production of brandy and cognac carried out by the major wine producers like Johann Tetz, Welter and Scheich, Josef Lichtenberg, Ignaz Kunnerth, Robert Ströbel, Edmund Glass, Franz Weser and Oskar Lenhardt and others were sold by some of the latter to foreign firms on a commission basis.

The average yield for one *Joch* of vineyard was 40 to 50 *hektolitres* of mash. But there were also some very well kept and well worked vineyards where the grapes that were gathered produced up to 80 *hektolitres*. This average yield varied from year to year depending on the cultivation and preparation of the soil, the weather conditions and the location of the vineyard and could be between 30 to 60 *hektolitres*. A quick calculation will readily show us the net profit our vineyards yielded. The work involved in the cultivation of one *Joch* of vineyard required from 60 to 65 working days. When this is averaged at a rate of 35 Dinar a day and we add the cost for twine, lime and chemical sprays at 600 Dinar it results in a total annual cost of 2,200 Dinar. The wine produced from one *Joch* provided an income of 4,500 to 4,800 Dinar. The income exceeds the expenses by more than 100% so that the net annual profit was from 2,300 to 2,500 Dinar. This net profit increased even more because the actual gathered grape crop was higher than we have calculated, and the selling price was often much higher as well. What is also missing in our attempt to weigh the costs involved was the fact that a great deal of the work was done by women and children who worked tirelessly in the vineyards and for that reason the net profit was so high in our calculation. (This statistical analysis has its source in the work done by Johann (Jani) Schüssler who worked at the Lichtenberg wine press for many years and had a bird's eye view of the market situation.)

Regarding the distilling of brandy and other spirits, in addition to the distilleries mentioned previously there were also three "wandering" distilleries that went from one household to another and many smaller ones that were privately owned.

In the extraordinary cold winter of 1929/1930, many of the vines froze and had to be dug up and replaced with new ones.

From the time of Kudritz's founding, agriculture ~ the cultivation of land ~ was the most significant employment of the population up to the middle of the last century (1850s). After the outbreak of *Phyloxera* infestation it became of great importance once again. After 1900 farming the land played a subordinate role and was no longer able to meet the food stuff needs of the local population or provide enough feed and fodder for their livestock and poultry because 50% of the arable land was used for the cultivation of our vineyards. From that point onward Kudritz was dependent upon importing food stuffs and provisions. Livestock breeding ~ was reduced to meeting household needs ~ but could not meet them fully. Slaughter cattle, swine, poultry, eggs, butter, vegetables and fruit were delivered to us by our neighbouring communities. But if one observed the weekly market carefully it became obvious that many of the items were still being produced in Kudritz despite its major preoccupation with viniculture.

In conclusion we would also care to mention the raising of silkworms. As previously mentioned elsewhere, Count Mercy had large quantities of mulberry trees planted for the purpose of the cultivation of silkworms to help provide a new source of export income. Following the devastation and destruction that took place in our vineyards in Kudritz, mulberry trees were planted in large sections of the former vineyards and the poorer inhabitants were employed in this undertaking. "Since 1885 the silkworm cultivation has taken off to a great extent. There were 116 to 120 kilograms of cocoons produced in 1885. By 1887 the increase in cocoon production had reached 850 kilograms." No further data is available.

The graded cocoons were delivered to the silk factories in Werschetz and Pantschowa. The work involved in cocoon cultivation required only 32 to 35 days of intensive labour and much of it was light work in which both the elderly and children could participate. With the increase in the number of *Joch* replanted as vineyards once more the silkworm cultivation became just a vague memory because work in the vineyards provided them with much better earnings. There were only a few families still employed in raising silkworms in and around the year 1900.

26. Weather Conditions

The climate in our region was continental, that is, it was not influenced by the ocean. The temperature in the summer, especially when there was little rainfall was high and anywhere from 35 to 36 degrees centigrade. In the winter the quicksilver often dipped to 11 or 12 degrees centigrade. Sometimes ~ as was the case in 1929 ~ it went down as far as 15 to 20 degrees below zero. It was most pleasant in the Spring and when there was a beautiful autumn. In the hot summers there were large and deep cracks in the earth, the corn shrivelled (we used to say they had turned into cigars) and the meadows turned yellow and the idea of planting and harvesting a second crop was out of the question. On the so-called "dog days of summer" there was the vibrant movement of winds through the closed off valleys of Klein Kudritz, Ziegelplatz and Sottergrube. The grapevines that loved the warmth of the sun also had to endure the scorching heat when the berries shrivelled and were rather unsightly. After a refreshing rain everything came back to life.

In the autumn of 1919 there was a tremendous amount of rainfall and the soil could not absorb all of the water; all of the roads and pathways were soaked, mud puddles formed everywhere so that it took a team of four horses to pull a wagon of mash through it but only managed to do so with great difficulty. On December 6th winter set in and a great portion of the mash had to be brought in on the men's backs in baskets. The same occurred again in 1921.

An especially heavy snowfall occurred in the winter of 1929. The houses on the upper reaches of *Feldgasse*, several on the *Schindlergasse* and the *Friedhofgasse* had to be dug out of the snow after a hefty storm the night before.

It was always surprising to see how quickly the vegetation in Kudritz grew ~ it is best expressed in the local adage, "Peter, Paul, the apples are rotten, the peas are sweet, and

toads have four legs." (The reference to Peter, Paul is the fesitval of St. Peter and St. Paul celebrated on June 29th.)

The west wind brought us the rainfall that we needed. The winds from the south ~ that felt like a hot breath ~ left everything withered and often dried up. The cold Koschawa wind came up from the Danube valley which brought with it massive waves of toxic "Golubatscher" flies that tormented both man and beast. Women and older girls who worked in the vineyards fastening the vines could tell you more about them in the little songs they made up about them. (Goubac is an old fortress on the Danube. There in the deep grottos and caves in the rocks these tormentors breed and multiply.) We seldom received any rain from the east. But when it did appear there were massive lightning strikes accompanied by hail and cloudbursts and thunderstorms. The creeks flowing from Markowatz and from out of the forest quickly filled with water and overflowed their banks and flooded the nearby fields, meadows and field gardens. The raging surge of the water often destroyed the gardens adjacent to the village, tore away the wooden foot bridge that led across the creek, damaged the "horse's bridge" and came up as far as the houses and spilled into the lower lying farmyards along the *Hauptgasse* and also did all kinds of damage there as well. But thank God no human life was ever lost!

Following a cloudburst and thunderstorm in Markowatz the mass surge of water tore down the stone walls that surrounded the courtyard of the Domain owner's manor and carried off everything that had stood out in the yard. Stumps of trees, logs, vineyard stakes, boards, bundles of faggots, tools, branches, barrels and farm wagons were carried away by the flood waters all the way past Sredischte or the Ried River and flowed on and passed through Werschetz. The mass of water from the Red Cross rushed on towards the village and broke through the dam of the plantation at the end of the *Feldgasse*. Then it flooded the gardens along the *Oberengasse* and then flowed through the *Mitteregasse* before plunging downwards with a great roar behind the town hall right into the runoff ditch. Another branch of the muddy flood flow made its way through the *Friedhofgasse* then on to the *Hauptgasse* and caused a great deal of damage to the houses of Kaspar Ring and Franz Braun. In what seemed like the very next moment huge swaths of topsoil and remnants of the foot bridge passed by and slithered down into a vineyard on the Klein Kudritz pathway and thereby saved the other vineyards that were on a higher elevation. Hundreds of loads of topsoil (*humus*) from the family gardens were carried away by the flood waters.

27. Customs and Traditions

As was previously pointed out in other sections of this book our population did not have a uniform background because our forebears emigrated here from various lands, regions, districts and valleys. This was also mirrored in the customs and traditions that were preserved and maintained. The religious traditions and household customs from numerous German principalities were quite evident in the life of the families of Kudritz. We want to begin to introduce those customs and traditions based on the Church Year that to a great degree governed our lives.

After All Saints' Day when the gloomy days come marching in along with their long evenings, the neighbours (the women but also the men) gathered in one house one evening and in another the next evening depending on whose turn it was to host an evening of friendly conversation, singing, cracking jokes, splinting goose feathers, knitting or doing some darning (in earlier times they also spun wool). Other people simply went out and made a visit. In our grandmother's time these get-togethers were called "*klaken gehen*" or "*klaken machen*". The married women and the older single women worked at something industriously while the men banged away enthusiastically at the kitchen table playing cards and drank a glass or two of wine. The game they played was "*Mariage*" (it was of French origin.) The game was played by four partners. While the men played, and the women worked all of the latest news of the day was shared. They also talked politics and some marriages were arranged.

Using variations of the name Katharina in order to make it rhyme with various forms of entertainment and amusement local maxims were composed such as, "Katharina pick up your fiddle and play."

During Advent we gathered in homes for the "*Oradi*" which was an evening of singing. The term comes from the Latin *rorate* from one of the Advent hymns: "*Tauet Himmel den...*" (Heaven is bending down...)

At the close of the year it was customary to set up a Bethlehem manger in many of the individual homes. Older juvenile boys who had an artistic bent carried a small manger they had made from house to house and offered a short prayer, sang and recited an old comforting verse or adage. It is rather unfortunate that this custom was no longer observed by us in more contemporary times.

On the evening of December 6th, St. Nikolaus (*Nikolo*) arrived and gave plentiful gifts to the children. Later this custom was altered and rather than good old St. Nikolaus calling on the homes the evil "*Krampus*" also known as *Belsebub and Pelzepock* (Beelzebub) arrived instead who frightened the children and threatened them with a thrashing with the long rod he carried.

On December 24th a strict day of fasting was observed. At an earlier time, Roman Catholic families had wine soup and poppy seed noodles for supper. They made up for that after Mass and cooked smoked sausages.

Christmas was the most soulful and most beautiful festival of the year. There was not a single house in the village that did not have a decorated Christmas tree. At six o'clock in the evening right after the tolling of the evening bell both young and old assembled around the evergreen tree. Stirring Christian hymns resounded, the candles on the tree shed a mysterious light. The door slowly opened and the "*Christkind*" wearing a white gown, with a head of golden hair entered the house. Deeply moved the children recited their Christmas prayer with trembling voices. While they did so they glanced under the gaily decorated tree to see which of the gifts could possibly be theirs and whether the "*Christkind*" had fulfilled their long cherished wish.

The grand finale for this holy night was the Christmas Mass. This was when the most beautiful Christmas hymn of all was sung, "*Stille Nacht, Heilige Nacht*" (Silent Night, Holy Night). At the conclusion of the Mass we would sing:

"Great and Mighty God now but a little Child.
Who made You so small?
That You lie here in these pitiful excuses
For diapers in this cold stable?
Your love prompted You
Had drawn You down from Heaven
It was Your desire alone
To be among us children of men."

On the Second Day of Christmas we brought a bottle or flask of wine to church to have it blessed. Once at home each member of the family had to drink three swallows to prevent them from having a sore throat. Considering what day it was, the children could not be still as they hurriedly ate their mid-day meal and then awaited the arrival of their Godmother. Their excitement was palpable once they saw what she carried in her small basket or purse ~ according to local custom ~ bring her Godchild's Christmas presents.

It should not be forgotten that the major farm animals ~ except for the swine ~ also had their Christmas. On this day they received better feed and fodder to which was added a slice of bread sprinkled with salt.

During the days of the Christmas Season sets of Godparents visited one another. They played a significant role in the lives of their Godchildren not only as sponsors at their baptism but would also serve as the witness at the marriage of their Godchild. At the wedding dinner they would be given the honour of sitting next to either the bride or groom depending on which was their Godchild.

In the time between Christmas and the New Year no laundry was done, and no bread was baked in order not to awaken the anger and the ill will of the bad spirits.

In most cases, St. Sylvester evening (December 31st) was primarily celebrated by the local organizations in one of the guest houses, but several groups of families or friends would also gather in private houses. If the latter was the case they would attempt to discover their future in the new year by turning up cards, drops of molten lead would be dropped in a bowl of cold water and whatever shape or form emerged was a portent of the future, apples would be halved and if the knife damaged a seed it was a portent of some fast approaching disaster or at the least some bad news was about to arrive. Naturally, these various oracles and predictions were not taken all that seriously. This was not a matter of superstition or whether or not we believed in it. No! It only happened for us to try to understand how our elders thought and better understood the times in which they had lived.

In the batting of an eye all of the lights went out at 12 o'clock midnight. Gunshots could be heard outside announcing the new year was at the door. New Year's Day was a very profitable one for the children. They were happy to run off to their relatives, friends and neighbours and received plentiful gifts from them (money, candy and fruit). This was especially true if the first person they congratulated in the household was a man. If their first was a married woman or single young woman it meant misfortune.

We share restored versions of the some of the New Year's recitations children would recite during their visit.

"I wish, I wish, I know not what,
Reach in your pocket and give me something.
Don't make me stand around for long
I have another house I must visit!"

"In our garden there stands a tree
On which there are some real lovely birds.
I don't know if they are larks or finks.
If you have a good glass of wine
Then let me have a drink!"

"Now that a whole week is past and over,
We have lived to see a new year.
May the New Year bring you
Peace, harmony and the best of health!"

On New Year's Day no poultry dishes could be served ~ because as our elders said ~ poultry scratch away at good fortune but swine bring good luck to a householder. (There was a saying that he had the luck of a pig.) Other bringers of good fortune on that day were the chimney sweep, toadstools, horseshoes and four-leaf clover.

The Feast of the Three Kings (Epiphany, January 6th) concluded the round of Christmas celebrations that were so rich with customs and traditions. On that day the following was inscribed on the portals of the doors of the houses with crayons. We use 1957 as an example: - 19 + K + M + B + 57 -

(Translator's Note: - 19 + Kaspar + Melchior + Balthasar + 57 - The traditional names of the three wise men.)

A visible sign that the festive season had reached its conclusion was the taking down of the Christmas tree that afternoon. What joy and jubilation there was when the children discovered a hidden piece of candy or walnut that had fallen under it. (Or placed there by their parents for this occasion.)

Carnival (Mardi Gras) provided the opportunity to put on our dancing shoes and was also the time when most of the weddings took place.

Yes, yes, the weddings. That meant seeking and finding and winning a bride which is an entire story by itself. The bride should be pretty, industrious and been well taught in all her housewifely duties. But what was more important was that she should be rich. Up to two generations ago the search and securing of a bride was the concern and business of the parents of the young couple who were not asked to give their consent. Later, the initiative and decision were left to the couple. The go-between role was often played by an aunt, female cousin or neighbour who for their efforts ~ as we said ~ earned a "*Kuppelpelz*" (coupling fur).

Since we are already speaking about marriage and weddings, we will outline some of our wedding customs.

On the day before the wedding the groom had to toss a silver coin into the leavened dough to encourage the women kneading the dough to work harder in their attempts at retrieving it. This dough was baked in special containers and were called "*Pasteten*" or "*Kudluff*" that both meant cake. The well turned out pastries were always the pride and joy of the groom's mother. On the morning of the day of the wedding, the couple to be married went to the church to make confession. As the couple came out of the church, they were offered some baking, two spoons but only one cup of coffee. Whichever one of them took a spoon first and began to eat was supposed to be the one who called the tune in the marriage ~ that is ~ would be the lord of the house. Before the wedding in the church the invited guests assembled separately at the home of either the bride or the groom. The groom was escorted by his Godmother (if she were available) and all his family and guests to the home of the bride. This is where the wedding procession was formed (usually one hundred or more persons). On the way to the church great pains were taken to avoid criss-crossing their path because it would result in misfortune for the newlyweds. When the wedding procession left the church and stood out on the front steps the wedding guests tossed and scattered handfuls of small coins in front of the church among the waiting onlookers and children. The children shrieked, squabbled, pushed and shoved as they sought to find them. All along the way the largess of the wedding guests was measured by the amount of coins that were scattered about.

After the distribution of the coins the *Rekruten* (the older relatives of the groom) assembled at the wedding house and sang the "matrimonial song" of longstanding that their forebears had brought with them to the Banat. It is unfortunate that the melody has not been preserved. But we do have the text in its original form ~ as follows ~

1. Pay attention, my friends to what I declare to you
Where does the marriage state come from? Listen carefully!
It does not come from any man
God Himself established it in Paradise.
2. After God created Adam
He immediately made him fall asleep and caused him no pain
While taking a rib from his body

Out of which He made a young wife and established marriage.

3. The marriage state is a strong bond
Because it is bound by the hand of a priest
And no one should interfere with it
Nor can anyone undo it but God alone.
4. The marriage state is a penance for some
For many it brings about discontent and the cross is heavy to bear
One must give oneself to patience
Must believe that it must be endured as long as God wills it.
5. We congratulate you ladies and gentlemen
This blessing we wish for you will last until death
In the face of death, good fortune and blessings
And after death, life eternal the gift God gives you!

Understandably, the wedding guests were then immediately served.

Towards Spring when warmer breezes began to blow, and the foot paths were already dry the boys loved to play with buttons and piebald beans. When someone had the bad luck of losing all of his buttons, he had to tender the buttons on his trousers or coat. Only as a last resort would he give up the large buttons on his winter coat that was worth ten to twelve smaller buttons.

The children had a special liking for chasing "*Pfeifeln*" (butterflies) and as they did so they chanted, "Butterfly, butterfly don't sit down. I won't catch you." The capture and extermination of Cockchafer was one of the favourite pastimes of the children who often sang in chorus, "Cockchafer fly away, your father is to the war and your mother is in Pomerania. Pomerania is burned to the ground. Cockchafer fly away!" (It is obvious that the children did not know about the events that related to this little ditty. After a timespan of two hundred years (since the emigration to the Banat and over one thousand kilometres away from the Motherland the imprint of the horrors of the Thirty Years War did not die away. It had left deep scars on the soul of the German people.)

When we saw the storks arriving from the direction of Werschetz and the Ried River the children cried, "Stork, stork, be so good and bring me a brother!" ~ or "Stork, stork be so good and bring me a sister!"

On seeing the first swallows in the Spring we had to turn around and around about in circles in the dew filled grass in the meadow in order to lose our freckles and have a delicate facial colour.

Of the countless games the children played we will highlight only a few each of which had "*jus*" as the last syllable in its name. What this "*jus*" meant or inferred is no longer known. We played: *Nolafejus*, *Fangjus* (tag), *V'stoppejus* and *Saldotejus* (soldiers).

There was also *Kassespiel* and *Hussau, Sau ruht amol* (pig rest awhile) ...to name just a few of the other games.

During March we often made our way to the Sawran canal to pick violets and primroses. Many of the bouquets were laid at the foot of the Mother of God.

From among the consecrated Palm Sunday willows, a twig or switch was planted in the corner of the fields and vineyards. This was to ensure a rich and plentiful harvest and protect the seeds from stormy weather.

On Maunday Thursday (Translator's note: in German it is Green Thursday) eating spinach was obligatory. Without exception every household ate cooked beans and noodles on every Friday during Lent. (When the 11 o'clock bell was rung it was said among us: "It is ringing beans and noodles!") After the Gloria was played on the organ on Maunday Thursday our bells flew to Rome to make their Easter confession.

On Good Friday everyone had to visit the Sepulchre. At noon various kinds of fish and a bean salad was eaten. But because fish love to swim a glass of wine was drunk to also quench one's thirst.

Following Mass on the Saturday before Easter "*the Jew*" was burned next to the church (consisting of the remains of candles and other remains of consecrated things). After the holy fire was out everyone took a piece of charcoal home with them. Today would become the most important day for the "*Ministranten*" because it was the day they had awaited so long. Divided into smaller groups, these young boys, went from house to house with their gathering baskets and cried out with all their might, "The *Ministranten* beg you to give us an Easter present. Give us eggs or money, whichever of the two you would like to give." Upon receiving the gift, they called out, "We thank you for this Easter present." The gifts that were gathered were divided equally among all the boys in the presence of the priest or teacher.

During the days of Easter, the young boys played a game called "*Eiertitschen*" in which the ownership of Easter eggs could change.

On the Second day of Easter the juvenile boys went about with rose water and perfume and used it to squirt at people and their houses in exchange for more Easter eggs once again. This was a very old custom.

On both Easter days Godparents came to visit and performed their Easter duty. The children awaited them with great excitement and impatience. They often stood waiting at the door of the house for their Godfather and Godmother and the gifts they were bringing and rushed out to meet them.

On the Day of Pentecost any late sleepers that day were sewn into their bedding or a small bouquet of stinging nettles were shoved under their covers.

On the first of May a young man who was courting planted a May Tree for his intended. On the other hand, it was the prerogative of the local military recruits to set up a May Tree in front of the town hall. The tavern keeper had to pay them for erecting the May Tree with several litres of wine.

September 8th was a very significant day. "*Kirchweih!*" (Translator's note: It was the anniversary of the consecration of the church). Even though the houses were always kept neat and tidy, with the coming of "*Kirchweih*" a local clean up campaign was in full swing. The house had to be freshly whitewashed, from top to bottom, both inside and out. Brush and paint, broom and dusting cloth had no rest until everything was spic and span and looked as if it was all brand new. The general clean up included the stable, cellar, garden, the street outside in front of the house as well as the yard. Could any of us imagine a "*Kirchweih*" in Kudritz in any other way?

Soon after the most important field work was done, the recruits assembled in the evening and marched through the village in two columns while singing the beautiful old folk songs ~ sometimes you also heard one or two new hit songs! People opened their windows to hear them and they never lacked an audience and there were always song lovers who invited all the company in for wine. Neither "*Kirchweih*" lads or maidens, or "*Kirchweih*" corsages were customary in Kudritz, but despite that our youth played an important role in our "*Kirchweih*".

As soon as the colder days arrived, the first thing we did was butcher a pig so that ~ as it was said among us ~ one had something to lay down for the future. The wonderful aroma of spicy sausage lured the neighbours next door to come by and stood out on the street and called, "I heard you butchered today and have some good sausage. Hand one over to us through the window or we will knock a hole in your house." Most of the butchering took place at the end of November (St. Elizabeth and St. Katharina Day) and the beginning of December.

We also need to address several matters that were more or less on the borderline of superstition.

Brooding hens could only be set on 17, 19 or 21 eggs but never on 16, 18 or 20.

Just before hens began to stop laying eggs, they laid two or three small ones. These eggs had to be thrown over the roof of the house. When leading a newly purchased horse into the stable for the first time a woodcutter's axe should be placed over the threshold with a blue apron veiled over it.

Whenever it hailed the wood cutter's axe had to be thrown out into the yard or some of the hailstones were thrown into a water bucket and then into a fire.

Even forty to fifty years ago fortune telling, tarot card reading, charmers and other so-called healers played a significant role in the lives of many people.

In conclusion we also want to briefly comment about some frightening incidents on the *Hauptgasse*. There was a ravine and gully between the houses of Hambeck and Lothary. Supposedly a wild black stallion came up out of the gully one night with bulging nostrils out of which sulphurous fumes gushed forth. He challenged some youth to dare to sit on his back and ride him to prove that he was a man and not a coward. One of the youths is supposed to have touched him ~ and the tips of his fingers were burned. A three-foot rabbit came out of the ravine behind the Ringsch house that especially frightened the little girls in the neighbourhood ~ these were harmless stories that were told by older people with a real sense of earnestness about them that had their desired effect on their listeners.

28. The Annual Work Cycle

The red numbers on the calendar indicate that these are holidays or church festivals. But in fact, did we actually have so many of them in Kudritz in a given year? The answer is no. This was especially true during the summer months when work was subject to the vicissitudes of the weather ~ what is more, Sundays became a workday when our vineyards demanded to have their fair share of the time and efforts of our industrious and untiring workers simply doing what was absolutely necessary to do at the time. We were the slaves of our economy. Victims of our industriousness. Because we knew that if some work were neglected or put off for a few days could in the end cause immeasurable damage.

As we take a round trip through the work activities of a year, we will see that the ambitious farmer and vintner did not have to look around to find some work to do on a daily basis. In effect, the work found him.

January. The new year stands at the door and brings with it new tasks and concerns. Deep snow covers the fields and agricultural work per se is at rest, but the forestry and cellar work soon beckon. Groups of woodcutters head out to the forest and set to work felling trees. An area of up to 30 Joch of forest are felled annually. As soon as the winter allows it the timber is brought home and some becomes firewood, lime tree trunks become stakes, branches become bundles of faggots, slivers of linden become twine all of which demand a lot of work and effort. On dry days the vintner delivers manure to his vineyards and soon after works it into the soil to encourage the growth of the vines and building up its roots. In the cellars the wine is drained from the barrels and the dregs are pressed or thrown into the distilling kettle along with the skins of the grapes to make brandy and other spirits.

February. The days now become significantly longer. As the old adage has it:

"Candlemas forget the spinning
that goes on day and night."

Here and there stakes are being made. Splintered from the trunks of linden trees and tied into bundles. In the gardens people can now be seen digging or planting young fruit trees. In the vineyards the vines that had been severed in the autumn are gathered, tied in

bundles, and taken home as soon as possible to provide the housewife with dry and good burning firewood. The women are now replanting the winter lettuce and sow their peas and the seeds of root vegetables.

March. The farmer ploughs and sows the summer barley and oats ~ as the old byword expresses it:

"Bury the crop
And spread the oats..."

That old proverb was still being expressed right up to contemporary times. The Spring work in the vineyards gets under way on St. Joseph's Day (March 19th). The first task is uncovering the vines and digging up around the roots and then stakes are driven into the ground and the deficient vines are replaced with new cuttings. The hay fields are being harrowed and the molehills must be torn apart so that the young grass can grow better and the mowing and reaping will be smoother.

April. April does whatever April feels like doing while the farmer does what he has to do. The fields must be cultivated and prepared for corn, potatoes and sugar beets. When planting corn it was best to keep in the mind the adage of farmers from bygone days who said:

"Plant me in March, my heart will freeze,
Plant me in April, I'll come if I please,
Plant me in May, I'll come as clover."

Garden work is now in full swing. The women have no lack of work to complain about as the young chicks, ducklings and goslings must be looked after and cared for ~ and soon Easter is at the door and the need for the entire whitewashing of the house awaits them.

May. In most cases, the vines have grown appreciably and the tasks of spraying, fastening the vines and hoeing around the roots becomes part of daily work. But, oh me, oh my, if there is ever a late frost or a hailstorm! In the lower lying vineyards such occurrences mean the complete dashing of the hopes of the vintner.

June. Whoever sleeps through the time between May and August does not have to have many wine barrels ready for this year's wine. This is not the time when there is less work. The corn must be attended to if the cobs are to grow. The vineyards, gardens, fields and meadows call for attention. You need three hands to get it all done. The houses are empty and only very old people and smaller children are around to feed the poultry and keep watch over the house. The barley ripens and the wind blows across fields of reddish yellow heavily laden wheat stalks. And in between all this the hay has to be mown and brought home.

July. Has reaping already begun? The rows of sheaves are set up in the form of crosses and they stand there in rank and file. They must be removed quickly. The farmer wants to plough the field and plant the seeds for a second crop. In many cases it will only be an attempt to do so because this is the time when droughts often rage. As a result of the failure of rainfall the wells in the field will soon be drained and the water hauled from the village wells (Cattle Well and Pitz Well) to spray the fields will not meet the need. The "dog days of summer" set in and torment both man and beast.

August. Threshing begins. Even then back in my childhood days threshing machines were completely new on the scene and were mistrusted by the farmers especially the older ones. In those days the grain was treaded on the threshing floor. Two or four heavy horses moved across the outspread grain on the threshing floor in a circular motion. This was before the steam engine, machines and motors took over. Towards evening the old windmill rattled away cleansing the grain before it was loaded on wagons and driven home. The straw and chaff were then cleared away.

A few sacks of grain would find their way to the mill because the farmer wanted to get a taste of the bread it made. In the middle of the month the vineyards are sprayed for the last time. The vines are bound, propped up and the final hoeing of the season takes place. The grapes are now beginning to change colour and the early peaches are ripening. In the house and field gardens the potatoes are being dug up. Some corn cobs manage to make their way into the large kettles and pots and offer us a little bit of eating pleasure. Now the farmer and the farmer's wife have a chance to catch their breath. In a favourable year the "*Rowen*" (second crop) has already been taken in.

September. As the month begins the early ripening grapes (Portuguese) are gathered because one wants to serve an assortment of them to one's "*Kirchweih*" guests at least before the noon hour bell has rung for the fourth time. With regard to the cleaning operations that had taken place prior to the "*Kirchweih*" already mentioned in a previous section ~ the barrels, tubs, vats, cupboards along with the press, valves, and hoses had to be made ready and soaked because the grape gathering was coming to an end and the cellar had to be in shape for the work that would transpire there. The bustling activity in the vineyards of Kudrtiz now resulted in the daily arrival of hundreds of out of town and migrant workers in the village. The barrels are filled and the untiring efforts and industriousness of the vintner are richly rewarded.

October. Now things have slowed down. The Othello mash must be brought home and the corn is harvested. The last of the clover is mowed and the corn foliage is stored. The cold autumn wind blows across the empty fields and harvested vineyards,

November. The first frost of the season has already discoloured the leaves of the grapevines and the cutting back of the vines begins. Dung is driven out to the fields and the land is prepared for the sowing of the winter seed. Only the sugar beets must still be brought in and the vines must be covered against the cold of winter.

December. The short pause the farmer and vintner have to catch their breath now that the field and vineyard work are over is used to bring the young wine to a head and to provide the house with meat, lard and sausage ~ it is the time for butchering! One now has a chance to taste one's own wine in the cellar or that of his neighbour's.

This is where the round trip that I promised to take my countrymen comes to an end.

Even if we were perhaps not exceptionally good Christians, we demonstrated by our industriousness that we truly understood the Biblical admonition, "You will eat your daily bread by the sweat of your brow." Lofts and storerooms, cellars and haylofts, cupboards and smoke houses were filled to the brim. On Sylvester Eve we could sing with grateful and thankful hearts: *Grosser Gott Wir Loben Dich* (Great God We Praise You.) It was this kind of striving and working that bore such a rich reward enabling Kudritz to prosper so well.

29. Intellectuals and Professionals from Kudritz

Priests: Besser Hugo, Haunstädter Josef, Gutjahr Karl, Watz Oskar, Schwarz Stefan.

Physicians: Dr. Bobilyak Josef, Dr. Klein Josef (Kutassi).

Professors: Wolek Gesa.

Banking and Finance: Dr. Sagstädter Franz, Wolek Eduard.

Teachers: Jäger Ladislaus, Ehm Balthasar, Schiff Arthur, Wolek Berta, Specht Maria, Hambeck Wilhelm, Reppa Jakob, Glass Emma, Braun Rudolph, Laik Irma, Ehm Friedrich, Braun Stefan, Klein Helene, Scheer Emma, Kunnerth Elisabetha, Kunnerth Wilhelmine.

Active Military Officers: Besser Bela, Kaltrovitsch Anton.

Post and Telegraph Office: Schmidt Franz, Schmidt Balthasar, Schmidt Stefan, Glass Karl, Laik Aurel, Glass Theodor, Braun Erhard, Ehm Berta.

Community Notary: Kunst Peter, Braun Stefan, Scheer Matthias, Kunnerth Stefan, Braun Karl, Reppa Georg.

Natural Scientist: Dr. Eleonore Lux.

Chemists: Dr. Bastius Helmut, Bastius Stefan.

Textile Artisan: Glass Eugen, Jäger Arnold.

Contractor: Specht Josef Sr., Specht Josef Jr.

Music Teacher: Glass Hubert

Kindergarten Director: Hambeck Anna.

30. The Dissolution of Our Community and the Life We Had Lived Together

As early as 1942 we could see the sorrowful end of life as we had known it in our region when the German war front collapsed at Stalingrad and the Partisans began moving into our area. These events led to the dissolution and complete destruction of our life together as a community and ushered in great harm, destruction and death for our people and an undesired forced migration that is still in progress to this day.

The great majority of our population did not flee in the face of the advancing Russian Army because for most of them there was simply no possibility of doing so ~ while on the other hand many simply thought that since they had done nothing wrong they had no valid reason to flee. In the very near future we would learn otherwise and once we became aware of what was coming our way it was too late to try to escape. The register of names which follows provides the evidence of how our people were driven out of their homes and robbed of everything they had and in addition were derided, roughed up and beaten to death. All of them were forced on the way that led to the starvation and death camps or were dragged off to Russia to slave away in labour camps. Many of them found their sorrowful end in these camps. Innumerable mass graves united the bones of grandparents, parents, children and grandchildren. When we read the register and run across the words "died in this or that camp" it does not adequately convey what these people had to endure until they met their untimely deaths.

We now learn what Dr. Welter has to say about all of this!

"The proposed evacuation or flight had been organized for some time. Every convoy was slated to have both a physician and midwife assigned to it and two communities would combine to form one refugee column. But then there was a change of mind on the part of the authorities. Suddenly, we were told, "Whoever leaves and abandons his home and property will be shot!" This indicated to us that these officials no longer had any interest or concern about us, and we had a premonition of what was heading our way. We were victims being tossed as offering into the belly of the god Moloch. And yet, all the while, the evacuation of Gross-Zsam just three kilometres away across the Romanian border was underway just as they put a stop to any possibility of our escaping. The fate of the Swabians in the Banat had been decided ~ as a result of the formation of the Prince Eugene SS Division and their combat activities in Yugoslavia ~ who were considered to be traitors to their homeland by the victorious Communists and would now be punished as such. We knew what was in store for us. We would have to pay the bills to cover the costs of the war. But no one could have imagined or dreamed that it would turn out as bad as it did. Not even those men who had lived through the Russian Revolution. To the very last minute we wondered what we should do. In the end we resigned ourselves to our fate ~ or at least almost of all of us did. Our so-called leadership was unavailable and had completely disappeared. What they did was unconscionable. The men were simply not to be seen. The Romanian Germans who were not threatened by any great danger were evacuated by force by the German Army but we, who faced a much greater threat in comparison, were forcibly hindered from being able to flee. It was only when it appeared that all would be lost and the "Black Police" (SS) had also departed that we were urged to flee, that is, to set out in a column of horses and wagons ~ and that urging was done by a woman by telephone with not much confidence in her voice when asked if it was possible when we spoke with her. It was after nine o'clock on the morning on October 1, 1944 when she called just after the Russians and Partisans had encircled the bridge across the Tisza River and there was also no way open for us to attempt to go by way of Belgrade and the ships heading towards Belgrade were commandeered by the German Army and the Russian troops were streaming across the Romanian border heading in the direction of Werschetz.

At 12:30 in the afternoon on October 1, 1944 there were cries of despair and mortal terror with the news that foreign troops would soon be here and shortly afterwards the crushing news, "The Russians are here!" Panic broke out. I can still see the fearful look in the eyes of the men and women and hear the cries of despair in the face of the terror that gripped us all. I can still see their courage falter as they gave way to their feelings of abandonment and fear. I implored them to attempt to at least save the children to ensure that they might have a life in the future, but it was in vain. I wanted them to flee but despondency and despair had them totally in their grasp. They said to me and the others, "If we are going to meet our end let us all do so in the company and support of one another." This fit of despair refused to dissipate. We were unable to grasp the enormity of the danger we were in or weigh and ponder the consequences of our lack of action. The idea of flight was rejected ~ which left me with no other alternative but to remain behind with them ~ but perhaps I could find some way to do something for them.

The Russians who marched into Kudritz had disarmed the Border Police Unit consisting of twenty-three men who had offered no resistance and imprisoned them in our school. Without any hesitation on their part the Russians made their way through the village taking whatever they saw with them. In a very short time while they passed by the Tetz house they took all the oats, horses, wagons and harnesses. They rung the necks of the geese and stuffed eight of them in a sack. Soon everything that took their fancy was gone. They were masters in the art of stealing and theft.

During this first day there were two deaths resulting from fear and terror (a stroke and a heart attack). Theiss, one of our pharmacists, objected to having to quarter a high-ranking Russian officer in his house. He was knocked about so brutally that he became instantly paralyzed as a result of brain damage. Stealing and robbing during the day and breaking into homes and raping the women at night became the order of the day. A father attempted to defend his daughter from being raped and was knocked out by a Russian officer. A month later the man was shot for what he had attempted to do but before that occurred, he was beaten and physically abused as punishment every day by these new rulers of our community. In Gross-Sredischte two German men were shot on the first day of the village's occupation (one of them had a weapon in his hands) and the other was shot because of charges brought against him by a Serb ~ who the German had beaten up in a fight they had had in their childhood twenty years before. On the second day the twenty-three-man Border Patrol unit was taken to Gross-Sredischte and mowed down by a firing squad in retaliation for the deaths of two Russian soldiers who died during taking occupation of Gross-Sredischte. It further needs to be mentioned that the men were shot at the "Aasplatz " (the place where carrion and animal parts were burned) and buried there as was also the case in Werschetz where thousands of innocent victims met their deaths.

The Russian officers made themselves at home in the champagne cellars in Gross-Sredischte and the Serbs drank along with them and rather heartily. One Serb related to me that he drank five to seven bottles of champagne daily for over a month (obviously he had taken care to meet his own needs in the matter) for the Serbs were also victors and

the victors could do as they pleased. They even stole from and robbed the Russians in the same way as they stole from us. They went so far as to steal the trousers and shoes that the Germans were wearing and did it out in broad daylight out on the streets and left them their tatters and rags in exchange. No sooner had we heard that the Russians were here when they were already standing in the room after shattering the door of the house and began to search for booty. On other occasions they entered stealthily and demanded pocket watches, razor blades or cameras or simply searched for things on their own. But there were also officers who preferred the family cashbox. An example of that occurred in our house, where our feisty old grandmother (Rosa Glass who was ninety) grabbed the sleeve of the Russian officer who was in search of the cashbox and upbraided him in our pure Kudritz dialect saying, "You got no business looking around here for anything." The Russian stopped short and left. But he took a camera with him.

In Kudritz on the second day of the occupation by the Russians, Serbs arrived wearing red rags as armbands and presented themselves as Communists. They made no effort to hide their real intentions in being there having brought empty wagons with them. They also came to incite the drunken Russians against the local *Schwabas* (Swabians) ~ these bourgeoisie ~ the enemies of the workers ~ and to dispose of them by shooting them. This forced me and others to go into hiding.

On October 2nd the Russians stormed into the city of Werschetz that had been encircled on three sides ~ coming from Gross-Sredische, Klein-Zsam and Vatina. Their forces consisted of two Army Divisions with numerous cannon and smaller tanks. The weak defence forces consisted of no more than 130 men that were supported by the "Black Police" and countless dead-tired inhabitants of the city of Werschetz ~ among whom was the physician Dr. Hugo Seemayer. Many them fell in battle while a portion of them were taken prisoner and shot. This included the mayor of the city who had surrendered the city to the Russians. The battle lasted the full day and bursts of cannon fire could still be heard the next morning. The wrath and fury of the Russians following the occupation of the city was frightful. Those who suffered the most were the German women ~ whether young or old ~ whole units gang raped them as well as carried out bestial cruelties on their bodies leaving them unconscious or dead.

There was never a dearth of provocations. An order was given to bury a fallen Russian officer in the garden of a German occupied home ~ later it was claimed that the members of the household had murdered him ~ the household members were bound and tied to a wagon and dragged through the streets until they died.

Then the shooting of the Germans began. When asked the question, "Are you a German?" to answer affirmatively was enough to be pushed and shoved to join a group of Germans who had been heading for home after working in the fields. Without telling them why, the men were forced to get down on their knees and received a shot in the back of their necks. These actions were carried out by the Serbs and not the Russians!

The Russians shot all their prisoners. In most cases right after the takeover of a community or installation. The corpses lay about ~ and blackened as they decomposed ~

for several days. These kinds of executions inspired the Serbs who soon carried out killings at the discretion of the self-appointed Commissars of the local communities that they occupied. The killing of the *Schwabas* became a burning passion for the Serbs. Each of them carried out the gruesome and devilish work with both enthusiasm and fervour.

Johann Braun (who lived on the *Schindlergasse*) was the first victim of their bestial bloodthirsty vengeance in Kudritz. Once he was apprehended, he was brutally tortured ~ Branko who was part of it all said he was told to shoot him in the back of the neck to end his misery. Like all of the other victims of this murder lust all of his ribs were broken, and he was beaten to the bitter end. Uzelak was not held accountable by two Russian officers and the matter was considered closed.

The Communists had been taught well. They understood how to promote fear, terror if not panic among the population in a very short time. Their methods included nighttime arrests (always between midnight and two o'clock in the morning); nighttime shootings and beatings; nighttime ringing of bells and beating of drums; repeated arrests and cross examinations of the same person sometimes up to three times a day; then orders to carry out the death sentence immediately. Regardless of the fear that had taken hold of us we knew that we could forget all about our property and goods and it was rather immaterial whether it had been taken by a Serb or anyone else. We were petrified by what we saw and had nothing to say in the matter.

In order not to have to bear the responsibility alone for what they were doing, the Serbs immediately sought and found willing accomplices among the Hungarian, Romanian and Gypsy population. This was especially true of the Slavs from Srem (the butchers of the Swabians) who came to their assistance. They were well-known passionate robbers and burglars led by Jova, the attorney-at-law in Sremska-Mitrowitza. He simply ordered that all the inhabitants of Kudritz were to go and work in the vineyards but to leave the doors of their houses and gates of their yards open. They went into the houses and sought whatever appealed to them without any witnesses present.

Naturally Jova took the best of everything. He was also rather smart and was always willing to accept a pound of coffee beans in exchange for saving a man from being shot. To meet his own personal requirements, he robbed the Tetz house and took wagonloads of stuff with him back home. The number of accessories to these crimes increased and it is hardly any wonder since it was possible to steal at will and have all you wanted to eat and to drink. There was fresh pork and sausage and there were five meals a day if you felt like eating that much. The women Partisans were their men's equals in all regards and stole the best underclothing whenever they could lay their hands on them and that would prove to be quite a lot. All of them had an interest and participated in what they called "acquiring things." The only exception to the rule were the Serbs who lived in areas far removed from where Germans lived and had no possibility of "acquiring." When it came to plunder, the farmers among them did not miss a thing. They took the ploughs, the agricultural equipment and barrels with and without wine. The authorities focussed on foodstuffs and especially household furniture, those in the kitchen in

particular and the tubs of lard that played a major role in their "acquisitions". The cunning and crafty ones, like our District physician and notary, sought and asked for money ~ and were not interested in paltry sums ~ and demanded millions. Bringing out a revolver easily led to the "acquisition" of surgical instruments, medical equipment, microscopes and electrical appliances. Some of the Serbian physicians in Werschetz plundered the Kobiljak Sanatorium before anyone else could beat them to it.

The men of Kudritz were thrown into the local camp and the school was transformed into a prison. Gypsies brought in from Werschetz acted as the guards. Their leader was a merchant's salesclerk from Werschetz named Gyuric. He took the prisoners in hand, put informers in place, while his men stood sentry duty while punishments took place. The men as well as the women from this camp were force marched to work under the strict guard of the Gypsies who escorted them.

When the men from Srem arrived, our men, without exception, were taken to the camp in Werschetz ~ it would be better to say they were driven like cattle. Woe to anyone who could not keep up. They were beaten so badly that it took the last ounce of strength for some to finally reach the camp. There the men were terribly abused and maltreated. Josef Zimmermann was severely asthmatic and had heart failure. Here in the camp at Werschetz we were to pass through a sieve that would not leave any of us alive as was the case for all the men from the other German villages who were there. We were greeted by machine gun bearing guards on entering the camp and forcibly driven into the barracks. We were kept in check threatened by their loaded machine guns as they robbed us of anything we had, taking whatever we had in our pockets. This was only the beginning. If someone had the need to relieve himself outside of the barrack the beatings began all the way there and back. The rumour spread that all of us would be shot. The impression they created was close to the truth. Soon we heard that individuals that were called out of our barrack, were beaten half to death or shot. We trembled with fear when the door was thrust open followed by loud shouts and screams and then the sound of bullets being loaded in the machine guns. Death could not be any worse than this. This often happened during the night. They came every half hour, making rattling noises with their weapons, shouted and screamed at us and we trembled even though we tried not to show that we were afraid. Those who were taken out into the night were told that if they ever mentioned even the slightest detail of what happened to them, they would be included in the next batch to be shot.

These nights would eventually pass away. Wonders never cease! The upper echelons of the Partisan leadership in Betschkerek apparently had seen enough bloodshed for now and needed workers to clear the Kudritz forest. For that reason, and that reason alone, we were allowed to remain alive. The next day we were robbed of everything, but we were still alive. We were force marched to the camp in Kudritz, and often beaten along the way there.

Numbers of surviving men from Werschetz as well as some from Hajduschitza who arrived some time later joined us in the camp. This group of men along with the men from Gross-Sredischte felled the trees and cleared the forest. To silence the hunger pains

the men sneaked out into the Tetz vineyards located on the way to Werschetz. Because there was no opportunity or possibility of bathing the men were hopelessly infested with lice. In the case of some individuals they had more lice than they had hair on their bodies. It was only in January of 1945 that an improvised and primitive delousing set up was erected.

The workforce in the camp was replenished in April when everyone who was German was tossed into one kind of camp or another. The women from Gross-Sredischte, Werschetz and Hajduschitza were added to our workforce. The Germans were shoved from one starvation camp to another and then to the death camps where all of them were meant to die a miserable death. The death mills everywhere ground out a rather rich and plentiful harvest. The objective of shifting and displacing the camp inmates was to assist in blotting out the numbers and memory of those who starved to death.

The deportation of our young people to Russia as slave labourers on December 27, 1944 was certainly one of the most sorrowful moments in those ill-fated times that we spent in the camp and lived the life of criminals. Here once again the pitiful individuals who were involved were deceived about what was happening to them. The officials who were involved well knew where their destination was but told them to prepare themselves to harvest corn elsewhere for several days. Because of that many of them took only their worst clothes and were ill prepared for the future they were about to face. It would not have cost half of the lives that would be lost if they had been better clothed and been provided with covers when they left, force marched from Kudritz by the Russians. But this hatred that knew no boundaries sought out our people to bring about as much harm as possible and eventually exterminate us. The men from 14 to 40 years of age and the women and girls from 16 to 33 years were assembled and taken to the camp in Werschetz. There they were forced to sign an affidavit affirming that were leaving to work in Russia voluntarily. If anyone hesitated to do so, a woman officer informed them there were other ways to get them to sign and they could easily end up in Russia even without signing. The men and women were medically examined by a Russian doctor and as would be expected all of them were found to be able bodied. There was only one exception. Elis Leininger had a temperature of 41 degrees centigrade which the Russian doctor was able to establish. Elis died of TB that she had contracted during her nightly flights in the winter cold to avoid being raped by the Russians or Partisans.

At that time, corruption and bribery were the rule of the day and it is therefore evident that shortly before they were to be transported to Russia it was still possible to buy one's freedom from that fate ~ but with regard to the second convoy that was sent to Russia all of them had to go. Whether that was to their good fortune or inevitable loss was something we did not know at the time and is still being debated to this day.

In the camp in Kudritz they had experienced Hell. In Russia they found themselves in the fires of Purgatory. Despite all of that, we need to say that deportation to Russia and the slave labour demanded of the victims did not claim as many lives as the labour, starvation and death camps of the Serbs. The deaths in their various camps in Molidorf, Semlin, Gakowo, Sremska-Mitrowitza, Werschetz, Pantschowa, Kudritz and several

others ~ a premeditated action on the part of the Serbs ~ along with those who perished in the Russian slave labour camps ~ constitute half of the population of Kudritz.

For the third time in its history as a German community Kudritz was robbed and plundered and now at the last it was terribly damaged and its inhabitants were tortured, tormented, starved to death and murdered. The extermination of the people and the death blow dealt to the community was organized by the State, but the responsibility falls upon those who carried it out and those who gave them their orders!

Dr. Th. Adam Welter
Physician

In the Family Register that follows the fate and destiny of all our countrymen is unfolded. The information was assembled with the assistance of many of the former inhabitants of Kudritz.

31. The Family Register of the Inhabitants of Kudritz

(Assembled according to streets and households)

As of October 1, 1944

(The name of the householder is given first followed by the number of persons living in that household, followed by a brief synopsis of their wartime experience and its aftermath and their current location.)

Schraut, Anna (1 person) Anna Schraut died in the camp in Kudritz.

Bastius, Johann (3 persons) Johann Bastius is in the USA. Julischka Bastius in Austria. Their son Kurt is in Germany.

Thimary, Hugo (3 persons) Hugo Thimary is missing in action. His wife Therese and son Franz are in Austria.

Schüssler, Johann (6 persons) Johann Schüssler died in the camp in Semlin. His wife Elizabeth died in the camp in Werschetz. Their daughter Johanna was deported to Russia and died in a labour camp there. Their son Johann is in Germany. Their son Anton and his daughter Wilma are in Austria.

Scheer, Katharina (1 person) Katharina Scheer died in the camp in Gakowo.

Scheer, Leopold (3 persons) Leopold Scheer is missing in action. His wife Stefanie and son Otmar are in the USA.

Schüssler, Barbara (1 person) Barbara Schüssler is in the USA.

Schüssler, Josef (2 persons) Josef Schüssler died in the camp in Gakowo. His wife Elizabeth died in the camp in Molidorf.

Schüssler, Andreas (4 persons) Andreas Schüssler was killed in action. His wife Elizabeth was deported to Russia and is now in Germany with their daughter Thea. Their son Robert died in the camp in Molidorf.

Fischer, Michael (3 persons) Michael Fischer is in Germany with his son Josef. His wife Maria died in the camp in Molidorf.

Specht, Anton (4 persons) Anton Specht is missing in action. His wife Anna died in the camp in Gakowo. Their daughters Maria and Emma are in Austria.

Glass, Rosa (1 person) Rosa Glass died in the camp in Kudritz.

Anwender, Johann (5 persons) Johann Anwender and his wife Irma and sons Rudi and Günther are in Germany. His wife Irma had been deported to Russia. Their daughter Maria is in Germany.

Kirsch, Nina (1 person) Nina Kirsch died in the camp in Molidorf.

Laibach, Johann (2 persons) Johann Laibach and his wife Theresia are in Germany.

Schüssler, Josef (4 persons) Josef Schüssler, his wife Helene and son Horst and their daughter are in Germany.

Seriatz, Johann (4 persons) Johann Seriatz and his wife Ida and son Johann and daughter Maria are in Germany. Maria was deported to Russia.

Leiniger, Valentin (1 person) Valentin Leiniger died in the camp in Molidorf

Kunerth, Franz (3 persons) Franz Kunerth and his wife Maria and daughter Wilma are in Germany.

Schüssler, Anna (1 person) Anna Schüssler died in the camp in Kudritz.

Koch, Leopold (4 persons) Leopold Koch died in the camp in Kudritz. His wife Rosa died in the camp in Gakowo. Their daughters Helene and Irma were both deported to Russia and now reside in Germany.

Jäger, Matthias (3 persons) Matthias Jäger and his wife Ida and son Alfred are in Germany. Ida was deported to Russia.

Fassl, Stefan (2 persons) Stefan Fassl and his wife Theresia are in Germany.

Konetschni, Elizabeth (widow) (2 persons) Elizabeth Konetschni is living in Germany. Her son Johann is missing in action.

Specht, Franz (5 persons) Franz Specht was deported to Russia and died in a labour camp there. His wife Julisch died in the camp in Kudritz. Their son Adolf is in Germany. Their son Stefan and daughter Elizabeth are in Yugoslavia.

Unger, Franz (4 persons) Franz Unger died in the camp in Molidorf. His wife Melanie perished in the camp in Kudritz. Their sons Franz and Johann are both missing in action.

Staub, Maria (widow) (3 persons) Maria Staub died in the camp in Werschetz. Her son Franz lives in Czechoslovakia and her son Karl is in Germany.

Specht, Theresia (widow) (3 persons) Theresia Specht is in Germany with her son Jakob. Her son Peter was killed in action.

Jäger, Jakob (2 persons) Jakob Jäger and his wife Magdalena both died in the camp in Kudritz.

Rosenberger, Josef (2 persons) Josef Rosenberger along with his son Johann died in the camp in Kudritz.

Seili, Engelbert (3 persons) Engelbert Seili and his wife Anna and son Reimund are in Germany.

Seili, Stefan (2 persons) Stefan Seili died in the camp in Molidorf and his wife Katharina perished in the camp in Kudritz.

Moser, Franz (4 persons) Franz Moser and his son Anton and daughter Irma are living in Kudritz. His wife died in Kudritz.

Braun, Anna (1 person) Anna Braun perished in the camp in Molidorf.

Braun, Franz (4 persons) Franz Braun and his wife Maria and two children are in the USA.

Beck, Balthasar (2 persons) Balthasar Beck and his wife Eva are in Germany.

Bischof, Stefan (4 persons) Stefan Bischof died in the camp in Gakowo. His wife Margaret and son and daughter are in Kudritz.

Schüssler, Susanna (widow) (1 person) Susanna Schüssler lives in Yugoslavia.

Glass, Hubert (3 persons) Hubert Glass and his wife Katharina and son Hubert are in Germany.

Ring, Kaspar (3 persons) Kaspar Ring died in the camp in Molidorf. His wife Anna died in the camp in Kudritz. Their son Michael was deported to Russia and died in a labour camp there.

Lichtenberg, Katharina (4 persons) Katharina Lichtenberg and her daughter Katharina are in Austria. Her daughter Ida died in the camp in Kudritz. Her daughter Elizabeth is in Germany.

Leininger, Matthias (4 persons) Matthias Leininger and his daughter Elizabeth perished in the camp in Molidorf. His wife Anna died in the camp in Kudritz. Their son Matthias was deported to Russia and now resides in Canada.

Höhn, Michael (3 persons) Michael Höhn killed in action. His wife Elizabeth and their son Anton are in the USA.

Rückert, Ignatz (2 persons) Ignatz Rückert is in Germany. His wife Anna died in the camp in Werschetz.

Leininger, Alois (3 persons) Alois Leininger and his family are in Germany.

Maier, Franz (5 persons) Franz Maier and his wife Theresia and daughters Maria, Anna and Emma are in Germany. Maria and Anna were deported to Russia.

Tetz, Martin (4 persons) Martin Tetz is missing in action. His wife Rosa and their son Stefan and daughter Magda are in Germany.

Braun, Rudolf (3 persons) Rudolf Braun and his wife Theresia and son Reimund are in Germany.

Schüssler, Leopold (4 persons) Leopold Schüssler died in the camp in Semlin. His wife Anna and their daughter Elizabeth and son Andreas are in Germany. Elizabeth was deported to Russia.

Braun, Helen (3 persons) Helen Braun and her son Josef are in Germany. Her son Anton is in Canada.

Walde, Anton (2 persons) Anton Walde died in Belgrade and his wife Katharina died in Kudritz.

Thimary, Matthias (4 persons) Matthias Thimary and his wife Anna and son Richard are in Germany. Their daughter Elizabeth died in Kudritz.

Schüssler, Ernst (4 persons) Ernst Schüssler died in the camp in Semlin. His wife Anna is in Austria. Their son Josef is in the USA. Their son Johann is in Germany.

Lenhardt, Matthias (3 persons) Matthias Lenhardt is missing in action. His wife Helene is in Austria. Their son August was deported to Russia and died in a labour camp there.

Schmidt, Franz (5 persons) Franz Schmidt and his wife Katharina, their son Josef and daughter Rosa are in Germany. Rosa was deported to Russia. Their daughter Anna died in the camp in Kudritz.

Glass, Anna (widow) (2 persons) Anna Glass died in the camp in Kudritz. Her son Johann is in Germany.

Karls, Johann (2 persons) Johann Karls and his wife Elizabeth are in Germany. Elizabeth had been deported to Russia.

Scheer, Karl (4 persons) Karl Scheer was dragged off by Partisans and shot. His wife Maria and daughter Irma are in Germany. Their daughter Paulina is in Canada.

Milleker, Maria (2 persons) Maria Milleker died in the camp in Gakowo. Her son Leopold is in Germany.

Bastius, Josef (7 persons) Josef Bastius died in the camp in Semlin. His wife Ida and a son are in Germany. Their daughter Helene is in Austria. Helmut and Stefan Bastius are in Germany. Helen and Stefan were deported to Russia. Magdalena Bastius died in the camp in Molidorf.

Weser, Franz (2 persons) Franz Weser was taken hostage and murdered by the Partisans. His wife Anna died in the camp in Molidorf.

Schüssler, Karl (2 persons) Karl Schüssler died in the camp in Kudritz. His wife Maria died in the camp in Molidorf.

Glass, Johann (5 persons) Johann Glass and his wife Anna and daughter Hedwig are in Austria. Their son Josef was killed in a fatal accident in Germany. Daughter Trudi lives in Germany.

Seili, Josef (3 persons) Josef Seili and his wife Anna and their son are living in Austria. Anna was deported to Russia.

Glass, Rosa (widow) (1 person) Rosa Glass died in the camp in Kudritz.

Fassl, Kaspar (4 persons) Kaspar Fassl was deported to Russia. His wife Katharina and son Johann are in Germany. Their daughter died in the camp in Kudritz.

Schüssler, Peter (3 persons) Peter Schüssler died in Germany. His wife Helene and their son Peter are in Germany. Their son Peter had been deported to Russia.

Milleker, Johann (2 persons) Johann Milleker and his wife Mathilde are in Austria.

Braun, Erhard (4 persons) Erhard Braun and his wife Therese and their daughter Helmi and son are in Austria.

Noldy, Johann (5 persons) Johann Noldy was dragged away as a hostage and murdered by the Partisans. His wife Adele and their daughters Johanna and Therese are in Germany. Their daughter Maria is in Australia.

Koller, Anton Senior (4 persons) Anton Koller died in the camp in Molidorf. His son Anton Junior is missing in action. His wife Wilma and their daughter and her son are living in Austria.

Lenhardt, Josef (3 persons) Josef Lenhardt is missing in action. His wife Elizabeth and their daughter Anni are living in Germany. Anni had been deported to Russia.

Kunst, Johann (4 persons) Johann Kunst and his wife Wera and son Jakob are in Germany. Their daughter Ida is in Romania.

Kunst, Johann (3 persons) Johann Kunst died in the camp in Kudritz. His wife Johanna died in the camp in Molidorf as well as Anna Unger who lived with the family.

Reppa, Jakob (4 persons) Jakob Reppa is living in Germany. His wife Katharina lives in Yugoslavia with one of their sons and another son is in the USA.

Unger, Anton (4 persons) Anton Unger and his wife Anna and their sons Josef and August are living in Germany. His wife Anna had been deported to Russia.

Unger, Johann (3 persons) Johann Unger and his wife Anna and daughter are living in Germany. His wife Anna had been deported to Russia.

Kunst, Johann (2 persons) Johann Kunst died in the camp in Kudritz. His wife Elizabeth is living in the USA.

Kunst, Josef (3 persons) Josef Kunst and his wife and son are in the USA.

Bastius, Helene (widow) (1 person) Helene Bastius perished in the camp in Molidorf.

Kernst, Georg (3 persons) Georg Kernst and his wife Katharina and their daughter are living in Germany.

Steger, Johann (3 persons) Johann Steger died in Germany. His wife Therese and daughter Anni are living in Germany.

Seriatz, Franz (2 persons) Franz Seriatz died in the camp in Molidorf. His wife Ida died in the camp in Kudritz.

Ignatz, Nikolaus (4 persons) Nikolaus Ignatz is living in Yugoslavia with his son and daughter. His wife Anna was deported to Russia and died there in a labour camp.

Simo, Josef (4 persons) Josef Simo and his wife and son Karl are in Germany. Their son Josef is missing in action.

Rosenberger, Robert (3 persons) Robert Rosenberger and his wife Ilona and son Robert are in Germany.

Lenhardt, Anton (5 persons) Anton Lenhardt and his wife Theresia and their sons Stefan and Günther are in Austria. Their son Robert was killed in action. Their son Stefan had been deported to Russia.

Milleker, Kaspar (1 person) Kaspar Milleker died in the camp in Kudritz.

Jäger, Leopold (4 persons) Leopold Jäger was deported to Russia and died there in a labour camp. His wife Theresia and there two children are living in Germany.

Braun, Franz (4 persons) Franz Braun and his wife Susanna and son Josef and their daughter are living in France.

Karls, Josef (2 persons) Josef Karls died in the camp in Kudritz. His wife Anna died in the camp in Molidorf.

Kunerth, Jakob (3 persons) Jakob Kunerth is missing action. His wife Maria and their daughter Emmi are living in Germany.

Braun, Emil (2 persons) Emil Braun died in the camp at Kudritz. His wife Magdalena is in Germany.

Braun, Maria (1 person) Maria Braun died in the camp in Kudritz.

Maneth, Johann, Junior (4 persons) Johann Maneth and his wife Maria and two daughters are in Germany. His wife Maria was deported to Russia.

Maneth, Johann, Senior (2 persons) Johann Maneth is living in Germany. His wife died in the camp in Werschetz.

Unger, Theresia (4 persons) Theresia Unger died in the camp in Molidorf. Her son Josef was killed in action.

Simo, Michael (4 persons) Michael Simo is missing in action. His wife Therese was deported to Russia and is now in Germany with their two sons.

Braun, Rosina (1 person) Rosina Braun died in the camp in Kudritz.

Milleker, Maria (3 persons) Maria Milleker died in the camp in Kudritz. Her daughters Maria and Hedwig are in Germany. Her daughter Maria was deported to Russia.

Seili, Josef (3 persons) Josef Seili and his wife Therese and daughter Maria are in Germany. Maria was deported to Russia.

Potoschek, Josef (2 persons) Josef Potoschek and his wife Anna are in Germany. His wife Anna was deported to Russia.

Fassl, Johann (4 persons) Johann Fassl and his wife Barbara and two daughters Irma and Emma are in Germany.

Preisach, Hugo (4 persons) Hugo Preisach died in Germany. His wife Barbara and son Josef and daughter Rosa are in Germany.

Obere Gasse

Rosenberger, Michael (4 persons) Michael Rosenberger was deported to Russia. His son Rudolf was killed in action. His wife Maria and son Jakob and daughter Elizabeth are living in Germany.

Sagstädter, Stefan (6 persons) Stefan Sagstädter and his wife Rosina along with their son Martin and daughters Sophie and Anna are living in Austria. Their son Balland was deported to Russia and died there in a labour camp.

Kirsch, Franz Senior (4 persons) Franz Kirsch Senior and his wife Elizabeth both died in the camp at Kudritz. Their son Franz is missing in action. Their son Karl is in Germany.

Seemayer, Franz Senior (4 persons) Franz Seemayer Senior and his son Rudolf are in Germany. His wife Ida died in the camp in Kudritz. His son Johann was killed in action.

Preiss, Franz (2 persons) Franz Preiss and his wife Genoveva both died in the camp in Kudritz.

Steger, Adolf (2 persons) Adolf Steger died in the camp in Gakowo. His wife Maria died in the camp in Kudritz.

Braun, Johann (3 persons) Johann Braun and his wife Helene are living in Austria. Their daughter Elizabeth was deported to Russia and is now living in Australia.

Ring, Kaspar (3 persons) Kaspar Ring died in the camp in Gakowo. His wife Therese lives in Yugoslavia. Their son Jakob is in Germany.

Palko, Josef (4 persons) Josef Palko is missing in action. His wife Berta and their son died in the camp at Molidorf. His daughter is still in Yugoslavia.

Karls, Michael (4 persons) Michael Karls was deported to Russia and died in a labour camp there. His wife Magdalena and daughter Emma are living in Germany. His son Karl is in Germany.

Steger, Matthias (3 persons) Matthias Steger and his daughter Elizabeth were deported to Russia and he died there. His wife Anna and their daughter Elizabeth are now living in the USA.

Tetz, Johann Senior (4 persons) Johann Tetz Senior and his wife Therese and son Josef are in Germany. Their son Johann died in Hungary.

Polster, Elizabeth (2 persons) Elizabeth Polster died in the camp in Kudritz. Her son Matthias is in Germany.

Polster, Aurel (4 persons) Aurel Polster and his wife Helene and their son are in Austria. Their daughter died in the camp at Molidorf.

Stockschäger, Magdalena (1 person) Magdalena Stockschäger died in the camp at Molidorf.

Brück, Johann (4 persons) Johann Brück is in Yugoslavia along with his daughters Helene and Herta. His wife Therese died in the camp in Molidorf.

Braun, Klara (2 persons) Klara Braun died in the camp in Molidorf. Her husband Stefan Guttmann is in Germany.

Brettl, Ernst (4 persons) Ernst Brettl died in Germany. His wife Rosa and their daughters Maria and Hedwig live in Germany.

Brettl, Adam (1 person) Adam Brettl lives in Germany.

Haich, Georg (4 persons) Georg Haich and his sons Johann and Peter are in Germany. His wife Genoveva died in the camp in Kudritz.

Lehr, Rosa (2 persons) Rosa Lehr died in a camp in Yugoslavia. Her daughter Eva is in Austria.

Braun, Josef (2 persons) Josef Braun died in the camp in Kudritz. His wife Katharina died in the camp in Gakowo.

Schüssler, Johann (4 persons) Johann Schüssler was deported to Russia and is now in Germany with his wife Magdalena and son Karl and daughter Helga.

Polster, Julius (2 persons) Julius Polster died in the camp in Molidorf. His wife Anna still lives in Kudritz.

Schraut, Johann (5 persons) Johann Schraut was deported to Russia and now lives in Germany with his three children. His wife Elizabeth was deported to Russia and died there in a labour camp.

Lothary, Jakob (2 persons) Jakob Lothary died in Germany. His wife Maria lives in Germany.

Tetz, Franz (3 persons) Franz Tetz, his wife Elisabeth and son live in Austria.

Tetz, Magdalena (2 persons) Magdalena Tetz and her son Leopold are in Germany.

Steirer, Stefan (3 persons) Stefan Steirer and his wife Eva and son are in Austria.

Braun, Anton (3 persons) Anton Braun and his wife Barbara and son live in Germany.

Weiperth, Friedrich (2 persons) Friedrich Weiperth and his wife Magdalena both died in the camp in Kudritz.

Weiperth, Karl (3 persons) Karl Weiperth and his wife and child are in Germany.

Schill, Josef (2 persons) Josef Schill and his wife Anna are in Austria.

Watzenowsky, Mathilde (2 persons) Mathilde Watzenowsky died in the camp in Molidorf. Her daughter Therese was deported to Russia and now lives in Austria.

Becker, Adam (2 persons) Adam Becker died in the camp in Semlin. His wife Rosa is in Germany.

Löchl, Johann (4 persons) Johann Löchl died in Germany. His wife Rosa and their two daughters are living in Germany.

Sagstädter, Maria (2 persons) Maria Sagstädter and her daughter Teheres are living Germany. Theres was deported to Russia.

Fekete, Dionisius (4 persons) Dionisius Fekete and his daughter Irma are in Germany. His wife Maria died in the camp in Kudritz. Both daughters, Eva and Irma were deported to Russia and Eva died there in a labour camp.

Braun, Andreas (4 persons) Andreas Braun died in the camp in Semlin. His wife Elizabeth and their son Leopold are in the USA. Elisabeth Becker died in the camp in the Kudritz.

Ernt, Johann (2 persons) Johann Ernt died in the camp in Gakowo. His wife Marie died in the camp in Kudritz.

Zimmermann, Anton (6 persons) Anton Zimmermann was deported to Russia and died there in the labour camp. His wife Helen died in Germany. Their son Anton was killed in action. Their other two sons and daughter Maria are in Germany.

Hirth, Elizabeth (3 persons) Elizabeth Hirth died in the camp in Kudritz. Her daughter Barbara and son Hugo are in Germany.

Karls, Josef (3 persons) Josef Karls is missing in action. His wife Anna and their son Johann are in Germany.

Tetz, Elizabeth (1 person) Elizabeth Tetz died in the camp in Kudritz.

Karls, Johann (3 persons) Johann Karls died in the camp in Molidorf. His wife Anna died in the camp in Kudritz. Their daughter Anna was deported to Russia and is now living in Germany.

Braun, Josef (6 persons) Josef Braun and his wife Maria and son Alois are in Germany. Their daughter Anna and her two children are also in Germany.

Polster, Josef (3 persons) Josef Polster is living in Germany. His wife is living in Yugoslavia. Appollonia Polster died in Germany.

Palko, Anton (2 persons) Anton Palko died in the camp in Molidorf. Karoline Löffler died in the camp in Molidorf.

Gloss, Hugo (2 persons) Hugo Gloss and his wife Theresia both died in the camp in Molidorf.

Gloss, Franz (2 persons) Franz Gloss and his wife Irma are in the USA.

Schell, Georg (2 persons) Georg Schell and his wife Johanna are in the USA.

Milleker, Michael (1 person) Michael Milleker died in Kudritz

Felix, Anton (3 persons) Anton Felix is living in Austria. His wife Theresia and daughter are in the USA.

Zimmermann, Anton (3 persons) Anton Zimmermann and his son Stefan were deported to Russia and both of them died there in a labour camp. His wife Anna is in Germany.

Hell, Johanna (widow) (2 persons) Johanna Hell died in the camp in Kudritz. Her son Ladislaus is in Germany.

Hell, Stefan (3 persons) Stefan Hell and his wife Maria and son Josef are in Germany.

Hell, Susanna (widow) (4 persons) Susanna Hell died in the camp in Kudritz. Her daughter Katharina was deported to Russia and is now in Hungary. Her son Johann is in Germany and the whereabouts of her son Stefan is unknown.

Gläser, Franz (2 persons) Franz Gläser and his wife Mathilde are in Germany.

Specht, Anna (widow) (2 persons) Anna Specht is living in Germany. Her son Johann is missing in action.

Ritter, Johann (4 persons) Johann Ritter was deported to Russia and died there in a labour camp. His wife Barbara and their daughters Johanna and Maria are in France.

Cincak, Johann (5 persons) Johann Cincak died in the camp at Molidorf. His wife Barbara died in the camp in Kudritz. Their sons Karl and Johann were killed in action. Their son Josef is in Germany.

Penzesch, Franz (3 persons) Franz Penzesch died in Kudritz. Elizabeth Reichl died in the camp in Kudritz. Theresia Kumpf is in Yugoslavia.

Wetzl, Johann (2 persons) Johann Wetzl and his wife both died in the camp in Molidorf.

Wetzl, Leopold (3 persons) Leopold Wetzl and his wife and son are in Germany.

Felix, Konrad (5 persons) Konrad Felix Senior died in the camp in Semlin. His wife Anna died in the camp in Molidorf. Their daughters Elizabeth and Eva and son Konrad are in Germany. Both Elizabeth and Eva had been deported to Russia.

Niessner, Johann (4 persons) Johann Niessner along with his sons Johann and Michael are in Germany. His wife died in the camp in Kudritz.

Steier, Matthias (3 persons) Matthias Steier and his wife Maria died in the camp at Molidorf. Elizabeth Hajdu was deported to Russia but is now living in Germany.

Friedhofgasse

Kunerth, Ignatz (3 persons) Ignata Kunerth died in Austria. His wife Maria and their daughter Irma are in Austria. Irma had been deported to Russia.

Braun, Adam (2 persons) Adam Braun and his wife Anna died in the camp in Kudritz.

Theiss, Jakob (3 persons) Jakob Thiess was deported to Russia and upon his return he died in Betschkerek. His wife Maria and their daughter are in Germany.

Scheer, Peter (5 persons) Peter Scheer and his wife Theresia and their daughters Ida and Emma are in Germany. Ida was among those who were deported to Russia. Anna Steger is in Germany.

Hirth, Johann (2 persons) Johann Hirth died in Germany. His wife Susanna is in Germany.

Kunerth, Jakob (3 persons) Jakob Kunerth and his wife Irma along with their son Walter are in Germany. His wife Irma had been deported to Russia.

Picker, Julianna (3 persons) Julianna Picker died in the camp in Gakowo. Her son Franz died in Germany. Her daughter Ida is in Germany.

Picker, Robert (3 persons) Robert Picker is in Germany. His wife Irma was deported to Russia and died there in a labour camp. Their son Reinholt died in Austria.

Leppi, Theresia (1 person) Theresia Leppi died in the camp in Gakowo.

Specht, Emma (widow) (2 persons) Emma Specht and her daughter Wilma are in Germany. Wilma had been deported to Russia.

Zeptscha, Alexander (2 persons) Alexander Zeptscha died in Kudritz. His wife Theresia is in Germany.

Kirsch, Julius (1 person) Julius Kirsch is missing in action.

Laibach, Jakob (2 persons) Jakob Laibach died in the camp in Kudritz. His wife Maria is in Austria.

Laibach, Alexander (2 persons) Alexander Laibach and his wife Anna are in Germany.

Tomschitz, Josef (2 persons) Josef Tomschitz and his wife Barbara both died in the camp in Kudritz.

Thor, Adleheid (2 persons) Adelheid Thor died in Kudrtiz. Her son Georg is in Germany.

Laik, Anton (2 persons) Anton Laik was shot to death by Partisans. His wife Magdalena is in Germany.

Hirth, Maria (1 person) Maria Hirth died in a camp in Yugoslavia.

Kunst, Anna (1 person) Anna Kunst died in the camp in Kudritz.

Jäger, Johann (2 persons) Johann Jäger and his wife Rosa died in the camp in Kudritz.

Karls, Nikolaus (3 persons) Nikolaus Karls is living in Germany. His wife Elizabeth and their son died in the camp in Molidorf.

Schell, Ludwig (2 persons) Ludwig Schell and his wife Anna are in the USA.

Lothary, Anna (1 person) Anna Lothary died in the camp in Kudritz.

Jutz, Johann (3 persons) Johann Jutz and his wife Anna and their daughter Helen are in the USA.

Ernt, Franz (4 persons) Franz Ernt and his wife Rosa and their sons Johann and Anton are in Germany. Anton had been deported to Russia.

Stockschläger, Josef (2 persons) Josef Stockschläger died in the camp in Pantschowa. His wife Anna died in the camp in Kudritz.

Glass, Johann (6 persons) Johann Glass and his daughter Klothilde and son Herbert are in Germany. His wife Magda and their other child died in the camp in Molidorf. Theresia Glass died in the camp in Kudritz.

Oswald, Katharina (2 persons) Katharina Oswald died in Germany. Her daughter Maria was deported to Russia and now lives in Austria.

Scherter, Magdalena (1 person) Magdalena Scherter died in the camp in Kudritz.

Moser, Hugo (3 persons) Hugo Moser and his wife Maria and their child live in Germany. Maria had been deported to Russia.

Stockschläger, Hugo (3 persons) Hugo Stockschläger and his wife Ida and son Franz are in Germany.

Ernt, Josef (4 persons) Josef Ernt is missing in action. His wife Magdalena and their sons Johann and Walter are in Germany.

Lothary, Kalman (3 persons) Kalman Lothary and his wife Barbara and daughter Maria are in the USA.

Steger, Ladislaus (3 persons) Ladislaus Steger was killed in action. His wife Anna was deported to Russia and died there in a labour camp. Their son Ladislaus is in Germany.

Civric, Elizabeth (2 persons) Elizabeth Civric died in the camp in Molidorf. Her son Rudolf was deported to Russia but now lives in Germany.

Noldy, Josef (3 persons) Josef Noldy and his wife Maria and son Franz are in Canada.

Brettl, Stefan (4 persons) Stefan Brettl and his wife Barbara are in Austria. Their son Johann is in Germany. Their daughter Theresia died in the camp in Karlsdorf.

Seili, Katharina (widow) (1 person) Katharina Seili died in the camp in Kudritz.

Specht, Theres (widow) (2 persons) Theres Specht died in the camp in Kudritz. Her daughter Maria is in Germany.

Trebina, Ludwig (4 persons) Ludwig Trebina and his wife Anna are in Germany. Their son was killed in action. Their daughter Magdalena died in the camp in Kudritz.

Steger, Josef (6 persons) Josef Steger was killed in action. His wife and four sons are in Germany.

Specht, Peter (4 persons) Peter Specht shot to death while attempting to escape across the Hungarian border. His wife Maria and two daughters are in Austria. Maria had been deported to Russia.

Lothary, Maria (widow) (1 person) Maria Lothary remains in Kudritz.

Pallmann, Karl (3 persons) Karl Pallmann died in the camp in Semlin. His wife Theresia and their son Josef are in Germany. Josef had been deported to Russia.

Kunerth, Franz (4 persons) Franz Kunerth died in the camp in Semlin. His wife Theresia and their two sons Stefan and Franz are in Germany. Stefan had been deported to Russia.

Tetz, Franz (2 persons) Franz Tetz and his wife Ida died in the camp in Kudritz.

Seriatz, Hugo (3 persons) Hugo Seriatz died in the camp in Semilin. His wife Anna and son Anton are in Germany.

Jutz, Peter (3 persons) Peter Jutz and his wife Anna and daughter Hedwig are in the USA.

Koch, Stefan (4 persons) Stefan Koch and his wife Hermine and daughter Helga are in France and their daughter Irma is in Germany.

Grill, Magdalena (widow) (1 person) Magdalena Grill is living in Germany.

Schindlergasse

Maneth, August (3 persons) August Maneth and his wife Anna are in Germany. Their son August died as a result of an accident in Germany.

Hahn, Helen (widow) (1 person) Helen Hahn died in the camp in Gakowo.

Ernt, Peter (2 persons) Peter Ernt and his wife Irma died in Germany.

Jäger, Franz (6 persons) Franz Jäger and his wife Elizabeth, sons, Josef, Franz and Jakob are in Germany. Johann Nowak died in the camp in Molidorf.

Ernt, Elizabeth (1 person) Elizabeth Ernt died in the camp in Kudritz.

Hell, Josef (4 persons) Josef Hell died in Germany. His wife Elizabeth and son Walter are living in Germany. Katharina Seriatz died in the camp in Kudritz.

Schell, Rosalia (widow) (1 person) Rosalia Schell died in the camp in Kudritz.

Hambeck, Magdalena (widow) (1 person) Magdalena Hambeck died in the camp in Kudritz.

Hess, Josef (3 persons) Josef Hess and his wife Elizabeth are in Germany. Their daughter Elizabeth is in Yugoslavia.

Hell, Johann (3 persons) Johann Hell died in the camp in Kudritz. His wife Maria and their son Stefan are in Germany.

Kunerth, Johann (4 persons) Johann Kunerth died in the camp in Semlin. His wife Johanna and their son Johann and daughter Helen are in Germany. Helen was deported to Russia.

Braun, Valentin (3 persons) Valentin Braun was killed in action. His wife Anna was deported to Russia and is now in Germany with their daughter Annemarie.

Hahn, Karl (2 persons) Karl Hahn and his wife Anna both died in the camp in Kudritz.

Braun, Johann (4 persons) Johann Braun was beaten to death by the Partisans. His wife Maria and son Johann and daughter Helene are in Germany.

Österrreicher, Franz (4 persons) Franz Österrreicher and his wife Theresia along with their son are in the USA. Theresia was deported to Russia. Maria Specht died in Germany.

Braun, Josef (3 persons) Josef Braun and his wife Rosa and son Hugo are in Germany.

Friang, Matthias (3 persons) Matthias Friang and his wife Barbara and their child are living in Germany. Barbara had been deported to Russia.

Scheer, Michael (5 persons) Michael Scheer and his wife Paulina and their daughter Rosa died in the camp in Molidorf. Their son Michael was killed in action. Their daughter Anna was deported to Russia and is now living in Germany.

Tetz, Oskar (5 persons) Oskar Tetz and his wife Barbara along with their son Matthias and two daughters are in Germany.

Simo, Michael (3 persons) Michael Simo died in Germany. His wife Katharina is in Germany. Their son Franz was killed in action.

Simo, Nikolaus (4 persons) Nikolaus Simo is missing in action. His wife Paulina and daughters Klothilde and Elizabeth are in Germany.

Weser, Johann (3 persons) Johan Wesser and his wife Eva and daughter Helene are in Germany.

Ritter, Johann (3 persons) Johann Ritter and his wife and son Bernhardt are in Germany.

Ritter, Peter (3 persons) Peter Ritter is in Germany along with his son Bernhart. His wife Theresia was deported to Russia and died in a labour camp there.

Laik, Johann (3 persons) Johann Laik was killed in action. His wife Josephin was deported to Russia and is now in Germany with their son Ladislaus.

Koscheni, Stefan (2 persons) Stefan Koscheni and wife Ann are in Germany.

Hajdu, Franz (2 persons) Franz Hajdu and his wife Theresia and son Michael are in Austria.

Hajdu, Josef (3 persons) Josef Hajdu died in the camp in Semlin. His wife Ida died in the camp in Molidorf. Their son Johann is in Austria.

Laik, Michael (4 persons) Michael Laik was deported to Russia and is now in Austria with his wife Johanna and their two daughters.

Specht, Johann (4 persons) Johann Specht and his daughter Maria were deported to Russia. He died there. His wife Eva and their daughter Maria are in Germany. Eva Moser died in the camp in Kruschewlje.

Koder, Franz (3 persons) Franz Koder died in the camp in Gakowo. His wife Angela is in the USA. Their son Johann is in Austria.

Zimmermann, Stefan (3 persons) Stefan Zimmermann died in the camp in Kudritz. His wife Theresia and daughter Herta are living in Austria.

Schmidt, Maria (4 persons) Maria Schmidt died in Germany. Her sons Oskar and Josef and her daughter Anni are in Germany.

Hahn, Josef (4 persons) Josef Hahn was kidnapped by Partisans and murdered. His wife Barbara and son Matthias are in Germany. Their daughter Frieda died in the camp in Molidorf.

Hess, Franz (3 persons) Franz Hess and his wife Maria are in Austria. Their son Franz is missing in action.

Jutz, Franz (3 persons) Franz Jutz and his wife Elizabeth and son Rudi are in Germany.

Becker, Johann (4 persons) Johann Becker and his son Franz are in the USA. His wife Johanna died in the camp in Kudritz. Their son Johann was killed in action.

Stockschläger, Maria (2 persons) Maria Stockschläger died in the camp in Kudritz. Her son Franz was deported to Russia and now lives in Germany.

Koch, Anton (4 persons) Anton Koch died in the camp in Kudritz. His wife Katharina and their daughters Maria and Stafanie are in Germany.

Waller, Peter (3 persons) Peter Waller died in Austria. His wife Rosa and their daughter Irma are in Germany.

Specht, Johann (2 persons) Johann Specht was taken hostage by the Partisans and later murdered. His wife is in the USA.

Milleker, Josef (2 persons) Josef Milleker and his wife Elizabeth both died in the camp in Molidorf.

Feldgasse

Tetz, Franz (2 persons) Franz Tetz died in the camp in Kudritz. His wife Magdalena died in the camp in Molidorf.

Weiperth, Anna (2 persons) Anna Weiperth and her son Valentin are in Germany.

Lenhardt, Franz (3 persons) Franz Lenhardt died in the camp in Semlin. His wife Magdalena died in the camp in Molidorf. Their son Leopold is in Germany.

Hertschik, Aurel (3 persons) Aurel Hertschik and his wife Anna and son Hermann are in Austria. His wife Anna was deported to Russia.

Grossmann, Matthias (4 persons) Matthias Grossmann died in the camp in Semlin. His wife Barbara and their sons Balthasar and Viktor are in Germany.

Reppa, Katharina (2 persons) Katharina Reppa and her daughter Olga are in Kudritz.

Koder, Barbara (2 persons) Barbara Koder is now living in the USA. Her son Johann is missing in action.

Jutz, Franz (3 persons) Franz Jutz was deported to Russia and died in a labour camp there. His wife Angela died in the camp in Molidorf. Their daughter Anna is in Austria.

Ring, Anna (widow) (3 persons) Anna Ring and her daughter Anna and son Josef are in Germany. Her daughter Anna was deported to Russia.

Staub, Josef (3 persons) Josef Staub was deported to Russia and now lives in Germany with his wife Anna and their daughter Angela.

Guttman, Michael (3 persons) Michael Guttman died in Germany. His wife Margarethe and their son Martin are in Germany. Martin was deported to Russia.

Stopper, Franz (2 persons) Franz Stopper and his wife are in Yugoslavia.

Stöhr, Alois (3 persons) Alois Stöhr was deported to Russia and died in a labour camp there. His wife Maria and their daughter Elfriede live in Yugoslavia.

Laik, Matthias (3 persons) Matthias Laik and his wife Anna died in the camp in Kudritz. Their son Johann is in Germany.

Koszoru, Johann (4 persons) Johann Koszoru and his wife Anna and daughter Helen are in Kudritz. Their daughter Emma is in Germany.

Braun, Karl (3 persons) Karl Braun and his wife Magdalena and daughter Hedwig are living in Austria.

Gross, Adam (2 persons) Adam Gross died in the camp in Molidorf. His wife Elizabeth is in Germany.

Simo, Josef (3 persons) Josef Simo and his wife Elizabeth were both deported to Russia and are now in Austria with their daughter Inge.

Brück, Franz (3 persons) Franz Brück was deported to Russia and perished in a labour camp there. His wife and child are in Austria.

Piegler, Adam (2 persons) Adam Piegler and his wife Francesca both died in the camp in Kudritz.

Potoutschek, Johann (2 persons) Johann Potoutschek and his wife Katharina are in Germany.

Guttman, Matthias (3 persons) Matthias Guttman and his wife Anna and their child are living in Germany.

Seili, Franz (2 persons) Franz Seili died in the camp in Semlin. His wife Magdalena is in Germany.

Stöhr, Matthias (4 persons) Matthias Stöhr was killed in action. His wife Anna is in Yugoslavia and their two sons are in Germany.

Laik, Karl (1 person) Karl Laik died in the camp in Molidorf.

Scheer, Johann (5 persons) Johann Scheer and his wife Maria and their daughter Maria are in Germany. Their son Franz died in the camp in Kudritz. The daughter Maria was deported to Russia. Rosina Laik died in the camp in Kudritz.

Preisach, Josef (4 persons) Josef Preisach and his wife Rosa and daughter Katharina are in Germany. Their daughter Katharina had been deported to Russia. Johann Preisach died in Kudritz.

Preisach, Josef (3 persons) Josef Preisach died in the camp in Molidorf. His wife Elizabeth died in the camp in Kudrtiz. Their son Peter is in Germany.

Steger, Johann (3 persons) Johann Steger and his wife Josephine and daughter Herta are in Germany.

Oswald, Matthias (4 persons) Matthias Oswald and his son are in Germany. His wife and daughter are in Yugoslavia.

Gläser, Peter (5 persons) Peter Gläser died in Austria. His wife Theresia and daughters Erna and Anni and their son Jakob are in Germany. Erna had been deported to Russia.

Specht, Rosina (widow) (2 persons) Rosina Specht died in the camp in Gakowo. Her son Karl was deported to Russia and died there.

Steger, Nikolaus (2 persons) Nikolaus Steger died in the camp in Kudritz. His wife Maria died in the camp in Gakowo.

Steger, Franz (4 persons) Franz Steger and his wife Eva along with their daughter Gertrud and son Albert are in the USA.

Unger, Michael (4 persons) Michael Unger and his wife Magdalena and daughter Hedwig and son Leopold are in Germany.

Petschek, Franz (3 persons) Franz Petschek and his wife Maria died in the camp in Kudritz. Their son Franz is in Germany.

Specht, Josef (1 person) Josef Specht died in the camp in Molidorf.

Laik, Peter (2 persons) Peter Laik and his wife Magdalena are in Austria.

Hess, Hugo (3 persons) Hugo Hess is living in Romania. His wife Elisabeth was deported to Russia and now lives in Germany with their daughter.

Friang, Adolf (2 persons) Adolf Friang and his wife Elizabeth died in the camp in Kudritz.

Scheer, Franz (2 persons) Franz Scheer died in a camp in Yugoslavia. His wife Elizabeth is in Kudritz.

Unger, Johann (4 persons) Johann Unger lives in Germany. His wife Maria died in Hungary. Their son Alexander is missing in action. Their other son, Johann, is living in Yugoslavia.

Laibach, Anton (4 persons) Anton Laibach and his wife Anna along with their daughter Elfriede are living in Austria. Anna was deported to Russia. Anna Bastius is in Austria.

Kunst, Karl (2 persons) Karl Kunst and his sister Maria are in Germany.

Specht, Johann (3 persons) Johann Specht and his wife Maria and their daughter Rosa are in Germany. Rosa was deported to Russia.

Scheer, Josef (5 persons) Josef Scheer and his wife Barbara and their sons Stefan and Josef and their daughter Erna are in Germany.

Koder, Franz (3 persons) Franz Koder is missing in action. His wife Anna is in Germany and their son Rudolf is in the USA.

Stummer, Johann (4 persons) Johann Stummer was deported to Russia and is now in Germany with his wife Olga and their son Michael and daughter Anni.

Stöhr, Karl (4 persons) Karl Stöhr is living in Germany. His wife Maria was deported to Russia and on her return home she was shot by the Partisans in Betschkerek. Their daughter Ilse died in the camp in Kudritz. Rosalie Braun is in Germany.

Braun, Michael (4 persons) Michael Braun is missing in action. His wife Ilona and their daughter Helen are in Germany. Their son Peter was deported to Russia and died there in a labour camp.

Hertschick, Johann (3 persons) Johann Hertschick died in the camp in Werschetz. His wife Maria is in Germany. Their daughter Elisabeth was deported to Russia and is now in the USA.

Becker, Alexander (4 persons) Alexander Becker and his wife Maria and their son Arnold are in Germany. Maria was deported to Russia. His mother Maria Becker is in Germany.

Oswald, Rosa (2 persons) Rosa Oswald and her daughter Ernestine are in the USA. Ernestine was deported to Russia.

Laik, Peter (3 persons) Peter Laik was deported to Russia and is now living in Germany along with his wife Gisela and their son Ernest.

Rosenberger, Georg (3 persons) Georg Rosenberger died in a labour camp in Serbia. His wife Eva and son Georg are living in Germany.

Milleker, Jakob (4 persons) Jakob Milleker died as a prisoner of war in Russia. His wife Barbara was deported to Russia and is now in Germany with their son Johann and daughter Anna.

Preisach, Matthias (4 persons) Matthias Preisach died in Germany. His wife Maria and their daughter Elisabeth are in Germany. Their son Karl was killed in action.

Palinkasch, Johann (4 persons) Johann Palinkasch and his wife Anna and daughter Irene are in Kudritz. Their daughter Brigitte is in Germany.

Unger, Anna (3 persons) Anna Unger and her daughter Maria are in Germany. Maria was deported to Russia. Her son Alois is in the USA.

Lichtenberg, Georg (2 persons) Georg Lichtenberg was shot to death by the Partisans. His wife is in Austria.

Kirchengasse

Steger, Barbara (3 persons) Barbara Steger died in the camp in Kudritz. Her two sons Josef and Karl were killed in action.

Bastius, Anna (2 persons) Anna Bastius died in the camp in Molidorf. Her son Stefan is in Germany.

Hess, Balthasar (3 persons) Balthasar Hess died in the camp in Semlin. His wife Rosa and daughter Rosa are living in Germany. Their daughter had been deported to Russia.

Preisach, Karl (2 persons) Karl Preisach died in the camp in Semlin. His wife Maria is in the Germany.

Scheer, Rudolf (4 persons) Rudolf Scheer and his daughters Brigitte and Heidrun are in Germany. His wife Anna died in the camp in Kudritz.

Preisach, Adam (2 persons) Adam Preisach and his wife Anna are in Germany.

Braun, Kaspar (4 persons) Kaspar Braun and his daughters Emma and Irma are in Germany. His wife Maria was found hung by the Russians.

Thor, Franz (3 persons) Franz Thor and his wife Anna both died in the camp in Molidorf. Their son Franz is in Germany.

Becker, Franz (3 persons) Franz Becker was killed in action. His wife Eva is in Germany. Anna Lehr is in Austria.

Preisach, Barbara (widow) (3 persons) Barbara Preisach died in the camp in Kudritz.

Stöhr, Matthias (3 persons) Matthias Stöhr died in the camp in Kudritz. His wife and son Ignatz are in Germany. Ignatz was among those deported to Russia.

Sagstädter, Kaspar (2 persons) Kaspar Sagstädter died in the camp in Molidorf. His wife Barbara was dragged off to Panschowa by the Partisans and shot there.

Kirsch, Oskar (3 persons) Oskar Kirsch died in the camp in Semlin. His wife Maria died in the camp in Gakowo. Their son Martin is missing in action.

Beck, Ida (2 persons) Ida Beck is living in Yugoslavia. Katharina Seemayer died in the camp in Kudritz.

Ernt, Karl (2 persons) Karl Ernt died in the camp in Molidorf. His wife Barbara died in the camp in Gakowo.

Braun, Karl (5 persons) Karl Barun and his wife Maria and their son Matthias and daughter Ida are in Austria. Their son Robert died in the camp in Kudritz.

Koller, Adam (2 persons) Adam Koller died in Germany. His wife Elsa was deported to Russia and died there in a labour camp.

Kilzer Family (Scheer) (5 persons) Mr. Kilzer and his wife Barbara and their two children live in France. Theresia Scheer died in France.

Grossmann, Franz Senior (2 persons) Franz Grossmann Senior and his wife died in the camp in Kudritz.

Grossmann, Franz Junior (2 persons) Franz Grossmann Junior and his wife Julisch are in Germany. She was deported to Russia.

Laibach, Oskar (4 persons) Oskar Laibach and his wife Eva died in the camp in Kruschewlje. Their son Karl and daughter Emma are in Germany.

Glass, Michael (5 persons) Michael Glass and his wife Anna and a son are in Austria. Their son Wolfram is in Germany.

Leininger, Johann (2 persons) Johann Leininger and his wife Anna both died in the camp in Molidorf along with their son Manfred and daughter Hannelore.

Nowak, Maria (widow) (1 person) Maria Nowak died in the camp in Kudritz.

Kunerth, August (6 persons) August Kunerth and his wife Theresia and daughters Johanna and Irma are living in Germany. Their daughter Johanna was deported to Russia. Elisabeth Kunerth died in the camp in Molidorf. Kaspar Unger died in the camp in Kudritz.

Gutjahr, Adele (1 persons) Adele Gutjahr died in the camp in Molidorf.

Laibach, Josef (2 persons) Josef Laibach died in the camp in Gakowo. His wife Helene died in the camp in Kudritz.

Jäger, Eduard (5 persons) Eduard Jäger and his wife Maria and their daughter Ida and son Wilhelm are in the USA. His father Franz died in Kudritz.

Scheer, Magdalena (3 persons) Magdalena Scheer and her son Matthias and daughter Elisabeth are in Germany.

Scheer, Josef (4 persons) Josef Scheer and his wife Anna and their son Johann and daughter Hedwig are in Germany.

Braun, Katharina (widow) (1 person) Katharina Braun is living in Germany.

Preisach, Friedrich (2 persons) Friedrich Preisach died in the camp in Kudritz. His wife Eva is in Germany.

Preisach, Johann (2 persons) Johann Preisach is in Germany. His wife Theresia died in Kudritz.

Moser, Anton (2 persons) Anton Moser and his wife Ida are in Germany.

Steger, Magdalena (4 persons) Magdalena Steger died in the camp in Gakowo. Her daughter Maria is in Kudritz. Her daughter Rosina was deported to Russia and is now in Germany. Her daughter Elizabeth is in Austria.

Leininger, August (4 persons) August Leininger was deported to Russia and he and his wife Anna and daughters Helene and Clementine are living in Canada.

Braun, Martin (2 persons) Martin Braun and his wife Barbara are living in Romania.

Ehm, Balthasar (6 persons) Balthasar Ehm and his wife Berta and daughters Berta and Elizabeth are in Germany. Their son Friedrich is in Austria. Katharina Wollek is in Germany.

Becker, Josef (4 persons) Josef Becker died in the camp in Molidorf. His wife Ida and their sons Josef and Rudolf are in Germany.

Specht, Anna (widow) (2 persons) Anna Specht and her daughter Irma both died in the camp in Kudritz.

Grill, Josef (4 persons) Josef Grill was deported to Russia and died in Germany. His wife Emma and their daughters Hedwig and Wilma are in Germany.

Ströbel, Robert (4 persons) Robert Ströbel and his wife Maria along with their daughters Irma and Emma are in Germany.

Rosenberger, Elizabeth (widow) (1 person) Elizabeth Rosenberger died in the camp in Kruschewlje.

Kunerth, Stefan (4 persons) Stefan Kunerth and his wife Theresia along with their daughters Elizabeth and Wilhelmine are living in Germany.

Bohn, Maria (widow) (4 persons) Maria Bohn is living in Germany with her son Franz and daughter Maria. Maria and her brother Alexander were deported to Russia and he died there.

Scheer, Maria (widow) (2 persons) Maria Scheer is living in Romania. Her son Josef is in Austria.

Scheer, Alexander (4 persons) Alexander Scheer and his wife Ernestine and their two sons are living in Austria.

Specht, Sebastian (2 persons) Sebastian Specht died in the camp in Kudritz. His wife Barbara is in Germany.

Stöckschläger, Josef (4 persons) Josef Stöckschläger was dragged off as a hostage by the Partisans and later murdered. His wife Viktoria is in Austria. Their sons Alfred and Josef are both missing in action.

Aufsatz, Michael (1 person) Michael Aufsatz was the parish priest and is living in Yugoslavia.

Werner, Stefanie (widow) (2 persons) Stefanie Werner is now living in Germany. Ida Hambeck died in the camp in Kudritz.

Glass, Jakob (2 persons) Jakob Glass and his wife Rosalia both died in the camp in Kudritz.

Moser, Anna (widow) (3 persons) Anna Moser died in the camp in Kudritz. Her son Franz is missing in action. Her grandson Mathias is in Yugoslavia.

Polster, Stefan (2 persons) Stefan Polster died in the camp in Kudritz. His wife is in Germany.

Specht, Sophie (2 persons) Sophie Specht and her daughter Eva are in Germany.

Nowak, Josef (4 persons) Josef Nowak is missing in action. His wife Katharina died in Germany. Their sons Ignatz and Robert are in Germany.

Koder, Maria (widow) (2 persons) Maria Koder and her son August are in the USA.

Fischer, Oskar (2 persons) Oskar Fischer and his wife are in Austria.

Böhmler, Olga (widow) (3 persons) Olga Böhmler died in Romania. Her son Michael is in Austria. Theresia Kunerth died in Kudritz.

Bohn, Michael (2 persons) Michael Bohn and his wife Theresia are in Austria.

Rückert, Johann (1 person) Johann Rückert died in the camp in Kudritz.

Braun, Dionisius (5 persons) Dionisius Braun and his wife Maria along with their two daughters are in Germany. Their other daughter Emilie was dragged off to Panschowa by the Partisans and shot there.

Laik, Valentin (3 persons) Valentin Laik is missing in action. His wife Maria and their daughter Irma are in Germany. Irma had been deported to Russia.

Glässer, Johann (2 persons) Johann Glässer died in the camp in Kudritz. His wife Johanna died in the camp in Gakowo.

Rosenberger, Johann Senior (2 persons) Johann Rosenberger Senior died in the camp in Molidorf. His wife Magdalena died in Germany.

Rosenberger, Johann Junior (4 persons) Johann Rosenberger Junior and his wife Anna along with their son Franz and daughter Gerda are in Germany. Anna had been deported to Russia.

Oswald, Franz (4 persons) Franz Oswald and his wife Karoline and sons Nikolaus and Franz are in Germany.

Lehnhardt, Johann (4 persons) Johann Lehnhardt and his wife Helene and their son Kaspar and daughter Helene are in Germany. He along with his daughter Helene were deported to Russia.

Braun, Karl (2 persons) Karl Braun and his wife Genoveva both died in the camp in Gakowo.

Braun, Adam (6 persons) Adam Braun and his wife Helene and sons Richard, Josef and their daughter Ida are living in Germany. Richard, Ida and Josef had been deported to Russia. Their son Stefan was killed in action.

Braun, Maria (widow) (2 persons) Maria Braun died in the camp in Kudritz. Her daughter Marta is in Germany.

Sagstädter, Johann (3 persons) Johann Sagstädter and his sons Franz and Johann are in Germany.

Ritter, Bernhard (2 persons) Bernhard Ritter and his wife Ida were both deported to Russia. Bernhard died there. Ida is now living in Austria.

Bastius, Josef (5 persons) Josef Bastius and his son Josef are living in Germany. His son Josef had been deported to Russia. His wife Rosa is in France. His son Franz is in Yugoslavia. His mother Magdalena Bastius died in the camp in Kudritz.

Jäger, Barbara (widow) (1 person) Barbara Jäger is living in Germany.

Weigl, Michael (3 persons) Michael Weigl died in the camp in Werschetz. His wife Josephine and daughter Magdalena are in Austria. Their daughter Magdalena had been deported to Russia.

Brück, Peter (2 persons) Peter Brück and his wife both died in the camp in Kudritz.

Scheer, Andreas (4 persons) Andreas Scheer and his wife Elizabeth along with their son Albert and their daughter are living in France.

Braun, Franz (6 persons) Franz Braun and his wife Genoveva and their daughter are in the USA. Their son Matthias was killed in action. Their son Franz died in Austria. His mother, Anna Braun died in the camp in Kudritz.

Jäger, Aurel (2 persons) Aurel Jäger and his wife Elizabeth died in the camp in Kudritz.

Weiperth, Franz (3 persons) Franz Weiperth is missing in action. His wife Wilma and their son Edwin are living in Kudritz.

Nenaditsch, Anton (4 persons) Anton Nenaditsch and his two sons are in Kudritz. His wife Anna died in Kudritz.

Kunerth, Adam (3 persons) Adam Kunerth is missing in action. His wife Maria and their daughter Irma are living in Romania.

Braun, Peter (4 persons) Peter Braun died in the camp in Kudritz. His wife Irma died in Germany. Their son Stefan is missing in action. Their son Rudolf had been deported to Russia and now lives in Germany.

Klein, Viktor (4 persons) Viktor Klein was taken away as a hostage and murdered by the Partisans. His wife Maria and their son Julius are in Germany.

Klein, Magdalena (widow) (3 persons) Magdalena Klein and her daughter Maria and son Julius are in Germany.

Klein, Ida (widow) (1 person) Ida Klein is in Germany.

Kunerth, Jakob (3 persons) Jakob Kunerth was killed in action. His wife Ida died in the camp in Molidorf. Their daughter Irma is in Austria.

Lothary, Theresia (widow) (3 persons) Theresia Lothary died in Germany. Her son Josef and daughter Stefanie are living in Germany. Stefanie had been deported to Russia.

Jäger, Jakob (5 persons) Jakob Jäger along with his wife Ida and son Jakob live in Austria. Their son Johann was killed in action. His mother Magdalena Jäger died in the camp in Kudritz.

Schmidt, Johann Senior (2 persons) Johann Schmidt Senior lives in Germany. His wife Elizabeth died in the camp in Kudritz.

Schmidt, Johann Junior (3 persons) Johann Schmidt Junior is living in Yugoslavia. His wife Rosa was deported to Russia and died there. Their son Otmar is in Germany.

Schmidt, Josef (4 persons) Josef Schmidt is missing in action. His wife Sophie and their son and daughter are in the USA.

Gloss, Maria (widow) (1 person) Maria Gloss died in the camp in Molidorf.

Rosenberger, Ladislaus (2 persons) Ladislaus Rosenberger died in the camp in Kudritz. His wife Katharina died in the camp at Molidorf.

Hasenfratz, Josef (4 persons) Josef Hasenfratz died in the camp in Kudritz. His wife Maria died in the camp at Molidorf. Their daughter was deported to Russia but is now in Germany. Their son Ernst was killed in action.

Leininger, Anton (3 persons) Anton Leininger and his wife Francesca and son Ernest are living in the USA.

Schüssler, Michael (4 persons) Michael Schüssler and his wife Anna along with their daughters Emma and Elisabeth are in Austria.

Metzger, Anton (3 persons) Anton Metzger and his wife Helene are in Germany. His father Josef was killed instantly during a bombing raid in Germany.

Mrs. Stupprich (widow) (1 person) Mrs. Stupprich died in the camp in Kudritz.

Lung, Stefan (3 persons) Stefan Lung and his son Stefan are in Austria. His wife Anna died in the camp in Kudritz.

Hauptgasse

Kirsch, Franz (3 persons) Franz Kirsch was killed in action. His wife Irma was deported to Russia and now lives in Germany with their son.

Berberich, Anna (widow) (2 persons) Anna Berberich and her daughter Anna both died in the camp in Kudritz.

Polatschek (siblings) (2 persons) Josef Polatschek and his sister Eva are in the USA.

Jäger, Josef (2 persons) Josef Jäger is in Germany and his wife Rosa died in Germany.

Specht, Johann (3 persons) Johann Specht died in the labour camp in Semlin. His wife Theresia and their son Georg are living in Germany. Georg had been deported to Russia.

Ehm, Ernest (3 persons) Ernest Ehm died in the labour camp in Semlin. His wife Sidonia died in Germany. Their daughter Hedwig is in Germany.

Eibel, Alfred (2 persons) Alfred Eibel died in Kudrtiz. His wife Jetti lives in Yugoslavia.

Kunst, Franz (5 persons) Franz Kunst died in the camp in Kudritz. His wife Maltschi is in Romania. Their son Franz was killed in action. Their son Ernest is in Germany. Their daughter Theresia died in the camp in Kudritz.

Schüssler, Robert (3 persons) Robert Schüssler and his wife Anna are in Austria along with their son Franz.

Jäger, Adam (2 persons) Adam Jäger died in the camp in Kudritz and his wife Anna died in the camp at Molidorf.

Schüssler, Johann (3 persons) Johann Schüssler died in the labour camp in Semlin. His wife Maria died in Germany. Their son Peter is in the USA.

Mark, Leopold (2 persons) Leopold Mark died in the camp in Kudritz. His wife Maria died in Germany.

Kunst, Franz (5 persons) Franz Kunst died in Belgrade. His wife Elizabeth and their sons Johann and Josef are in Germany. Their son Franz was killed in action.

Zwölfer, Stefan (2 persons) Stefan Zwölfer is missing in action. His wife Ilonka was deported to Russia and now lives in Germany.

Tetz, Ladislaus (3 persons) Ladislaus Tetz died in the camp at Molidorf. His wife Ottilia and daughter Katharina are in Germany. Katharina had been deported to Russia.

Milleker, Maria (widow) (2 persons) Maria Milleker was deported to Russia and is now in Austria along with her daughter Anni.

Lenhardt, Oskar (3 persons) Oskar Lenhardt and his wife Anna and daughter Maria are in the USA. Maria had been deported to Russia.

Lothary, Johann (3 persons) Johann Lothary is living in Kudritz. His wife Hilda was deported to Russia and is now in the USA along their son Günther.

Weser, Peter (3 persons) Peter Weser died in the camp at Molidorf. His wife Gisela is in England. Their son Nandor was deported to Russia but is now living in Germany.

Theiss, Adam (4 persons) Adam Theiss and his wife Elizabeth along with their daughter Irene are in Austria. Their son Eduard is missing in action.

Steier, Anton (3 persons) Anton Steier and his wife Helene and their son Michael are in the USA. Helene had been deported to Russia.

Bähr, Elizabeth (widow) (2 persons) Elizabeth Bähr and her daughter Martha are in Australia.

Marich, Josef (4 persons) Josef Marich and his wife Judith and their two sons are living in Australia.

Glass, Alexander (5 persons) Alexander Glass died in the camp in Kudritz. His wife Maria and their daughter Hedwig are in the USA. Hedwig had been deported to Russia. Their son Franz lives in Germany. Alexander's mother Katharina Glass died in the camp in Kudritz.

Schüssler, Matthias (3 persons) Matthias Schüssler and his wife Katharina are in Germany along with their son Josef.

Sagstädter, Matthias (1 person) Matthias Sagstädter died in the camp in Kudritz.

Milleker, Valentin (3 persons) Valentin Milleker and his wife Katharina and their son are in the USA.

Seriatz, Elizabeth (widow) (1 person) Elisabeth Seriatz died in the camp in Karlsdorf.

Specht, Anton (3 persons) Anton Specht died in the camp in Kudritz. His two daughters Anna and Emma were deported to Russia and both are now living in Germany.

Braun, Karl (2 persons) Karl Braun and his wife Johanna are living in Australia.

Braun, Rudolf (3 persons) Rudolf Braun and his wife and daughter are living in Australia.

Jäger, Theresia (widow) (1 person) Theresia Jäger died in the camp in Kudritz.

Milleker, Karl (2 persons) Karl Milleker and his wife Elizabeth died in the camp at Molidorf.

Milleker, Ladislaus (4 persons) Ladislaus Milleker is missing in action. His wife Anni and their son and daughter are living in Germany.

Hambeck, Wilhelm (4 persons) Wilhelm Hambeck and his wife Amma and their son and daughter are in Germany.

Lichtenberg, Josef (3 persons) Josef Lichtenberg was shot by the Partisans. His wife Stefanie and son Balthasar are in Austria.

Hell, Andreas (2 persons) Andreas Hell died in Germany. His wife Katharina lives in Germany.

Mayer, Johann (1 person) Johann Mayer died in the camp in Molidorf.

Rosenberg, Ladislaus (2 persons) Ladislaus Rosenberg and his wife Erna were both deported to Russia and are now living in the USA.

Ferinatz, Wilma (widow) (1 person) Wilma Ferinatz is living in Germany.

Tetz, Irma (widow) (4 persons) Irma Tetz is living in Germany. Her son Rudolf was killed in action. Her daughter Maria was deported to Russia and is now in the USA along with her son Günther.

Jäger, Matthias (3 persons) Matthias Jäger died in the camp in Kudritz. His wife Theresia is in Germany. Their son Leopold is also in Germany.

Milleker, Franz (2 persons) Franz Milleker and his wife Rosa are in Austria.

Schmidt, Katharina (1 person) Katharina Schmidt died in the camp in Gakowo.

Weser, Peter (2 persons) Peter Weser is living in England. His wife Theresia was deported to Russia and died there in a labour camp.

Preisach, Johann (3 persons) Johann Preisach died in Austria. His wife Elizabeth died in the camp in Kudritz. Their daughter Elsa was deported to Russia and she now lives in Germany.

Zimmer, Maria (widow) (2 persons) Maria Zimmer is in Austria. Her son Stefan is in Australia.

Seemayer, Franz (4 persons) Franz Seemayer and his wife Maria along with their son Walter and daughter Hedwig are living in the USA.

Laik, Aurel (6 persons) Aurel Laik and his wife died in Germany. Their two sons and daughters are living in Germany.

Stöhr, Josef (4 persons) Josef Stöhr and his wife Maria and son Valentin are in Germany. His mother Elizabeth Stöhr died in the camp in Kudritz.

Glass, Stefanie (widow) (3 persons) Stefanie Glass died in Kudritz. Her son Eugen and daughter Gertrude are in the USA. Gertrude had been deported to Russia.

Schüssler, Julius (5 persons) Julius Schüssler died in Kudritz. His wife Maria and their sons Josef, Anton and Wilhelm are living in Germany. Josef and Wilhelm were among those deported to Russia.

Stöhr, Franz (3 persons) Franz Stöhr died in the labour camp in Semlin. His wife Theresia and their son Peter are in Austria.

Tetz, Adolf (3 persons) Adolf Tetz died in the camp in Pantschowa. His wife Elizabeth and their daughter Elizabeth are in Germany.

Kunst, Ida (widow) (2 persons) Ida Kunst is living in Germany. Her daughter Emma was deported to Russia and died there in a labour camp.

Scheer, Stefan (4 persons) Stefan Scheer and his wife Maria and their daughters Mathilde and Elfriede are living in Germany.

Zimmermann, Adam (3 persons) Adam Zimmermann died in Austria. His wife Maria lives in Austria. Their son Franz is in England.

Weser, Ernest (2 persons) Ernest Weser and his wife Anna died in the camp at Molidorf.

Weiperth, Franz (5 persons) Franz Weiperth and his wife Agnes are in Germany along with their two daughters. His mother Ida Weiperth died in the camp at Molidorf.

Scheer, Johann (4 persons) Johann Scheer and his wife Elizabeth died at the camp in Kudritz. Their son Franz is in Germany. Their son Martin was deported to Russia and died there in a labour camp.

Scheer, Michael (3 persons) Michael Scheer was killed in action. His son Anton died. His son Josef is in Austria.

König, Johann (5 persons) Johann König was killed in action. The whereabouts of his wife Katharina and their sons is unknown.

Braun, Maria (widow) (1 person) Maria Braun is living in Kudritz.

Leininger, Leopold (2 persons) Leopold Leininger is living in Kudritz. His wife Helene was deported to Russia and is now living in Germany.

Berberich, Josef (3 persons) Josef Berberich and his wife Anna died in the camp in Gakowo. Their daughter Maria was deported to Russia and now lives in the USA.

Preisach, Johann (3 persons) Johann Preisach and his wife Katharina and daughter Theresia are in Austria. Theresia was among those who were deported to Russia.

Braun, Josef (5 persons) Josef Braun died in the labour camp in Semlin. His wife Elizabeth and son Johann and daughter Theresia are in Canada. Theresia had been deported to Russia. His mother-in-law Magdalena Seriatz is in Austria.

Hambeck, Oskar (2 persons) Oskar Hambeck is missing in action. His wife Maria was deported to Russia and died later in Germany.

Theiss, Katharina (widow) (3 persons) Katharina Theiss died in the camp in Kudritz. Her daughter Bertha and her son live in Kudritz.

Laibach, Robert (4 persons) Robert Laibach died in the camp in Kudritz. His wife Katharina and their son are living in Germany. His mother-in-law Theresia Haunstädter died in the camp in Kudritz.

Ring, Jakob Senior (2 persons) Jakob Ring Senior died in the camp in Kudritz. His wife Stefanie is in Austria.

Ring, Jakob Junior (3 persons) Jakob Ring Junior and his wife Adele and daughter Erika are in Austria. Adele was deported to a labour camp in Russia but survived.

Wetzel, Matthias (4 persons) Matthias Wetzel and his wife Theresia and their two daughters are in Germany. Their daughter Ida was among those deported to Russia.

Unger, Josef (4 persons) Josef Unger and his wife Helene, along with their son Johann and daughter Alwine are in Austria.

Steger, Josef (3 persons) Josef Steger and his wife Theresia are in France. Their daughter Anni is in Germany.

Sagstädter, Margit (widow) (5 persons) Margit Sagstädter and her son Rudolf died in the camp at Molidorf. Her son Julius was deported to Russia and now lives in Germany. Her daughter Ilonka died in the camp in Kudritz. Her daughter Edith is in Austria.

Besser, Ida (2 persons) Ida Besser died in the camp in Gakowo. Her daughter Neilli is in the USA.

Oster, Michael (3 persons) Michael Oster and his wife Wilma and daughter Wilhelmine are in Austria.

Preisach, Josef (3 persons) Josef Preisach was deported to Russia and died there in a labour camp. His wife Rosa and their son Stefan are in USA.

Weiperth, Michael (2 persons) Michael Weiperth died in the camp in Kudritz. His wife Ludmilla is in the USA.

Berberich, Karl (3 persons) Karl Berberich died in the camp in Kudritz. His wife Helene and son Karl are in Germany.

Schüssler, Nikolaus (3 persons) Nikolaus Schüssler and his wife Anna and son Johann are in the USA.

Hambeck, Maria (widow) (1 person) Maria Hambeck died in the camp in Molidorf.

Wolf, Johanna (1 person) Johanna Wolf is in Germany.

Jäger, Karl (3 persons) Karl Jäger is missing in action. His wife Paulina was deported to Russia and now lives in Germany. Their daughter Helene is in Kudritz.

Kinn, Valentin (2 persons) Valentin Kinn and his wife Adele both died in the camp in Kudritz.

Kinn, Emil (2 persons) Emil Kinn and his wife Ida are in Germany.

Jäger, Stefan (3 persons) Stefan Jäger and his wife Anna and their son Adolf are in Germany.

Lothary, August (2 persons) August Lothary and his wife Magdalena both perished in the camp in Kudritz.

Lux, Johann (4 persons) Johann Lux died in Germany. His wife Anna and their daughter Eleonore are in Germany. Their daughter Maria is in the USA.

Steger, Johann (3 persons) Johann Steger and his wife Elizabeth and daughter Theresia are in Canada.

Leininger, Johann (4 persons) Johann Leininger was shot by the Partisans. His wife Genoveva died in the camp in Karlsdorf. Their son Johann was killed in action. Their son Stefan is missing in action.

Hambeck, Setti (widow) (1 person) Setti Hambeck is living in Germany.

Wenzel, Willi (3 persons) Willi Wenzel and his wife Anna and their son are in Germany. Anna was deported to Russia.

Dienstl, Adam (3 persons) Adam Dienstl died in the camp in Gakowo. His wife Magdalena is in Germany. Their daughter Elizabeth died in the camp in Kudritz.

Milleker, Georg (3 persons) Georg Milleker and his wife Elizabeth and daughter Herta are living in Germany.

Jäger, Adam (3 persons) Adam Jäger died in the labour camp in Semlin. His wife Elizabeth and their daughter Elsa are in Austria.

Specht, Josef (4 persons) Josef Specht is missing in action. His wife Olga and their sons Josef and Walter are in Germany.

Unger, Ignatz (2 persons) Ignatz Unger and his wife Maria are in Austria.

Unger, Adam (3 persons) Adam Unger and his wife Katharina were deported to Russia. Katharina died there. Adam and their son Albert are in Austria.

Tetz, Johann (2 persons) Johann Tetz and his wife Elizabeth died in the Kudritz camp.

Braun, Adam (3 persons) Adam Braun is missing in action. His wife Theresia and their daughter Elisabeth are in Germany.

Steger, Franz (4 persons) Franz Steger died in the camp in Kudritz. His wife Anna and their sons Josef and Franz are in Germany.

Milleker, Theresia (widow) (2 persons) Theresia Milleker died in the camp in Molidorf. Emma Lenhardt was deported to Russia and upon her return home died in the camp at Betschkerek.

De-Ville, Jakob (2 persons) Jakob De-Ville and his wife Elsa are in Germany.

Spielmann, Katharina (1 person) Katharina Spielmann died in the camp in Molidorf.

Jäger, Leopold (2 persons) Leopold Jäger and his wife Maria are in Germany.

Tangl, Elizabeth (1 person) Elizabeth Tangl lives in Kudritz.

Milleker, Fanny (2 persons) Fanny Milleker died in the camp in Kudritz. Her daughter Irma is in Romania.

Milleker, Rosa (widow) (1 person) Rosa Milleker died in the camp in Gakowo.

Braun, Adam (3 persons) Adam Braun and his wife Paulina and daughter Maria are in Germany.

Lehr, Ignatz (7 persons) Ignatz Lehr is missing in action. His wife Ludmilla died in the camp in Gakowo. His two sons and daughter Johanna are in Germany. Another daughter Olga is in Yugoslavia. His father-in-law Ignatz Bastius died in the camp in Kudritz.

Kunst, Magdalena (widow) (2 persons) Magdalena Kunst and her daughter Irma are in Germany. Irma was among those deported to Russia.

Specht, Peter (4 persons) Peter Specht and his wife Theresia along with their son Nandor are in Germany. Theresia was deported to Russia and on her release was sent to Germany. His mother Rosa Specht died in the camp in Kudritz.

Jäger, Theresia (widow) (1 person) Theresia Jäger died in the camp in Kudritz.

Milleker, Georg (2 persons) Georg Milleker is in the USA. His wife Katharina died in the camp in Kudritz.

Bornhofer, Paulina (widow) (1 person) Paulina Bornhofer died in the camp in Molidorf.

Tetz, Johann (1 person) Johann Tetz died in Austria.

Dr. Welter, Th. Adam (4 persons) Dr. Welter was imprisoned in Mitrowitza for several years and is now in Germany with his wife Adele and their daughter Elfriede. His other daughter Hedwig was taken to Srem by the Partisans to the camp in Mitrowitza and murdered there.

Scheich, Josef (5 persons) Josef Scheich died in the camp at Werschetz. His wife Hilda and their two sons are in Germany. Their son Dietmar died in the camp in Gakowo.

Braun, Erhard (2 persons) Erhard Braun and his wife Anna have both died in Austria.

Koch, Matthias (3 persons) Matthias Koch and his wife Maria and their son Gerhard are in Germany.

Tetz, Magdalena (widow) (3 persons) Magdalena Tetz died in the camp in Kudritz. Her sons Anton and Peter are in Germany. Peter had been deported to Russia and had survived.

Lehr, Friedrich (3 persons) Friedrich Lehr and his wife Elizabeth died in the camp in Kudritz. Their son Friedrich is missing in action.

Brettl, Josef (3 persons) Josef Brettl was taken hostage by the Partisans and murdered. His wife Johanna is in Germany. Their son Johann is missing in action.

Winkler, Peter (2 persons) Peter Winkler died in the camp in Kudritz. His wife Ludmilla died in the camp in Molidorf.

Braun, Peter (3 persons) Peter Braun was deported to Russia and is now living in Germany with his wife Helene and their son Leopold.

Braun, Johann (2 persons) Johann Braun and his wife Maria both died in the camp at Molidorf.

Steger, Matthias (3 persons) Matthias Steger and his wife Theresia are in Germany. Their son Johann was deported to Russia and died there in a labour camp.

Steger, Johann (2 persons) Johann Steger died in the camp in Molidorf. His wife Maria died in the camp in Gakowo.

Specht, Johann (6 persons) Johann Specht was deported to Russia and is now living in Germany with his wife Rosa and their daughters Emma and Maria and their son Josef. Elizabeth Specht is in Austria.

Steger, Ladislaus (2 persons) Ladislaus Steger and his wife Anna are in Germany.

Steger, Franz (4 persons) Franz Steger and his wife Elizabeth and son Stefan are in Germany. Their son Günther died in the camp in Kudritz.

Schraut, Johann (3 persons) Johann Schraut died in the labour camp in Semlin. His wife Maria is in Germany and their son Josef is in Austria.

Schmidt, Jakob (3 persons) Jakob Schmidt and his daughter Helma are in Germany. His wife Johanna died in the camp in Kudritz.

Tetz, Maria (widow) (1 person) Maria Tetz died in the camp in Molidorf.

Rosenberger, Elizabeth (widow) (1 person) Elizabeth Rosenberger died in the camp in Kudritz.

Braun, Gisela (widow) (3 persons) Gisela Braun and her son Josef are in Germany. Her sons Peter and Josef were deported to the Russia. Peter died there.

Braun, Anna (widow) (3 persons) Anna Braun died in the camp in Molidorf. Her daughter Therese died in the camp in Gakowo. Her daughter Irma was deported to Russia and died there in a labour camp.

Winkler, Franz (3 persons) Franz Winkler was shot by the Russians. His wife Maria is in Germany. Their son Peter was killed in action.

Zimmermann, Arnold (4 persons) Arnold Zimmermann was killed in action. His wife Stefanie and their two daughters are in Germany.

Zimmermann, Balthasar (2 persons) Balthasar Zimmermann and his wife Anna are in Austria.

Schüssler, Anton (2 persons) Anton Schüssler died in the camp at Gakowo. His wife Maria is in Germany.

The Rosenfeld Siblings (4 persons) Theresia Rosenfeld died in the camp at Molidorf. Helene, Franz and Anna Rosenfeld are in Germany. Helene was deported to Russia.

Zimmermann, Josef (4 persons) Josef Zimmermann and his wife Maria died in the camp in Kudritz. Their sons Johann and Valentin are in Germany.

Trebina, Johann (3 persons) Johann Trebina and his wife Maria died in the camp at Molidorf. Their daughter Elizabeth was deported to Russia and is now in Austria.

Gross, Robert (3 persons) Robert Gross and his wife Rosina along with their daughter are in Germany. Rosina had been deported to Russia.

Hell, Franz (5 persons) Franz Hell died in Germany. His wife Barbara died in the camp at Molidorf. Their sons Adam and Valentin are in Germany. Their son Franz is missing in action.

32. A Supplement to the Dissolution of our Community and our Life Together

We would like to add some brief comments to the remarks made by Dr. Welter.

1. Prior to the entry of the Russians into our village the following fled to Germany: Katharina Wollek, the teachers Ehm and Lux and their families, Josef Scheich and his family, Johann Tetz, Hedwig Welter, Elfriede Welter, Ida Picker, Balthasar Lichtenberg, Helen Klein, Emma Scheer, Hedwig Scheer, Elisabeth Kunnerth, Wilhelmine Kunnerth, Ernest Kunst, Johann Kunst, Franz Steger, Trudi Glass, Franz Noldy, Paulina Scheer and Stefan Tetz.

2. Beginning in November the men had to fell trees in the forest. Later they were housed in canvas tents in the forest itself (until after Christmas). Many died and were buried there.

3. Dr. Welter and Dr. Kobiljak accompanied the convoy going to Russia as far as Jassy in Romania. In Russia our countrymen were once again robbed of what they had except some underwear and a set of outdoor working clothes.

4. In January large numbers of women who had been left behind who were under the age of 50 years were forced to go to Werschetz. They did various forms of clean up work and remained there until March 17, 1945.

5. The men between the ages of 45 to 60 years were all taken to Semlin on March 7th. In this camp there were daily beatings and very little to eat. The men were harnessed to loaded wagons and had to do the work of beasts of burden. They were allowed only three to four hours of sleep each night. Only those who were capable of agricultural work were

assigned to come back to the Kudritz camp. Even though their condition and situation were not much better than before they at least had a chance of surviving.

6. In the autumn of 1944 the local population still brought in the harvest (grape gathering, breaking corn, etc.) and butchered the swine. On April 26, 1945 the internment began.

7. The elderly and those who were sick were assembled in houses on the *Hauptgasse*. The able-bodied women were incarcerated in the school building complex and the men were quartered in the houses around the market place.

8. Following their internment our people had to move out the contents of individual houses. The greatly praised collectivization economy now began. The wine barrels and the other equipment associated with wine making were stored in the larger wine cellars. Dishes and crockery were assembled in the house belonging to the Werner family as well as some other houses. Clothes, bedding and laundry items were brought to the largest of the banks. After the Partisans took their share of the booty, they then set fire to what was left over. The pianos were piled in a heap in the gateway to the house of the Tetz family. The cows were all driven out to the pasture owned by the Zwölfer family. All the fowl and poultry were gathered together in the yard of the manor house and at Peter Braun's and the Fassl family's yards. The goats were herded in the yard of Johann Tetz and Katharina Spielmann. The German women were responsible for milking them but were not given any for the smaller children and infants. Tools were gathered in the Moser house (Schmidt). And finally, the grain was stored at Karl Berberich's, Anton Lenhardt's and Johann Noldy's as well as others. Of course, a great portion of the equipment, clothing, bedding, crockery etc. disappeared or ~ went to ruin ~ due to a lack of care.

9. In June of 1945 the houses on the *Mitteregasse* became the camp to house the able-bodied workers and the elderly were held in the houses on the *Schindlergasse*. The German POWs from the Reich were quartered in the school.

10. In September 1946 the camps in Kudritz were closed and our people were sent to the extermination camp in Molidorf. At the end of May in 1947 the remaining survivors there were sent to Gakowo and Kruschewlje. Following that the mass flights out of the camps into Hungary began.

11. At the approach of Easter in 1946 churchgoing was forbidden and would be met with beatings and whippings if anyone attempted to do so.

12. At first, no one was allowed to attend the burial of the dead regardless of their relationship with the deceased. Later only close relatives were allowed to do so.

13. The diet consisted of potato soup ~ as long as the Kudritz potatoes held out ~ and on occasion there were noodles, groats and peas (which were a year old and full of worms). A spoonful was more than one could consume and worst of all the cooking was done without the benefit of fat or salt. The daily ration included a small piece of corn bread

(baked using rough ground corn). There were heartrending scenes when little children stood before their parents or grandparents and begged saying, "Give me your bread. You can see that I am hungry, and I have to grow." It was not surprising to see hungry children appear with green smeared lips. And when they were asked why their lips were green, they replied short and to the point, "I ate clover salad." Some mothers cooked clover and other kinds of grass for their children to fill their empty stomachs with something.

14. Under the pretext that our money had to be exchanged to buy some new currency we had to surrender our hard-earned money and never received anything in exchange for it. In much the same way they took away our jewellery (rings, watches, earrings, etc.) When anyone hesitated to hand over these items they were beaten and thrown into the *Bunker*. What the word "Bunker" connotes might better be left unsaid. It cannot even be compared with anything like the tortures of the Inquisition in the Middle Ages. They insisted they were gathering valuables for the Russians.

15. Our countrymen had to endure various kinds of torments. There were instances when our women had to undress and dance naked while a Partisan played an accordion. As punishment a Partisan would ride on the back of a man forcing him to run up and down the room as he shouted, "Tu-Tu", mimicking a train, forcing him to go on and on until he finally collapsed in total exhaustion. And then they would ask him fiendishly, "Well are you finally in Germany or Austria where you have been wanting to go?"

We usually say that paper is patient and lets just about anything to be written upon it. But I would maintain there will never be a pen that will be able to transcribe all the humiliation, torture and torment the people of Kudritz endured. The victors had the right to do as they pleased ~ and our people were simply fair game.

33. The New Inhabitants of the Village Move In

In 1945 while most of the inhabitants of Kudritz were being tossed into one kind of death camp or another, the plan to resettle the village with Slavic elements from other parts of the country was set into motion. The first convoy of settlers came from Slovenia. They were settled in the houses on the *Hauptgasse*, *Kirchengasse* and the *Friedhofgasse*. Soon after the second stream of new settlers arrived from Macedonia (Cincaren). This group was welcomed with a great deal of festivity and they were escorted into the village by musicians. They were typical *southerners* and were poorly dressed and led the only property that they owned on a lead rope ~ namely a half-starved goat.

Michael Simo, who lived on the *Schindlergasse* heard all the racket and went out on the street and saw the new settlers come marching in and he said, "Sing and be joyful! Eat and drink because now our houses, cellars, cupboards and pantries are filled to the brim but only one thing is certain that when the matter comes up again in the future they will never be filled again if it will depend on your own hard work and the sweat of your brows." His prophetic words would soon be fulfilled in less than a year when all of the reserves were gone, and hunger stood at their front door.

The new arrivals were settled in the houses on the remaining streets. Soon all the fence posts and the roof beams and plywood ~ that seemed unnecessary from their point of view ~ disappeared. Nothing was whitewashed or renovated and one house after another collapsed into ruins. But there was no need to worry! There were still numerous other empty houses that were still available! If there was a shortage of firewood one simply tore up the floorboards and burned them along with some doors and the wooden frames of the windows. What were the new settlers supposed to do with the kitchen facilities and equipment that they found? The heat provided from the slow combustion stove was not considered sufficient for them and for that reason it was exchanged for the heat from the gridiron. Almost suffocating from the smoke, they hung a kettle on a chain over it to do their cooking.

The piano was looked upon as if it was an incubator and the chicks that hatched in it must have been rather musical. They were often terrified during the night by the rattling sounds that swished across the floors in the darkness. Some of them complained that evil spirits (meaning the Swabians) did not let them sleep at night or let them have any peace. Was this perhaps the awakening of a sense of guilt about the fate of their predecessors?

The number of former inhabitants of Kudritz who remained in our old home community are few and far between in what is now a crippled artificially Serbian village that has lost its creative edge and barely has a pulse beat to indicate that it is still alive.

34. The Flight

In 1945 it already became clear to our people that there were no better times in store for them and that they were facing the end of the life that they had always known ~ and the possibility of a violent death. Hunger, misery, suffering, unspeakable privations coupled with emotional depression and physical martyrdom compelled many to seek out the only alternative open to them and would stake their lives to attempt to flee and escape.

They turned to their friends for a loan, packed the last of their clothes and any of the valuables they still had into a small bundle and then one day they set out in the darkness of the night to meet the many difficulties and life-threatening dangers along the way. The way they took led them towards Gross-Zsam. Then the way led across Romania and Hungary into Austria and then for some on to Germany. It is easy to describe the way of escape on paper, but it does not capture the kind of nervous anxiety, determination and courage that it demanded. Only those who lived through it can really assess and evaluate the costs involved. If they had been apprehended they would have been killed. Even this knowledge did not stop them but somehow strengthened them both in body and spirit as they made their way to freedom.

On their transfer to the starvation camp in Gakowo the way of escape was shortened dramatically. The border to cross to find sanctuary was brought much closer. Night after night several more inmates would disappear. Had it not been for the corruption of the camp officials and the lust for money on the part of the camp guards and the border

patrols, flight from here would have been next to impossible. Only the rottenness of the camp guards made it possible for our countrymen to save themselves from having to live and die in the "Paradise of the Partisans". If we can describe this first phase of the flight out of the camps as the "*Schwarzflucht*" (in German the word Schwarz means black but in this sense it also means illegal and by night) and the second phase which followed was the so-called "*Weissflucht*" (in German the word Weiss means white and in this sense the flight was as if it were done in broad daylight). The latter was carried out with the full knowledge and encouragement of the camp authorities. How come? They cleaned the people out of the last of what they had charging them 1,000 Dinars per person. The decisive question for those who were in the camps was where would the money come from? It meant to give up the very last valuable one still possessed even wedding rings. They tried to sell their shoes to achieve their desired goal of reaching safety in the West. Freedom. After years of slavery and terror ~ despite having to live as paupers when they arrived in the West ~ they could live like human beings once more.

After the dissolution and closure of the camps our people still in them were once again somewhat free. They worked feverishly to earn enough to buy their full freedom. By so doing they relinquished their Yugoslavian citizenship. The authorities knew what they were doing for the relinquishment only cost the small sum of 12,000 Dinar per person and in this way they were able to keep a cheap labour force. During the reuniting of families program of the Red cross at a later period some individuals were able to escape or buy their way out of the Yugoslavian Paradise.

35. Guilty or Not...?

With the end of the First World War the unfortunate Versailles Peace Treaty ~ in which only hatred, blindness and a good portion of stupidity rather than statesmanlike wisdom held sway ~ was not only a crime but also a betrayal of Europe itself in which the fate and destiny of over 130,000,000 of its people was decided. This was done without even an attempt made to discover their desires in the matter. They simply dictated the terms and handed over Europe to placate the wild, chauvinistic demands of Pan-Slavism. All that was good was senselessly destroyed and that could only lead to baseness.

The ramifications of this peace treaty were very negative for us not only because we had no say in the matter, but what happened was also totally against our will. We were forcibly torn away from our fellow Germans as part of one of the Great Powers, Austria-Hungary and tossed away like booty to the hate-filled, insignificant, poverty stricken people living in the Balkans that had been helpless and dependent upon others and would always remain so. They could only survive through the financial support of the Great Powers both Russia and then later France and only exist through foreign support to this very day, leaning to the West or the East depending on which way the wind is blowing.

It is quite clear and understandable that in such circumstances we did not have a sense of wellbeing or a true love for this arranged marriage that was forced upon us. On the other hand, the Serbs were also dissatisfied with the arrangement because they only wanted the territory but not the population living in it. They wanted to remove the

Germans out of the Banat as early as 1918-1919. But that did not come about because at Versailles the treaty stipulated that the Serbs were only given the region on the condition of accepting its various existing populations. In their hearts they could not be dissuaded from their position. The Serbs set aside their intentions for the moment but did not give up the idea. It always remained a very much live issue and they simply waited for an opportune occasion. They threatened us with resettlement and deportation in 1928 when our parliamentary representatives did not vote the way the Serbian political party in power, the *Paschitsch*, wanted them to and sided with the Croats and left the Serbs in a minority position that according to parliamentary procedure meant they had to resign and give up the leadership of the government. But what did the Serbs do? They shot the Croat leaders right in the parliament and beat up the German members of parliament. They did not dare carry out their threat to deport us because Germany had become much stronger. They brought forth their intention for the third time at the end of the Second World War. Only now they sought the liquidation and extermination of our German Folk Group in the same way as they had murdered the Turks after the Balkan Wars and later the Albanians which they had done rather eagerly in their attempt to exterminate them.

Did the Serbs make any efforts that would have made us forget what we had lost as a result of the annexation of our region and make us feel at home in the new situation? Everything that they did was underhanded playacting in order to make it easier to deceive us.

They appointed Dr. Hegen as their Governor in Temesvár after their illegal takeover of the city in order to win over the Germans but their love for us did not last very long. He was deposed and Temesvár was plundered by the Serbs. The founding of the Cultural Association of the Danube Swabians was at the behest of the Serbs who were the chief promoters of the idea. But why? It was meant to separate the Germans from the Hungarian minority because if the two groups joined forces, the Serbs would be in the minority. In order to gain time to stabilize their own power they kept the minorities fighting among themselves. Naturally they also did the same with the Hungarians and for the same reasons. The formation of political parties also had the same goal: create dissension among the minorities. The minorities were made to pay higher taxes than the Serbs. The Serbian authorities and bureaucrats ~ there were only Serbs in positions of authority and all others were excluded ~ were charged with taking advantage of the minorities whenever possible, terrorizing them and oppressing them and treating them with brutality whenever necessary. They took entire landholdings and fields from the Germans ~ without compensation ~ that had been bought during the First World War and had been fully paid for. They confiscated the large estates and then divided up the land and only gave it to Serbs and *Dobrovolzen*. The war veterans among the minorities, who were invalids, were deprived of benefits of any kind until a much later time. They carried out the forced eviction of the large landowners from their estates with machine gunfire when necessary. They were responsible for the gruesome beating of farmers who sought to have their claims and rights addressed in the courts. These above all were the Serbs' declaration of love for the minorities. Along with the dismissal of the former authorities and their replacement with Serbs they also introduced a system of spies and informers ~ of which all Serbs approved, and the minorities inveighed against and denounced in every

way open to them. The strengthening of measures leading to our inequality that were imposed on us included the brutal methods employed by the constabulary when dealing with us; the breaking of windows and the beating of voters during elections; the persecution of the leaders of the Cultural Association's local chapters and the German political party; the prohibition against our parliamentary representatives to be able speak in parliament as well as their persecution, beatings and the coercion used to force them to collect funds for the building the party headquarters of the *Paschitsch* in Belgrade. Added to that was the chicanery that took place in our schools that affected both pupils and teachers and knew no bounds. This included the introduction of the Serbian language, the Cyrillic alphabet and other measures that created problems and confusion that passed as education. Then there were the measures of the *Sokol* Association that were forced upon the German children and its hateful and vindictive attitude towards the German population. There was also the prohibition against placing educated Germans in government offices or positions, not permitting them to serve as military officers, and lastly, the laws that prohibited a farmer from selling his land because the government did not want the farmer to sell land to a German farmer to prevent Germans from having land within 50 kilometres of the border ~ which in actuality included all of the Banat, the Batschka and the Baranja. In effect the purchase of land by Germans was made impossible. Our expulsion was given a legal foundation even though it would take many years to accomplish it. Yet, we still ask: Who was really to blame for the situation?

Having relationships with Serbian intellectuals was impossible because it was not only forbidden by their professional associations, their church and their priests but also by their own internal intelligence apparatus because they knew that they would be called a traitor if they did. For that reason, they asked us why we championed a policy of personal friendship with one another when we certainly knew that only the Serbs and their goals and aims could be tolerated and that excluded all the minorities.

How poor and abandoned we were right after the First World War without an educated class to provide us with political insight and provide leadership. Perhaps if we had, the *Vojvodina Question*, as it was called at the time, could have turned out better for us. The Hungarians had absorbed the educated Swabians and permitted them to become fully integrated into Hungarian society. The Serbs on the other hand made the education of a German intelligentsia virtually impossible. I still have a vivid memory of how they went about that with us German students in the Werschetz Junior College. We told them that we did not seek autonomy or separation by preserving our language and culture. Despite that they always wanted to treat us the way they had been treated and dealt with by the Hungarians in the past. Every political impulse, every wish and desire, as citizens of the first order, that was to be contemplated or considered had to be explained in the light of Serbian supremacy in all things. What we asked them for was exactly same as what the Serbs had demanded of the Hungarians. They did not consider that too much to ask for but in our case, they said that it meant we wanted to be a "State within a State". Autonomy for our schools, the preservation of our culture and the German language, exploring new possibilities for economic development were our goals and because of that we were labelled: *Pangerman* (Pan-Germans).

The industriousness, perseverance, thriftiness and economic success of the Germans in the Vojvodina made a compelling case for what was possible and if the Serbs wanted to emulate them they would have to work harder ~ which did not suit them because none among them was prepared to do that and as a result human decency became a casualty. Our material and economic advancement became a thorn in their flesh and awakened not only envy but gave birth to an inferiority complex that was transformed into outright hatred that was heightened and fomented by the State, Church and the intelligentsia. All these feelings intensified the more we worked and the more we achieved and became fodder for the eventual collision up around the corner. For the Serbs everything we did raised a "red flag" that provoked and irritated them and intensified their hatred. They would become the "butchers of the Danube Swabians," the role for which they had been preparing themselves for two decades and the name by which history would remember them. (They accomplished much the same after the Balkan War when they murdered the Turkish population in the same manner.)

The ongoing hostile attitudes and policies of the Serbian State directed towards the German Folk Group forced us to establish economic organizations to defend our interests, such as Agraria and our own central savings and loans banking system, that helped to give us greater economic power to assist us to be able to carry on and withstand the economic pressures arraigned against us. It goes without saying that these undertakings on our part were constantly being attacked by the Serbs. In economic respects the Serbs in the Vojvodina could not hold a candle to the Germans. But of what real value was the well-developed economy of the Germans who had fewer and fewer children while the Serbian mothers gave birth to more and more. The One Child System had brought us to the edge of an abyss. In 1870 there were 200 births in Kudritz while in 1937 there were 20. That was ten times fewer. The birth rates up to the First World War were high but after the war it fell drastically and never recovered. The mothers should have had a premonition of what this would mean for the future.

With the emergence of the Renewal Movement, the Serbs had to counter it with a reactionary response of their own. The young "Renewers" created a great deal of turmoil and disunity within our Folk Group. In their youthful recklessness and enthusiasm, they dared to take on just about everything and wanted to renew and change everything all at once. Even those things that worked well and were good. Nor did they back off from having confrontations with the Serbs so that their hatred of us became public knowledge and intensified as a result of the songs they sang, the marches they held and the march music that they played. The friction and strife led to more and more dangerous threats on the part of the Serbs that all pointed to the extermination of the German Folk Group an aim of theirs that became well known. The Serbs demonstrated how they saw and perceived us in the steps they took in the event of a war. They called almost all of us up for military service and stationed us in the most remote corner of the land ~ deep in the south ~ in Ochrid. Many of our names ~ on official military lists ~ had the word "spy" noted beside it and all those who bore that name were treated as such.

The Renewal Movement was unable to infiltrate every aspect of the life of our Folk Group and focused primarily on the youth even though they had made great gains in

terms of acceptance as a result of their involvement in the resettlement of the Germans from the Dobrutscha. It was hardly any wonder considering that Sepp Janko had very few politically educated men at his disposal while he himself was not like Schmidt the *Führer* of the Germans in Romania. The man had few ideas of his own and was simply a functionary carrying out the directions given to him by Berlin. Nor did he express an opinion of his own as he handled the affairs of the entire Folk Group and was placed in charge of their evacuation. We waited for him to set things in motion. Which he failed to do. All he could come up with was, "We Germans will remain here!" and whoever voluntarily leaves his place will be shot.

We knew very little of what went on in the Reich. Our political aims and ideals were really quite simple ~ the implementation of democracy in a positive way that served the best interests of the individual within the Folk Group that would not rob him of his inner freedom and personality ~ but with a highly developed understanding of his political rights that would not infringe on the rights of others. Democratic freedom for all of Europe and its peoples.

The life-threatening quandary our Folk Group was in ~ due to the hatred the Serbs had for us ~ made it more than abundantly clear to every German of our need to defend ourselves. This resulted in the formation and training of a police force in whose ranks almost every German was enlisted, always believing that their single task was to maintain law and order in the Banat. But as the group was trained ~ based on an order from "higher" authorities ~ it automatically became the Prince Eugene Division SS that was needed to carry out "special actions" throughout former Yugoslavia. This did not seem right to us because these kinds of operations on our part could label all of us as traitors to our homeland and intensify the hatred against us immeasurably, and in the end led to the attempted liquidation of our entire Folk Group. This by far was the gravest mistake that the leadership of the Folk Group made that ultimately led to our destruction. The second was equally as bad by forbidding, hindering and standing in the way of an evacuation of our people. We had been compromised and could only expect the worst. The Folk Group leadership found itself having to make an enormously, monstrous, ill-fated decision that would cost countless lives only because they were prepared to give everything they had at their disposal for their "cause." They felt a great urgency about the situation in Europe and understood that there would be no mercy shown or given to them if Germany would lose the war. There was just far too much *idealism* on their part, and they squandered far too much in the way of their honourable intentions while completely unaware of the situation in the disintegrating Third Reich.

The Serbs' intentions to exterminate us were far too earnest and serious for us to ignore and our only answer could be the fiercest resistance that we could mount. There was nothing else we could have done.

36. Humour, Jokes, Witticisms and Swabian Pranks

Even though our people in Kudritz were very composed and earnest people, they did not lack a sense of humour. They had the capacity and ability to laugh about people and their

foibles and weaknesses or tell humorous stories or make witty remarks ~ without offending others thereby. We would like to share a few examples.

1. W... was a poor, but excellent worker and he went to the priest to report a death and arrange a date for the funeral.

Priest: "How do you want me to come? In my shirt or my Vesper *garment*."

W...: "Probably in your shirt. But if it gets too cold for you put on your *coat*."

(The humour lies in the word *Mantel* which means a coat but in this case the priest's usage of the word refers to his clerical vestments.)

2. The same W... was supposed to have bought a sack of flour in Werschetz. Having made the deal, he took the sack and carried it over his shoulder and made his way home. A wagon driven by a farmer from Kudritz overtook him.

The Farmer: "Toss your sack up on the wagon and get onboard!"

W...: "I've carried it this far so I can carry it the rest of the way to Kudritz."

With that he strode homewards.

3. When the old town hall was located on the Hauptgasse farmers often came there in the evenings to chat about things with the local constable. On one occasion a fat farmer said, "When I have to drive to Reschitz I always take my weapon with me."

Constable: "So you have a weapon, do you? Do you have a permit?"

Farmer: "No I don't. Why should I?"

Constable: "Would you show me your weapon?"

The farmer led the constable to his stable and showed him his pitchfork.

Farmer: "This is my weapon. I don't think I need a permit for it, do I?"

4. H.S. who is a rather jolly shoemaker participated in a Passion Play in Sredischte. He portrayed Christ. As he hung on the cross he was supposed to call out, "It is *finished*!" Either because of a failure of memory or embarrassment ~ or as many believed ~ his own depraved sense of humour he called out, "Is this not *great*!"

(Once again, the humour results from a play on words. The words *Vollbracht* and *a' Pracht*.)

5. Kászoni (the Hungarian lord of the manor) in the company of some colleagues approached a non-smoker for a small glass of wine. At that time the nobleman was making a great deal of effort to improve his command of the German language. He thought that since *Pfeife* means a pipe ~ changing it to a verb by adding the letter "n" resulting in *Pfeifen* would mean to smoke.

Everyone was smoking away at their pipes except for the old vintner.

Kászoni: "Can't you *smoke*?"

Farmer: "O yes I do but I seldom do so."

Kászoni: "Go ahead and *smoke* for goodness sake!"

The farmer rather self consciously whistled a short tune in response.

Kászoni: "No not like that! You have to do it with a pipe!"

(This is another play on words. *Pfeife* means a pipe and *Pfeifen* means to whistle.)

6. A chimney in which smoked meat and sausages were hung was in the kitchen where an old woman slumbered nearby. She was awakened by a sudden noise and saw a form that was wrapped in a linen cloth carrying a sack load of something. Rather frightened she asked:

Old Woman: "All good spirits have a craving or desire? What is yours?"

The Form: "Out! I want out!"

The old woman opened the door quickly and the supposed ghost disappeared into the night but the next morning it was discovered that was also true of all the sausages.

7. A linen weaver in Kudritz began working early in the morning. A neighbour came to see him around five o'clock to make a social call. (It was during the winter.)

Neighbour: "What have you heard from the village about the hams that were stolen last night?"

Linen Weaver: "I don't know anything about it but I'm going to Sredischte today to the old Serbian woman and let her sketch a picture of the thief."

The next day the stolen hams were back at their place.

8. Our farmer was not a despiser of good wine and loved to drink from a full barrel.

Wife: "Going to drink from a full barrel again are you?"

Husband: "I can hardly drink from an empty, can I?"

9. The cook from the rectory rode to Werschetz with a farmer. It was towards the end of April and dry feed for the horses was getting scarce and there was only a sparse growth of greenery. The horses were exhausted as they made their way towards home.

Cook: "Can't they go faster?"

Farmer: "Yeah, later after they get fed."

Cook: "So un-harness them and let them go in this meadow to feed so that we can get home earlier!"

10. The Serbian constable who had once beaten up a bunch of juvenile boys tied his black horse to a tree and went into the guesthouse where he emptied one glass of wine after another. Revenge is sweet! The boys noticed this and quickly brought a bucket of lime and made a grey horse out of the black one. The bewildered constable must have thought afterwards: "Am I in my right mind or is that grey horse my black one?"

11. While a not so very industrious youth stretched out his lazy bones in his bed some of his comrades came by and took apart the wagon outside and carried the parts into the stable and reassembled it there and then loaded it with manure. Whatever the youth had to say about it next day the story leaves untold. It is certain that he did not pray!

12. While attending a funeral a pharmacist and a farmer walked together side by side. After sharing comments about this and that the conversation turned to the topic of the new physician.

Farmer: "Is the new doctor a good doctor?"

Pharmacist: "He's good but up until he puts a hundred innocents up in the cemetery we won't know if he is also a good doctor."

We could cite countless other similar examples but then we would go on forever and we need to conclude on a good note and not a thud. It is certain that even the smallest community has wonderful things to say about itself. The same is true of our beloved Kudritz where our heroic hunters brought down a wild boar with a single shot even as it was rutting around the farmer's manure pile. We would solemnly ask our dear countrymen to listen to these tales told by one of these hunters because they have a way of talking that might very well convince you.

Apropos to that, since we are talking about humour and the Germans, we must immediately establish the fact that Kudritz was at the centre of the world ~ and say that loud and clear ~ and that its inhabitants ~ God forbid ~ were never Swabians! The inhabitants of Werschetz on the other hand were *Tscholgen* (a corruption of *Schwowe* = Swabians) as far as we were concerned. The inhabitants of Gross-Zsam and Morawitza were Swabians and those in the upper reaches of the Banat were *Hatschwown* (hard-headed Swabians) and we were simply inhabitants of Kudritz ~ or simply bad Germans.

38. A Concluding Word

The idea that our countrymen would gather annually in Stuttgart from near and far at the beginning of September ~ at the time of *Kirchweih* festival on September 8th ~ was warmly welcomed by all. The event was to be an ongoing one ~ as long as our situation does not change ~ because the *Kirchweih Treffen* (assembly or gathering for people to meet one another) offers all of us the yearly opportunity to openly show our love for our former home community and the life we shared together with those people whom we held

dearly in our hearts and thoughts as well as preserve our customs in a framework that is now possible for us. It is not just on that day that we think and recall our forebears and relatives who rest in the consecrated ground of God's Acre in Kudritz ~ as well as those who fell in the two world wars and are buried somewhere in foreign soil. Our reverent thoughts go farther and include those who perished as a result of the cruelties inflicted upon them after the war, those who died in the extermination camps back home, those buried on the Steppes in Russia outside of the labour camps, and those who died in their attempt to flee in search of a new homeland.

Following the end of the Second World War the surviving inhabitants of what had once been German Kudritz were scattered all over the world. Among them a large portion settled in Stuttgart and its environs and surroundings. It was in 1949 when a large number of our countrymen gathered at the guesthouse known as "*Zum Löwen*" in Stuttgart-Stammheim for a friendly and genial gathering and dance in which the participants found great joy in seeing and hearing from one another and discovering how life was now treating them. This *Treffen* provided the impetus and stimulus to hold an annual Kudritz *Kirchweih Treffen* for all of our countrymen from Kudritz both from near and far and set up an organizing committee to ensure that such events would be held annually, and they have been held every year since. The first organizers were Andreas Schüssler, Janni Schüssler, Josef Scheer and Anna Laibach. There were about 50 participants present at the first *Treffen* and then the numbers increased year by year and reached 450 attendees at one of them. They came from near and far including all the regions of the West German Republic, the Eastern Zone, Austria, Switzerland, France and South America. The joy in seeing one another again was momentous and every countryman one met was like being in touch with a small portion of Kudritz once again. A Homeland Organization (HOG) was founded and the following were elected to lead it: President: Alois Leininger, Vice-President: Matthias Jäger, Secretary: Josef Schüssler, Treasurer: Julius Kunerth. The members of the Board were: Josef Scheer, Franz Weiperth, Stefan Kunerth, Rudi Scheer and Peter Schüssler. The Trustees were Franz Schmidt and Janni Schüssler. The Honorary Patrons were Dr. Welter and the Headmaster of the Kudritz school Balthasar Ehm. The *Treffen* was announced beforehand in the homeland newspaper "*Der Donau Schwab*" to inform all our countrymen from Kudritz. After each *Treffen* our countryman Josef Schüssler would submit a report about our coming together to the newspaper so that those who had not been able to attend could at least know what had taken place. One of these submissions is presented here.

The Kudritz Kirchweih Treffen

Over 400 of our Countrymen Attended

As usual this year's Kudritz *Kirchweih Treffen* took place in Stuttgart-Stammheim on September 21, 1957 in which 400 of our countrymen from Kudritz participated from near and far. With our joyful faces beaming we offered our handshakes to one another and some had to secretly wipe away the tears from their eyes. The joy in seeing one another again was very moving and heart warming. Many of those who had married since they

left Kudritz introduced their spouses who were also warmly welcomed and even though they had not seen the light of day in Kudritz now belonged to our community and the life we had shared together.

Our countryman, Alois Leininger, welcomed all those who were present very heartily and said, "It gives great pleasure to all of us to see so many of our countrymen at this year's *Kirchweih Treffen* because this gathering is a small piece of our old home for each one of us. The next few hours that we are together will have to do for a whole year." He reminded us of the many countrymen who could not be present as well as the countless others who had died as a result of the war and those who died in what had followed. Everyone rose from their chairs for a moment of silence in their memory.

Following that Renate Leininger read a beautiful poem to greet the participants that was met with great applause. A group in traditional Kudritz costume performed various folk dances and sang several songs. The untiring musicians brought energy and vitality to the dancing which followed and in response to some requests they had to play a number or two for the older generation.

Then was heard the sound of singing. The songs of our old home. We are not overstating the case when we say they could not have sounded better in the guesthouses of the Rosenbergers and Kleins in our beloved, beautiful Kudrtiz. One thing is certain. This *Kirchweih Treffen* will become a long-cherished memory of all those who attended. Special recognition needs to be given to the organization done by our countryman Alois Leininger and all those who assisted him.

Josef Schüssler

The greater part of our countrymen have been integrated into their new homeland and have built a new foundation for their lives ~ something of their own ~ even if it is only a small roof over their heads. Our youth are growing up here. They are our hope for the future ~ in the process of being at home here and native to this country and are spreading their roots. They must not and should not forget that they are of Danube Swabian origin.

The close bonds forged by the life we lived together that we had known and shared must not be allowed to be broken ~ not even loosened ~ but rather must always be renewed and must be passed on to the coming generations as an almost holy inheritance. This is the legacy of those who are older and the task and duty of the young. For that reason, you who are young, remain loyal and true to your inheritance. Show that you are worthy of your ancestors!

As our ancestors made their uncertain journey down the Danube from Ulm almost 250 years ago, they did not bring much in the way of wealth. A bundle or two under their arms, trust in God, determination and industriousness paired with thriftiness were the only wealth and treasures that they had brought along with their unbreakable will to succeed, tempered with the backbone to see them through any difficulties and challenges. After a quarter of a millennium ~ we their descendants ~ are once again on German soil

from where they had ventured forth in hope. The books are closed on the history of their colonization. Everything that the following generations worked to achieve had to be left behind. What could we have brought with us? Only what which we had inherited from our forebears that they had brought with them. May the Lord God Almighty grant us the strength and health we need because we want to be able to look after ourselves.

Regarding the question of whether we will ever move back to our old homeland. It is hard to answer that question on behalf of the people of the community that once existed. Everyone would have to answer that for themselves. Basically, we want to answer the question in the affirmative. From my point of view, we can only talk about a return if we could return to a free *Vojvodina* ~ a homeland where all the inhabitants ~ without regard to nationality, language or religion are equal citizens. A homeland that is freed from the whip of terrorism and is an independent component affiliated to a Danubian Confederation.

Picture

Welcoming Speech by Alois Leininger at the *Kirchweih Treffen* in 1957

Victims of the Russians and Partisans

Braun, Emilie born 1880, was dragged off to Panschowa by the Partisans and shot there.

Braun, Johann born 1898, was murdered by the Partisans.

Braun, Maria born 1925, was hanged by the Russians.

Brettl, Josef born 1886, was shot by the Partisans in Werschetz.

Hahn, Josef born 1905, was dragged off by the Partisans and shot.

Klein, Viktor born 1893, taken away as a hostage by the Partisans and shot.

Laik, Anton born 1888, was killed by the Partisans.

Leininger, Johann born 1882, was tortured and killed by the Partisans.

Lichtenberg, Georg born 1880, was shot by the Russians in Kudritz.

Lichtenberg, Josef born 1897, was shot by the Partisans.

Noldy, Johann born 1894, was taken away as a hostage and shot by the Partisans.

Sagstädter, Barbara born 1881, was taken to Panschowa and shot there by the Partisans.

Scheer, Karl born 1905, was dragged off by the Partisans and shot.

Specht, Johann born 1896, was taken hostage and shot by the Partisans.

Specht, Peter born 1910, shot while attempting to escape across the border into Hungary.

Stockschläger, Josef born 1889, was taken hostage and shot by the Partisans.

Stöhr, Maria born 1923, was taken to Betschkerek and shot by the Partisans.

Welter, Hedwig born 1925, was taken to Mitrowitza and shot there by the Partisans.

Weser, Franz born 1886, was taken hostage and shot by the Partisans.

Winkler, Franz born 1899 was shot by the Partisans in Sartscha.

There were 29 persons who were dragged off to the labour camp in Semlin-Mitrowitza in Srem. Only five of them survived.



There was a total of 173 persons who were deported to Russia of whom 38 died there and 135 were later released.

Kudritz lost more than 30% of its population while about 70% survived.

The largest concentration of former residents of Kudritz can now be found in Stuttgart, Vienna, Munich and Ludwigsburg.

All other information can be found in the register of families and names.

Family Names

There were 154 family names represented among the inhabitants of Kudritz in 1944.

A = Anwender, Aufsatz

B = Bastius, Bähr, Beck, Becker, Berberich, Besser, Bohn, Brettl, Böhmler, Bornhofer, Braun, Brück, Büchler and Biegler.

C = Cincak, Civic

D = Dienstl, Deville

E = Eibel, Ernt and Ehm

F = Fassl, Fekete, Felix, Fischer and Friang

G = Glass, Gläser, Gloss, Grill, Gross, Grossmann, Gutjahr, Guttmann

H = Hahn, Hajdu, Haich, Hambeck, Haunstädter, Hell, Hess, Hirth, Hertschik, Höhn, and Hasenfratz

I = Ignatz

J = Jäger and Jutz

K = Karls, Kirsch, Kinn, Kernst, Klein, Koder, Koller, Koch, Konetschni, Koscheni, Koszoru, Kunerth, Kumpf and Kunst.

L = Laibach, Laik, Leppi, Lehr, Leininger, Lenhardt, Lux, Lothary, Löchl, Lichtenberg and Lung

M = Maneth, Maritsch, Mark, Mayer, Metzger, Milleker and Moser

N = Niessner, Nenaditsch, Noldy and Nowak

O = Oster, Osswald and Österreicher

P = Pallmann, Palinkasch, Palko, Pensesch, Pentschek, Piegler, Picker, Povlatschek, Polster, Potoutschek, and Preisach

R = Reppa, Ring, Ritter, Rosenberger, Rosenfeld and Rückert

S = Sagstädter, Seili, Simok Sigmann, Seemayer, Seriatz, Schraut, Schüssler, Schill, Schell, Scheich, Scheer, Scherter, Specht, Schmidt, Spielmann, Steger, Steier, Stopper, Staub, Stöhr, Stockschläger and Stummer

T = Tangel, Tetz, Theiss, Thimary, Thor, Thomschitz and Trebina

U = Unger

W = Walde, Watzenowsky, Weigl, Welter, Weiperth, Werner, Wenzl, Wetzl, Weser, Winkler and Wollek

Z = Zeptscha, Zimmer, Zimmermann and Zwölfer

The most widespread family names were:

Braun = 46 Families; Specht = 22 Families; Jäger 21 Families; Schüssler = 19 Families; Scheer = 18 Families; Steger = 16 Families; Milleker = 15 Families; Tetz = 13 Families; Preisach = 12 Families, Kunst = 11 Families and Unger = 10 Families.

37. Statistics Related to the Population of Kudritz

(As of October 01, 1944)

Killed in Action

A total of 38

Missing in Action

A total of 47

The Number Who Died Tragically

There were 20

The Number Who Died in the Deportation to Russia

There were 38

The Number Who Died in the Various Camps

In the Camp in Kudritz there were 188

In the camp at Molidorf there were 104

In the Camp at Gakowo there were 34

In the camp at Semlin there were 26

In the camp at Werschetz there were 7

In the camp at Kruschewilje there were 4

In the camp at Karlsdorf there were 3

In the camp at Betschkerek there were 3

In the camp at Pantschowa there were 2

In a camp in Serbia there was 1

A total of 372

The total number of victims:

The Various Camps	372
Deportation to Russia	38
Missing in Action	47
Killed in Action	38

Killed by the Russians and Partisans	20
Total	515

The total number of survivors:

In Germany	674	and 28 who have died
In Austria	218	and 7 who have died
In USA and Canada	96	
In France	20	and 1 who has died
In Romania	14	and 1 who has died
In Australia	14	
In Yugoslavia	79	
In England	3	
In Switzerland	3	
In Czechoslovakia	1	
Total	1,159	including 37 who have died

Kudritz had a German population of 1,656 on October 01, 1944

The following is a list of the names of those from Kudritz who were killed in action, are missing in action or died in the deportation to Russia.

Killed in Action:

Becker, Franz	born 1920
Becker, Johann	born 1921
Braun, Matthias	born 1927
Braun, Stefan	born 1923
Braun, Valentin	born 1911
Cincak, Johann	born 1920
Cincak, Karl	born 1913
Ernt, Rudolf	born 1921
Höhn, Michael	born 1911
Jäger, Johann	born 1922
Kirsch, Franz	born 1910
Kunerth, Jakob	born 1909
Kunst, Feri	born 1922
Kunst, Franz	born 1922
Laik, Johann	born 1913
Leininger, Johann	born 1918
Leininger, Robert	born 1920
Preisach, Karl	born 1918
Sagstädter, Balthasar	born 1916
Scheer, Michael	born 1900

Scheer, Michael	born 1914
Schüssler, Andreas	born 1910
Seemayer, Johann	born 1919
Simann, Peter	born 1920
Simo, Franz	born 1921
Specht, Peter	born 1923
Stöhr, Matthias	born 1911
Steger, Josef	born 1903
Steger, Josef	born 1920
Steger, Karl	born 1923
Steger, Ladislaus	born 1913
Tetz, Rudolf	born 1919
Trebina, Johann	born 1921
Unger, Josef	born 1925
Weser, Ernest	born 1919
Winkler, Peter	born 1923
Zimmermann, Anton	born 1925
Zimmermann, Arnold	born 1913

Missing in Action:

Braun, Adam	born 1904
Braun, Michael	born 1899
Braun, Stefan	born 1921
Brettl, Johann	born 1920
Ernt, Josef	born 1904
Hambeck, Oskar	born 1913
Hell, Franz	born 1923
Hess, Franz	born 1921
Jäger, Karl	born 1911
Karls, Josef	born 1911
Kirsch, Franz	born 1920
Kirchs, Julius	born 1922
Kirsch, Martin	born 1921
Koder, Franz	born 1910
Koder, Johann	born 1911
Koller, Anton	born 1910
Konetschni, Johann	born 1918
Kunerth, Adam	born 1903
Kunerth, Jakob	born 1905
Laik, Valentin	born 1901
Lehr, Friedrich	born 1915
Lehr, Ignatz	born 1902
Leininger, Stefan	born 1920
Lenhardt, Josef	born 1900
Lenhardt, Matthias	born 1914

Milleker, Ladislaus	born 1914
Moser, Franz	born 1912
Nowak, Josef	born 1894
Palko, Josef	born 1913
Scheer, Leopold	born 1804
Schmidt, Josef	born 1920
Simo, Michael	born 1912
Simo, Josef	born 1918
Simo, Nikolaus	born 1908
Specht, Anton	born 1895
Specht, Johann	born 1919
Specht, Josef	born 1908
Stockschläger, Alfred	born 1924
Stockschläger, Josef	born 1913
Tetz, Martin	born 1904
Theiss, Eduard	born 1921
Thimary, Hugo	born 1909
Unger, Alexander	born 1920
Unger, Franz	born 1909
Unger, Johann	born 1912
Weiperth, Franz	born 1908
Zwölfer, Stefan	born 1912

Died in the Deportation to Russia:

Bohn, Alexander	born 1928
Braun, Irma	born 1915
Braun, Peter	born 1921
Braun, Peter	born 1926
Brück, Franz	born 1910
Büchler, Martin	born 1902
Fekete, Eva	born 1923
Ignatz, Anna	born 1913
Jäger, Leopold	born 1911
Jutz, Franz	born 1902
Karls, Michael	born 1910
Koller, Elsa	born 1914
Kunst, Emma	born 1925
Lenhardt, August	born 1928
Milleker, Jakob	born 1908
Picker, Irma	born 1916
Preisach, Josef	born 1904
Ring, Michael	born 1899
Ritter, Bernhardt	born 1913
Ritter, Johann	born 1906
Ritter, Theresia	born 1913

Rosenberger, Michael	born 1901
Schraut, Elizabeth	born 1916
Schmidt, Rosa	born 1916
Schüssler, Johanna	born 1925
Specht, Franz	born 1900
Specht, Johann	born 1899
Specht, Karl	born 1900
Steger, Anna	born 1923
Steger, Johann	born 1927
Steger, Matthias	born 1900
Stöhr, Alois	born 1909
Tetz, Johann	born 1927
Unger, Katharina	born 1919
Weser, Theresia	born 1921
Zimmermann, Anton	born 1900
And his son	
Zimmermann, Stefan	born 1925

There were other inhabitants of Kudritz not previously mentioned in the Family Register that are listed below along with either their fate or whereabouts at the time of publication.

Bastius, Leopold	in Yugoslavia
Beck, Ernest and his family	in Germany
Beck, Johann and his family	in Yugoslavia
Beck, Ludwig and his family	in Austria
Behr, Maria neé Schmidt	in Germany
Braun, Anna and her family	in Germany
Braun, Josef	in Germany
Braun, Franz	in Germany
Braun, Matthias and his family	in Germany
Österreicher, Jakob and his family	in Yugoslavia
Beck, Martin	in Austria
Dr. Klein, Josef	in Hungary
Schmidt, Anna and her family	in Germany
Seriatz, Johann and his family	in Germany
Steier, Josef and his family	in Germany
Tetz, Franz and his family	in Austria
Waller, Ignatz and his wife	in Austria
Wingert, Maria	in Germany
Drescher, Johann and his wife Eva and their daughter	in Austria
Ernt, Theresia, widow <i>died in the camp in Rudolfsgnad</i>	
Fassl, Magdalena neé Braun and her son and daughter	in Germany
Glass, Anna neé Gutjahr	in Austria
Guttmann, Jakob and his family	in Germany
Hahn, Matthias and his family	in Germany
Hell, Emilie neé Hirth and her family	in Germany

Hitjil, Anna neé Hirth and her family	in Germany
Hummel, Franz and his family	in Germany
Kisch, Maria neé Kirsch	in Yugoslavia
Jäger, August and his wife and son	in Austria
Jäger, Magdalena neé Kunst and her daughter	in Austria
Jäger, Stefan is missing in action, his wife and child	in Germany
Kaltrowitsch, Elsa neé Görlich and her family	in Germany
Kinn, Robert <i>died in Mariolana</i>	
Kinn, Anna <i>died in Kudritz</i>	
Kinn, Peter and his family	in Germany
Kirsch, Katharina neé Braun and her daughter	in Germany
Dr. Kolriljak, Josef and his family	in Germany
Koder, Johann	in Germany
Koder, Anna <i>died in Belgrade</i>	
Kunst, Rudi <i>shot by the Partisans in Werschetz</i>	
Kunst, Christian and his family	in Germany
Kunst, Alfred the son of Christian <i>is missing in action</i>	
Lenhardt, Josef and his wife Irma and daughter Edith	in Germany
Lichtenberg, Franz <i>shot by the Partisans</i> his wife Maria	in Germany
Lichtenberg, Elizabeth and her family	in Yugoslavia
Lichtenberg, Eva and her son Melchior	in Germany
Lichtenberg, Georg and his family	in Austria
Lothary, Maria neé Lenhardt	in Germany
Lothary, Josef <i>was killed in action</i>	
Laibach, August and his family	in Yugoslavia
Leininger, Jakob <i>was killed in action</i>	
Maier, Maria neé Lenhardt and her son and daughter	in Switzerland
Milleker, Elizabeth <i>died in the camp in Molidorf</i>	
Milleker, Theresia and her family	in Austria
Milleker, Peter and his wife <i>died in the camp in Karlsdorf</i>	
Milleker, Maria	in Germany
Milleker, Katharina	in Germany
Omaste, Karl <i>died in Austria</i>	
Ott, Emma neé Jäger and her family	in Germany
Pontelli, Peter and his wife and two daughters	in USA
Preisach, Josef <i>died in the deportation to Russia</i>	
Preisach, Rosa and her children	in Romania
Ring, Ignatz	in Yugoslavia
His son and daughter	in Germany
Rohr, Maria neé Specht and her son	in Germany
Reppa, Georg and his family	in Yugoslavia
Scheer, Stefan <i>shot by the Partisans in Pantschowa</i>	
Scheer, Resa <i>died in the camp in Rudolfsgnad</i>	
Scheer, Resa <i>died in the camp in Rudolfsgnad</i> (child)	
Scheer, Robert and his wife	in Germany
Scheer, Stefanie and her family	in Austria

Schüssler, Josef and his family	in France
Schüssler, Peter and his family	in Austria
Schmidt, Stefan and his family	in Germany
Specht, Gesa <i>is missing in action</i> his family	in Germany
Specht, Adam and his family	in Austria
Specht, Franz and his family	in Germany
Specht, Valentin <i>died in Yugoslavia</i>	
Specht, Anna <i>died in Yugoslavia</i>	
Specht, Viktor and his family	in Germany
Simo, Maria and her son Josef	in Germany
Simo, Peter <i>killed in action</i>	
Schwartz, Maria and her daughter Anna	in Yugoslavia
Schwartz, Stefan serving as a priest	in Yugoslavia
Scheer, Karl <i>killed in action</i>	
Scheer, Matthias and his family	in Germany
Scheer, Theresia and her family	in Germany
Scheer, Lena and her family	in USA
Scheer, Franz and his family	in Germany
Schraut, Ernest and his family	in Germany
Schraut, Josef	in Austria
Schüssler, Anton and his family	in Germany
Schüssler, Katharina and her family	in Romania
Steger, Franz and his family	in USA
Staub, Celli and her two sons	in Germany
Specht, Josef and his wife	in Germany
Their son and daughter	in USA
Thirich, Matthias <i>is missing in action</i> his wife and one daughter	in Austria
Their other daughter	in Germany
Thirich, Katharina and her son and daughter	in Germany
Wainz, Anna neé Hirth and her son and daughter	in Germany
Weiperth, Johann and family	in Germany
Weiperth, Kalman and his family	in Germany
Weiser, Emilie neé Glass and her family	in Austria
Wetki, Anton with his family	in Germany
Braun, Ida neé Unger and her family	in Romania
Braun, Rosina and her sons	in Romania
Schmidt, Ilusch and his family	in Romania
Schmidt, Feri and family	in Romania
Schmidt, Hedi with her family	in Romania
Schmidt, Irma and her family	in Romania
Kunst, Ernestine and her family	in Hungary
Jäger, Anton and his family	in Romania
Leininger, Maria and her family	in Romania
Kinn, Wilma and her family	in Romania
Hambeck, Olga and her family	in Romania
Maier, Ida neé Klein and her family	in Romania

Hirth, Karl and family	in Romania
Scheer, Irma	in Romania
Scheer, Jakob <i>died in Austria</i>	
His wife and son	in Germany
Brettl, Magdalena	in USA
Brettl, Jani and family	in USA
Foldl, Anton	in USA
Spielmann, Robert	in USA
Tetz, Franz	in USA
Mersdorf, Robert <i>is missing in action</i>	
Tetz, Johann	in USA
Grossmann, Johann	in USA
Preisach, Franz	in USA
Schreiber, Ernest	in USA
Leininger, Jani	in Canada
Thor, Katharina	in USA
Koller, Katharina	in USA
Steger, Josef	in Canada
Kessl, Matthias	in Canada
Kessl, Josef	in Canada
Lenininger, Balthasar	in USA

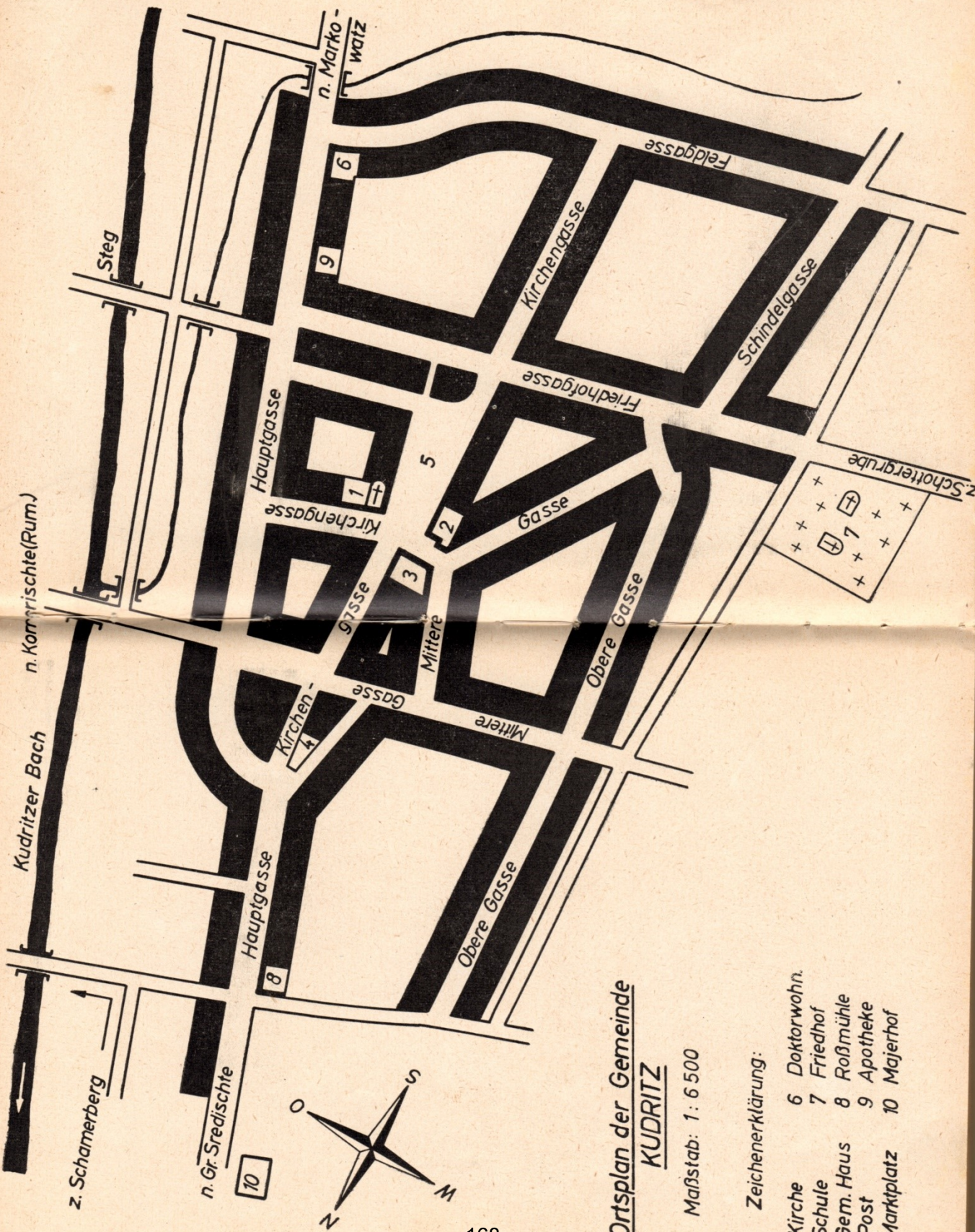
Present Whereabouts Unknown:

Becker, Adam
 Becker, Josef
 Becker, Katharina
 Becker, Stefan
 Hummel, Josef
 Klein, Anna
 Klein, Irma
 Nowak, Stefan
 Specht, Ladislaus
 Specht, Maria
 Specht, Anni
 Specht, Kati
 Steier, Anna
 Fischer, Maria

The Map

Bottom Left Hand Corner:

Plan for the Community of
 Kudritz
 Scale 1:6500



Ortsplan der Gemeinde
KUDRITZ

Maßstab: 1 : 6 500

Zeichenerklärung:

- Kirche 6 Doktorwohn.
- Schule 7 Friedhof
- Gem. Haus 8 Roßmühle
- Post 9 Apotheke
- Marktplatz 10 Majerhof

Locations

- | | |
|---------------------|-----------------------|
| 1. Church | 6. Doctor's Residence |
| 2. School | 7. Cemetery |
| 3. Community Centre | 8. The Mill |
| 4. Post Office | 9. Apothecary Shop |
| 5. Market Place | 10. Manor House |

Across the top of the map is the Kudritzer Bach: Kudritz Creek

The "Steg" over the creek is a "Bridge"

The Mittlere Gasse leads to Komerische in Romania

The Hauptgasse leads to Gross-Sredische and above it the street leads to the Schamberg.

At the other end of the Hauptgasse it leads to Markowatz