

HANS TABAR:

# History of ZERNE

**HOMELAND BOOK OF THE SISTER COMMUNITIES**

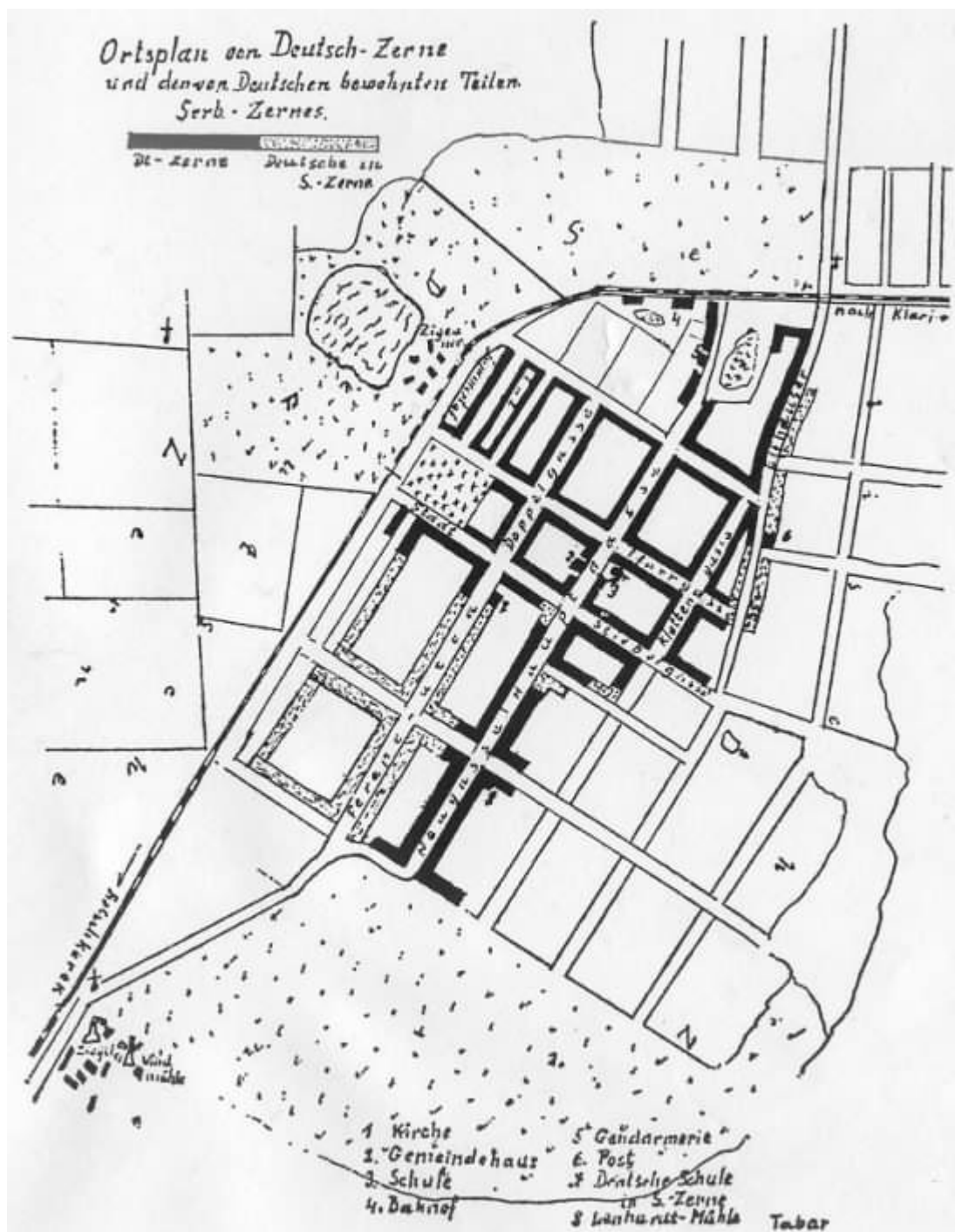
**DEUTSCH- AND SERBISCH-ZERNE**

**Translated by Fran Matkovich**

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## Foreword

Early in my youth, I decided to write a history of my homeland. However, one needs information to complete this task. I hoped to find this in the archives of the community, the parish rectory, the estate of Count Csekonic, and the mother community of Hatzfeld. Unfortunately, my efforts were fruitless. So I gave up searching for old documents and devoted myself to the collection of the memories of older fellow countrymen. In this way, I received many a valuable communication of personal memories from the people involved and oral records passed down from settlement times. I examined the collection of materials carefully, and this first became useful when, in 1943, I had to submit a history of the community at the request of higher

authorities. Before this time, I had already been given the opportunity to verify and complete my collection of materials from similar publications to the extent that it was necessary for our community.

After the stirring events of World War II and the period thereafter, it occurred to me again that I should write down the details of events and not let them be forgotten. This was quite a task that required great commitment and much dedication, but it brought me closer to my goal. My fellow countryman, Josef Kampf, with his female colleagues, was also involved. Additional valuable material was provided by Jakob Nickels, our last vice-notary, Anton Kampf, and my countryman, Matthias Kampf of Hatzfeld. To them and to all who put themselves at our disposal or in other ways cooperated for the completion of this book, my heartfelt thanks.

The goal of this work is to provide the youth and succeeding generations an image of the fate and accomplishments of their ancestors. But it should also keep alive the thoughts and remembrances of their ancestors.

May this book be granted a good reception and large circulation!

Karlsfeld, 1973

The Author

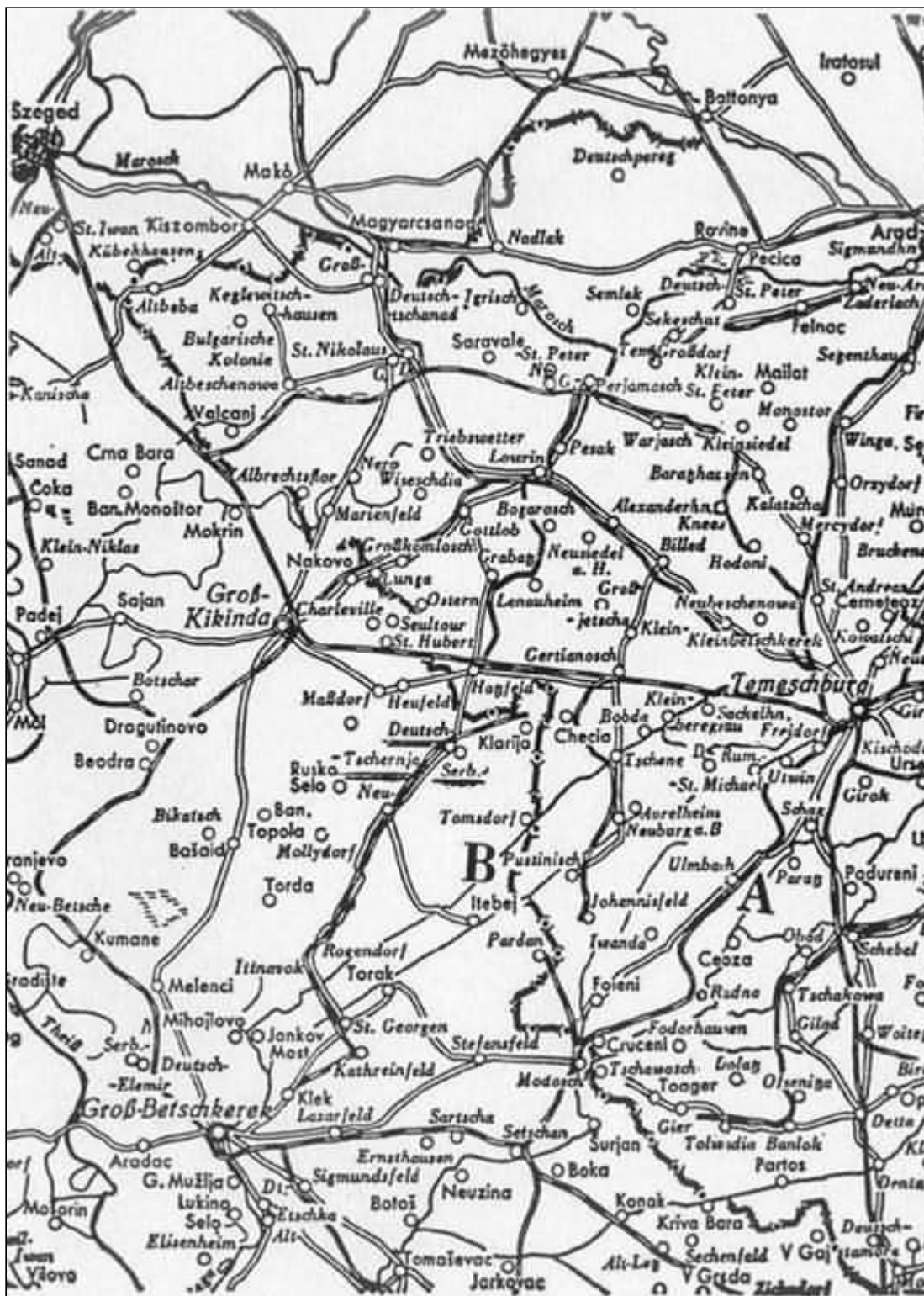
*Hans Tabar*

Senior Primary Schoolteacher, Retired

5

### [Table of Contents](#)

## **The Northwest Banat**



6

## The Banat, Our Homeland

Our former homeland was the Banat. It lies in the southern part of the Pannonian lowland plain between the Danube River, the Theiss, Marosch, and Siebenburg Mountains. It has a surface of 28,000 qkm [*quadratkilometers or square kilometers*]. The population before World War I was 1.5 million.

The land is flat in the west, rolling, and mountainous in the east. The history of the Banat is very changeable. No doubt, the Romans walked the lands of our homeland, and

there were Roman legions stationed there after they conquered Decebal, the king of Dacia, and made the Siebenburgs a Roman province.

During the great migrations, which shook the empire of the Romans to their foundations, Goths, Gepids, and Vandals marched through this region. In the year 375 it was under the command of the Huns, who founded a great empire under their king Attila (Etzel) that fell into ruin after Attila's death. Lombards and later Avars succeeded the Huns. The latter were totally vanquished by Karl the Great.

In 896 A.D., the Hungarians (Magyars) conquered the Banat. They took possession of the land within the Carpathians, overthrew the resident tribes, and founded a permanent abode there. It did not all go smoothly. They harassed the neighboring nations. They led raids into other countries. The tribal princes were always fighting among themselves. Under the first king, Stefan the Holy, the Magyars were converted to Christianity and more peaceful and more favorable times followed for the country.

However, the dangers from outside had no end. The incursion of the Cumans and the march of the crusaders through the land caused terrible devastation. Scarcely had the first sign of improvement appeared when the troops of the Greek emperor Manuel destroyed our homeland.

In 1242, the Mongols broke out of Asia, invaded Hungary and the Banat, and devastated it completely. Hungarian king Béla IV himself had to flee. After the departure of these wild hordes,

7

the country was a picture of total devastation. Only slowly did the people who endured this destruction venture out of their hiding places. A small number survived this sudden and cruel invasion and began reconstruction.

The population had only slowly multiplied before a new threat arose. The Turks from Asia, having invaded and conquered the lands of the Balkan Peninsula (1389 Battle of Amselfeld), also invaded the Banat and brought in the plague. The already sparse population was newly decimated. In 1526, the Hungarian king Ludwig II suffered an annihilating defeat at Mohács, and the Turks pressed forward their advantage. Their goal was the conquest of Vienna. Only with the help of the Polish king Jan Sobieski could they be repelled from this siege in 1683. Now came a turning point in the long battle against the Turks. Finally, in 1686, Ofen (Budapest) was re-conquered, and there followed the liberation of the territories subjugated by the Turks. The triumphant battles of Prince Eugen von Savoy at Zenta (1697) and Temesvar, and the ensuing conclusion of peace at Passarowitz (1718), finally delivered the Banat from the Turks. A setback occurred once more in 1737 with a new outbreak of the Turkish War. To protect the boundaries from the Turks, so-called military borders were established; these borders were colonized by military farmers. Their task was to protect the land from the constant Turkish invasions.

What did the Banat look like after the Turkish dominion?

Where there had once been flourishing villages before the Turkish rule, now were only ruins and leftover rubble, fruitful fields overgrown by wilderness. Weed, cane, brushwood, and forest grew over everything. Here every kind of beast of prey, wolves, wild hogs, and birds of prey found shelter. Rivers overflowed their banks, changed their course. Puddles and wild watercourses arose. The land became marsh. The marsh formed a breeding place for harmful insects. The vapors were not healthy. The inhabitants were nomadic Slav herders who lived in caverns. The land was very sparsely settled. It made sense, therefore, to colonize it and bring it into cultivation. The first governor of the Banat was Count Claudius Florimund Mercy. His first task was to transform the fallow lands into fruitful farmland through the settlement of colonists. He had the land surveyed and had the Bega canal built so that the extensive lands were drained. Then he allowed settlers to come

from Germany, France, Italy and Spain, mainly farmers, to whom he allocated fields and home sites. The Turkish War in 1737 led to a setback in the colonization. Many settlers fled. Others became victims of pestilence.

The second large settlement occurred under the reign of Maria Theresa. These were Catholic Germans from the German Empire and, to a smaller extent, French from Alsace-Lorraine.

What induced the settlers to leave their homeland? When it became known that the empress had issued the "Charter of Colonization" ("*Kolonisierungs-Patent*") in 1763, recruiters and agents were drawn throughout the land to enlist settlers. The recruitment had good results, especially in the southwestern area of Germany. The settlers were granted an allocation of land, home sites, a fee allotment of timber and firewood, and freedom from taxation for 6 years. Craftsmen received freedom from taxation for 10 years. For the journey, the colonists received daily travel expenses based on the number of family members. The difficult trip into the Banat went through Ulm, Regensburg to Vienna. Here they received the charters and travel money to Ofen (Budapest) and from there, additional travel money to the Banat. The offer was enticing and the decision to move as settlers to distant Hungary, into the Banat, alleviated problems in their homeland at that time. Due to many wars, the people were impoverished, the tax burdens were huge, the tariffs high, and likewise the rents. The chicanery of civil servants was no less troublesome. All these things together promoted the decision for emigration.

Although many incentives were given which favored and led to the decision of the colonists, there still followed a difficult farewell. Everything that was beloved and dear to them up until then had to be left behind. Sons, daughters, brothers, sisters, good friends, or neighbors remaining at home were forlorn. The settlers felt the pain of separation twice, for not only did they leave behind their loved ones, but also the homeland that had always given them much beauty and much joy. Many private tears were shed before the trip for they knew the separation could be forever.

So they set out upon their laborious journey. A murderous climate and wilderness awaited them upon their arrival in the Banat. With unparalleled courage and diligence, they took on the battle, and

it took ten years before they became master of the perils and made for themselves a new homeland. The battle against epidemics and arduous cultivation of the earth cost hundreds of lives, but their efforts and perspiration were rewarded at the end with success. The Banat became the breadbasket of Europe.

After the liberation, it became an imperial province and was administered by the Vienna councilor. His respective regents were the king and queen of the House of Habsburg-Lorraine. After World War I, the Banat was divided between Yugoslavia and Romania. Romania received the larger eastern section and Yugoslavia the smaller western section.

Statistical Data of the Yugoslavian Banat					
<i>Population</i>				630,000	(1941)
German				130,000	
Hungarian				90,000	
Romanian				65,000	
Serbian				215,000	
Other				130,000	
<i>Proportion of Land by Ethnic Group:</i>					
26.2%				German portion	
25.9%				Serbian portion	
19.7%				uncultivated portion	
12.7%				Romanian portion	
8.2%				Hungarian portion	
3.3%				Slovak portion	
4 %				Other nations	
<i>Total Area</i>				930,994 hectares	
Arable land				633,202.5 hectares =	70.2%
Pasture and meadow				171,903.5 hectares =	18.5%
Forest				25,851.75 hectares =	2.8%
Wine gardens				11,927.25 hectares =	1.3%
Orchard				1,109.75 hectares =	0.1%
Wasteland				66,999.25 hectares =	7.2%
Of this, Germans owned				265,402.5 K. J.*	
Number of Owners				24,398	
<i>Count of Stock</i>					
Horses		116,000 head	Pigs	315,248 head	
Horned Cattle		315,248 head	Sheep	222,964 head	
Dairy Cows		51,000 head	Goats	9,768 head	
*[Kat. Joch or square fathoms]					

10

## The Reasons for Settlement of the Banat

Since the Banat had been freed from the Turks with a huge sacrifice of blood in the victorious campaigns of Prince Eugen, there was a question about the security of the regained possession. Even when the Turks had been forced back into the area lying south of the Danube, there were still constant raids by smaller Turkish troops along the borders. To prevent this, and to enable peaceful development in these possessions, proper measures had to be taken.

This led to the decision to settle soldiers as farmers along the boundaries in a wide border patrol. Their task was to avert the smaller Turkish raids as defense farmers and, as such, they were under the command of their border regiments. Special privileges were granted to them. This border patrol was known as the military frontier.

However, even larger troops had to be stationed in the northern areas for they had to reckon with the problem of much more adverse invasions.

The larger troop federations required a large amount of provision, war materials, equipment, and other things. These often had to be procured from distant territories of the empire with great difficulty and effort. So arose the plan for the settlement of the Banat.

The first settlers who received land were veterans, members of the baggage train, and camp followers. Next came thousands of settlers, mainly from the southwestern part of the empire.

By these two measures, establishment of the military border and settlement and cultivation of the Banat, the security and provisions for the army were guaranteed not

only for the present but also for the future.

Connected to the settlement were the following sovereigns and generals:

11

1. Kaiser Karl VI. (1711—1740),
2. Empress Maria Theresa (1746—1780),
3. Kaiser Josef II. (1780—1790),
4. Prince Eugen von Savoy,
5. General Count Claudius Florimund Mercy.

**Kaiser Karl VI.** He was the father of the succeeding Empress Maria Theresa. During his reign, colonization of the Banat began.

**Empress Maria Theresa.** The largest portion of settlement occurred under her time of reign. Over 50,000 families established themselves in the barely populated territories of southern Hungary. They took upon themselves the development of their lands and strengthened the Germans. The objective was a united state. She limited enforced labor, implemented freedom of the farmers to own property, supported trade and industry, and ordered the opening of schools for the people. During her reign, only Catholic settlers were allowed. In gratitude for the help of the Hungarians in the Seven Years War (1756-1763), she granted them certain privileges. The Hungarian language became the administrative language in the Banat, which was to the disadvantage of the German people.

**Josef II.** He permitted the settlement of Protestants in the Banat, abolished serfdom, and granted his subjects freedom of speech and freedom of the press, for which he received the name “Josef the German”. His objective was a monolingual united state. To the woe of the German settlers and the placation of the Hungarians, he withdrew all of his reform measures on his deathbed.

**Prince Eugen von Savoy.** “The noble knight” freed our homeland from the Turks and saved the West from Islam. He was a well-educated, religious and art-loving man, one of the greatest personalities of his era, a triumphant general and a great statesman.

**General Count Claudius Florimund Mercy.** He was the first governor of the Banat. Under his direction, reconstruction of the Banat was most seriously pursued. He had the canalization of the Banat completed, resulting in a decline of the dreaded swamp fever (malaria) that had previously taken thousands of lives. Fruitful fields and farmlands soon spread out upon this reclaimed land. He

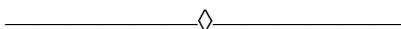
12

had mulberry bushes planted and brought in silkworms. Even today the village of Mercydorf in the Romanian Banat carries his name.

Furthermore, if that unhealthy swamp soon sprang into a rich harvest full of farms and vineyards, then that is also a credit to Count Mercy.

Adam Müller praised his accomplishments in this way:

From a wilderness, it became a blooming Eden,  
From swamps there arose a new world.





[Table of Contents](#)

## The Settlement

In the year 1753, 68 Serbians, among them a few Romanian families, came into the territory of our homeland community as settlers from Boldur Ried, which they left because of the constant threat of flooding. Boldur Ried was in the vicinity of the future village of Deutsch-Sankt-Michael in today's Romanian Banat, near the community of Csene. They settled on the black bar jutting out of the flood area where Csekronics' stud farm (Ménes) later stood. From there came the first name, *Crna-Greda [Black Bar]*. Later the settlement was moved to where the Serbian church stands today. Since the earth was black they named the place Crnja (Zerne). In the 17th century, a settlement there called Olesch or Olasch was destroyed by the Turks. In 1775, the Serbian church was built on the site.

In 1790, Josef von Csekronics settled our ancestors just west of the Serbian village. Even before the settlement a few German families were there. In the beginning, there were only 55 houses. All of the first settlers came from the neighboring village of Hatzfeld. From the origin of the settlers, we derived the Hatzfeld street names (Trierer-, Mainzer-, Luxemburger-, Lothringer-Gasse). New settlers constantly streamed out of Hatzfeld, Heufeld, Mastort, St. Hubert, Soltur, and Charlevill. In 1800, there were already 218 houses and 112.5 sessions [*Ed. note: a land measure of 35 to 47*

13

*acres, depending on the source]* of community land for farming, grazing, and gardening, and, in fact, 89 whole sessions, 43 halves, 6 quarters, and 4 eighths. In 1800, Zerne received 167 acres for the parish priest, school, and butcher's stall, 4 acres for the church yard, and 6 acres for the inn.

From the beginning, the German and Serbian settlement was composed of two political communities with independent administration.

Upon settlement, every colonist received a home site and a 600 square fathom wine garden, which was first chartered in the year 1856. They rented the fields, which remained the property of the estate.

The lords of the manor were:

General Jozsef Csekronics,  
Count János Csekronics, *Zsombolya és Janovai*,  
Count Endre Csekronics, *Zsombolya és Janovai*.

The lease had to be paid with money, natural produce, and hard labor. The farmers often had to deliver the produce all the way to Becse on the Theiss River. At that time, many had to give up their fields because they could not keep the heavy commitments.

Later, the community meadows (*Hotter*) were newly surveyed and the village of Deutsch-Zerne was given 17,000 joch [*Ed. note: the area a yoke of oxen can plow in one day – about 1.44 acres*]. The land register of the community consisted of two sections. To the first section belonged 3,000 Kat. joch (1 Kat. joch = 1,600 square fathoms); to the second section, 14,000 Kat. joch. The first part belonged to the farmers; the second part, the manor farmyards (*majorok*), German wine gardens, and 140 joch clover gardens, were owned by the nobility.

The village of Serbisch-Zerne had a 4,500 Kat. joch field. Its population consisted of farmers, tradesmen, merchants, and cottagers.

There were 140 farmers in Deutsch-Zerne. Each one leased 25 joch of farmland from the manor lords: a 17 joch farm field, a 7 joch meadow, and a 1 joch clover garden.

After the introduction of crop rotation, the order of plantings in the individual fields of the manor lords was prescribed and had to be strictly observed. The lease contained the following requirements: in addition to the exact amount no longer being determined, every farmer was obliged to mow, dry and gather into haystacks a 2 joch field of vetch, to reap and set on their backs a 4 joch field of wheat, to import 300 back loads of wheat, and, in the fall, everyone had to till a 4 joch field and plant root

14

vegetables and hemp. The farmer was allowed to sell his lease but only to someone acceptable to the lord of the manor. He could bequeath it to only one of his children.

After the families became very rich in children, they were very short of land for building; therefore, they extended the main street to the south. Until then, it extended only to the houses of Christoph Grün and Johann Bischof. For this reason, the southern part of the main street is named "*Neue-Gasse*" [*New Street*]. In 1850, they began to extend the double street to the Serbisch-Zerne district in the south where there previously had been wine gardens and a Serbian cemetery. This Serbisch-Zerne area inhabited by Germans was named after a former higher court judge, Ferenczyutca (in the common tongue *Ferenc-utca*). This accounts for the large German population in Serbisch-Zerne. The German school building in Serbisch-Zerne was built upon the former churchyard land. Mostly poorer people who earned their livelihood as day laborers, servants at the manor, or as groups at harvest or threshing lived there. Each fellow was awarded a 1 joch corn field and a 1/4 joch field of potatoes. Many of these groups were familiar. The group leaders were Johann Tabar (Tschak), Michael Grün, Michael Heschel, and Josef Killberger. Another part of the population of our sister communities, who were able to purchase horses, carriages and farming tools, worked on the manor field for an agreed amount of the harvest (contractor). They maintained a parcel of clover field. There a considerable number of artisans also found work and a good livelihood.



### [Table of Contents](#)

## **Our Sister Communities**

### **Geographic Locations, Conditions, and Appearance**

Our sister communities lay in the northeastern part of the Yugoslavian Banat at the Romanian border. The distance to the border was 3 kilometers. The district of Julia-major, part of Count Csekronics' properties, lay directly at the boundary, on the Betschkerek-Hatzfeld road that passed

15

through our community. In the Romanian area 5 kilometers from the frontier lies the beautiful German municipality of Hatzfeld from which came the largest proportion of our pioneer ancestors. In the north were our neighboring communities of Heufeld, Mastort and Ruskodorf, somewhat further northwest, the so-called French villages of St. Hubert, Soltur, and Charlevill. In the south were the neighboring communities of Hungarian-Zerne (Nova Crnja) and Vojvoda Stepo, in the northeast, Klarija, in the southeast, Hetin.

The terrain of our villages was flat; they lay on a fruitful plain where there were neither mountains nor rivers nor streams. The fruitful terrain provided abundant crop

yields.

The climate of our homeland was moderate in its continental character, summer being hot and dry with occasional thunderstorms and hail that caused some damage to the crops. The winter was not too cold and did not last too long. The late autumn and spring brought most precipitation. Whenever the ground-water level was high, the fields would flood and considerable damage occurred.

Our two municipalities actually formed a large settlement whose eastern area populated by Serbians and southwestern area populated by Germans was known as Serbisch-Zerne. However, the western area formed the community of Deutsch-Zerne. Consequently, some houses in Serbisch-Zerne that were inhabited by Serbians belonged to Deutsch-Zerne, and some isolated German houses in Deutsch-Zerne actually belonged to Serbisch-Zerne. This strange situation had occurred due to the land ownership within each settlement.

Relationships between both population groups were good, proper, and benevolent until the end of World War I. The change in political circumstances, deliberate arousal of national feelings and passions, partitioning of the Csekonics holdings among Serbian volunteers (Dobrovoljci) and colonists, development of two large Serbian colonies on Deutsch-Zerne property, and the blatant attempt of the administration to strengthen the Slavish element — without consideration for the interests and limited alternatives of the long-time German residents — led to a deterioration of good

16

relationships. With the numerical rearrangement of population areas in Deutsch-Zerne whereby the Serbians achieved majority, there arose such violent altercations over the community political property that the community seat was relocated to the colony of Vojvoda Stepo and the name of the village became Vojvoda Stepo. Only with extreme difficulty did Deutsch-Zerne become autonomous again.

Over the course of time, passions cooled down again and relations with one another improved so that, especially during the hard times of World War II, order was generally maintained and everyone tried to provide protection to each other.

Our communities had straight lanes running parallel that were joined by cross lanes. They were immaculate, especially the areas inhabited by Germans. A row of trees, mainly acacias, was planted along both sides of the pavement, and a lovely fragrance emanated during the blooming season. Footpaths were paved all the way through with firebricks so that one could also walk easily in bad weather. The houses were without floors, the roofs covered with tiles. In earlier times, the walls were made of rammed earth; later they were constructed with kiln bricks up to the base height and much later completely with kiln bricks. The area between the walls was filled with clay. The main gable faced the street. The house extended to a courtyard and, on the courtyard side, a wide gangway that in many cases was threaded with wine grapes or other vines, was usually slab-built. The farmer's house consisted of the following rooms: toward the street was the parlor. It was only used occasionally and was the showroom of the house. The kitchen was located inside where a door led to the courtyard. Next was a small room that served as living room and lounge. Here most of the life of the family was spent. Then came the pantry, the storage house of supplies, which often was used as a second kitchen. The rooms usually had wooden floors. Last of all were the stalls for the cattle. In the attic, grain was stored; in the cellar, potatoes, wine, etc. That is the general picture of a farmer's house. Well-to-do people, who wanted to have more living space, extended the house along the street, so there developed the *Winkelhaus* [*crooked or angled house*].

17

In the courtyard space parallel to the main building, there was an auxiliary building. The summer kitchen was often located here followed by a wagon and supply shed. In the farmhouse were also supplies of straw, hay, chaff, cornhusks, pig stalls, and the corn storage "*kotarka*". The property was surrounded with a fence made of wire, boards, or slats. On the street side was a brick wall and rarely locked wooden gate. The houses and rooms were beautifully plastered inside and outside. The living rooms and hallway were painted. Order and cleanliness dominated overall, on the streets, in the house and the courtyard, so that everything gave a pleasing impression.

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◇

[Table of Contents](#)

## Local Administration

A short time after the settlement of our community we had to address some problems so that proper order would reign in our village. Every settler had obligations to assume, the fulfillment of which had to be monitored for the common good. That was the task of the court of law. In the fore was the supreme judge, and there were also the following members: the lower court judge, several jury members, and an orphanage superintendent. To them was entrusted the administration of the community. The supreme judge controlled unlimited power of the establishment and therefore, everyone had great respect for him. Elections were as follows: the lord of the manor had the right to recommend three capable citizens for these positions and the vote took place by acclamation. Whoever had the most votes was elected. In the same way, the remaining members of the town council and the aldermen were elected.

The members of the town council helped the judge in the execution of his office. The treasurer managed the finances. The orphanage superintendent watched over the fate of orphans and their assets. The lower court judge (a civil servant) had various public services to provide. He also kept order and proclaimed orders of the town council with drumbeats and loud cries.

18

The town council and the aldermen held their meetings in the community house. Community officials performed the written work. At the head stood the notary public. His deputy was the vice-notary public.

In the first decades after the settlement of Zerne, as the laws and police duties were still not exactly defined, the town judge had a lot of power and authority. If someone should get into debt, commit a misdemeanor, play some pranks, or commit petty theft, the judge had the right to impose heavy penalties. The culprit was arrested or whipped as punishment. At the whipping, he had to lie on a bench in the presence of curious onlookers and receive from the judge the number of strikes that had been assigned to him with a hazel stick. After the refinement of the laws and police duties, the town judge was allowed to declare only very small administrative penalties. The militia, which kept the peace at night and protected the goods and chattels of inhabitants, was no longer necessary; the constabulary undertook these duties.

Our community belonged to the district seat of Hatzfeld (Zsombolya). The district judge and Finance Office were also there. In 1924 Hatzfeld became part of Romania in a boundary treaty between Yugoslavia and Romania, and the communities of Modosch (Jaša Tomić) and Pardan (Ninčičevo) were annexed to Yugoslavia. From then on our district seat was Jaša Tomić and the district court and finance office were in Grossbetschkerek.

In the course of time, the name of our village was changed several times:

Deutsch-Cernya, Német-Czernya, Németszernya, Németszernye, Nemačka-Crnja, Deutsch-Zerne; Crnja, Czernya, Csernye, Srpska Crnja.

The official language until 1830 was Latin (predominantly),

1830—1849 Hungarian,  
1849—1881 German,  
1881—1918 Hungary,  
1918—1945 Serbian.

19

As far as can be determined the following town judges served in Deutsch-Zerne in the years from 1886 through 1944:

1. Nikolaus Schleimer	House Number	63
2. Jakob Schweininger	" "	252
3. Johann Michels	" "	64
4. Johann Weissmann	" "	55
5. Nikolaus Schleimer	" "	63
6. Josef Kreps	" "	80
7. Josef Fraenhoffer	" "	276
8. Johann Schäfer	" "	32
9. Johann Stiebel	" "	46
10. Anton Schulz	" "	53
11. Josef Neumayer	" "	249
12. Anton Stiebel	" "	260
13. Jovo Milić	Vojv. Stepó	
14. Johann Retzler	House Number	256
15. Peter Stein	" "	49

In Serbisch-Zerne, the Serbian portion of the population determined the town judge. The last one was a German, Anton Kremer, who became a sacrifice to the partisans. During Yugoslavian times the judge was usually appointed.

*Notaries in Deutsch-Zerne were:*

Krebs	Cedomir Kosić
Paul Kalmus	Alexander Vučetić
Nikolaus Lazar	Dusan Kirić
Lambić	Anton Laux
Balogi	Peter Behacker

*Vice Notaries were:*

Nikolaus Hary	Martin Bremer
Josef Stiebel	Cernai
Milan Stojković	Mirko Kopic
Hugo Basch	Petar Vukelić
Paul Wilgermein	Anton Laux
Zarko Savin	Anton Kampf

*The town clerks were:*

Matthias Kampf  
Johann Roth  
Jakob Nickels  
Kristof Renye

Peter Feuerholz  
Franz Themare  
Michael Kampf  
Matthias Kampf

### [Table of Contents](#)

## **Manorial System, Lord of Patronage**

The territory of our homeland community was owned by the Csekonics family. Since the Banat had been freed from the Turks, it was under the administration of the Vienna exchequer who was anxious to market Banater goods to deserving nobles for, due to the many wars that Austria had to fight, the treasury was empty and had to be filled up. For this reason, the territory came into the possession of the Csekonics family. They descended from Croatian nobility and provided the imperial army many courageous commissioned officers. One of them, of course, was Josef von Csekonics, the Austrian general. As soon as the Csekonics family took possession of the territory, they considered it their foremost task to settle and reclaim the land. In the course of time, fruitful farmland would spring from this wilderness and swampland. As their domicile they chose Hatzfeld, in the middle of which they built a beautiful castle which was surrounded by a wonderful park. Later there arose at the southern outskirts of the community a larger castle built in the English style with a beautiful well-kept park and a forest, which became cherished by the Hatzfeld people as a place for outings. A beautiful parkway led from Hatzfeld to this castle (Csító). Just next to Csító was the burial vault of the count's family where family members found their final resting-place. Besides these two castles, the count's family owned several palaces in the capital city of Budapest, Hungary, and a property in Enying with a 7,000 joch field in the vicinity of Budapest. Their Banat territory was 33,000 joch. Three communities were settled there: Deutsch-Zerne, Hungarian-Zerne, and Csösztelek (Tschestelek).

Fourteen thousand joch of the count's territory belonged to Deutsch-Zerne. For easier management tenant farms were built. Officers, hired workers, craftsmen, and other attendants lived there, and they administered and worked the estate. Hundreds of villagers also found work and income there. The administrative center of the property was in Hatzfeld. Included in Deutsch-Zerne were the following tenant farms: Julia-major, Sziget-major, Endre-major, Szöllös-major, Konstancia-major, Klein-Konstancia-major, Klein-Rokus-major, Leona-major, Sándor-major, Klein-Julia-major, Margitháza, and Fácányos.

Besides farming there were some centers of emphasis for other branches of trade. Klein-Julia-major and Szöllös-major had large dairies; Klein-Konstancia-major and Sziget-major were centers for pig breeding.

There were schools in Julia-major and Konstancia-major for children of the employees. There was also a church in Konstancia-major where the chaplain from Deutsch-Zerne held services every Sunday. A doctor was responsible for the medical care of the employees. The pastor and doctor received a yearly stipend. A wagon and driver were also placed at the doctor's disposal free of charge. In Julia-major, there was a steam mill, large warehouses, electric lighting, and large workshops for the maintenance and repair of the farming machines. Also near Julia-major was the manorial stud farm (Ménes), the center of horse breeding for the property.

The individual tenant farms were linked together by wide streets, on both sides of which acacia trees were planted. Even an industrial railroad connected the larger farms.

At Julia-major they had a connection to the Betschkerek-Hatzfeld narrow gauge railway. The nobility had contributed a large sum toward its construction. Likewise, they contributed much to the commercial development of all the villages along the rail line.

A great deal of attention was also given to the wilderness preserve. The area had many small woodlands. The largest was a few hundred joch so-named *Jägerwald* (Hunter's Woods), where deer and pheasant were bred. There was also an office for the ranger.

The whole territory was threaded with trenches that led to the Bega River. They served as drainage of the earth and ground water and averted the accumulation of water on the farmlands.

Through their investment and cultivation, the territories of the manor became a model economy that was often inspected by foreign visitors.

Our community owed much to the manorial system. The manor lords made it possible for our ancestors not only to find a new homeland, but they stood at their sides and even provided the community with counsel and action. They had permitted a school and church to be built and they always helped with open hands on rainy days to relieve trouble and prevent perils in times of

22

emergency or misfortune. The manor lords also built a convent, maintained it, and paid the sisters for their expenses. Whenever anyone was in personal need or distress, he always found a listener and was energetically assisted.



### [Table of Contents](#)

## **Development Up to World War I**

The life of our ancestors in the time of the settlement was extremely difficult. In an unfamiliar climate, with primitive tools and equipment, in a swampy region full of noxious fumes, they worked the earth with its lush undergrowth and weeds. Wild, dangerous beasts threatened their health and life. Parasites destroyed the crops while flooding of the fields and hailstorms also contributed. One can truly visualize how difficult the work was if one wanted to make a furrow in bristly, overgrown earth with a wooden plow that has weak traction. How long would one have to work a field until even 1 joch is plowed! So, of course, all family members capable of working had to help in the field. In the beginning, they could not even think of plowing the grounds every year. The sowings took place mostly in the clod-filled soil where the seed grew with difficulty. When the time came for the maize to be harvested, they performed this chore with a hoe, for the chopping plow was still unknown at that time. And when the harvest time came, again all work-hardy members had to work the fields. Thunderstorms and hailstorms threatened to blast the earth, and so haste was necessary. The lord of the manor could demand at any time that the prescribed manual labor be performed on his property; then everyone had to stop and leave their work in order to meet their obligations to the manor lord. When one realizes that they cut their crop with a sickle — in the beginning the scythe was still unknown — then one can conjecture how long the reaping lasted. When the crops at the manor and at home had been brought in, then the toilsome labor of treading began. Treading on the threshing floor with horses, if there was no rain, often lasted from 3 in the morning until 9 o'clock at night. As long as the wind blew, the well-trodden corn was flung on

23



high with the chaff, whereby the wind blew away the chaff and the fruit fell below. When these chores were done, then began the work of corn cracking, cutting and spreading mulch. Autumn sowing often lasted until Christmas if the weather was bad. The community meadows were divided and the same variety of grain was grown in each meadow year after year because the benefits of crop rotation were still unknown. The fallow meadow was used as a cattle feedlot. The young cattle stayed there day and night from spring until fall; after the reaping, they dug it all up like the stubble meadows. To stop thieves, meadow guards were elected who received a fair amount of fallow meadow in kind. The cowshed manure was at first not brought out onto the fields because there was no time for that. They took it to the ground pit and unloaded it there.

Under these conditions, it was really a huge effort for our forefathers to endure in their new homeland. Although many sacrificed and many failed, their iron will, diligence, perseverance, and firm confidence in a better future always inspired them with new courage. In time they could acquire better tools, equipment and machinery to lighten their load, facilitate better management, and make life easier.

Let us review the most important events:

From 1816 to 1836 there were frequent crop failures caused by floods, hailstorms, rust, locusts, caterpillars and beetles. There was no harvest at all in 1836. In the years 1831, 1836, and 1849 cholera raged and claimed many fatalities. In 1848 the Hungarian Revolution erupted and ended in 1849. It brought no damage or victims to the community. The 1850s were rather good; except for small cattle plagues, they were good years. The years 1860 and 1861-1862 were very dry and the wells dried up. In 1863 there was a crop failure. There was neither bread nor fodder. In 1866 the crops froze in the field, and in 1868-1869 there was much hail damage. In 1870, the fields were so flooded that in 1871, 1872 and 1863 they were swampland. The years 1874-1882 became known as the Rust Years, during which the people suffered much privation. In 1882, this developed into

24

famine and the manor lords had provisions distributed to the people to relieve their destitution. On September 23, 1886, there was a fire in the house of Michael Schulz, Number 131. The rapidly spreading flames reduced 40 houses to ash along with a large amount of supplies and animal feed and brought the greatest misfortune to everyone involved. Again in 1904, several houses on *Neuen-Gasse* were sacrificed to flames.

The years before World War I saw the inhabitants growing stronger and they seized the opportunity to enlarge their properties. The first opportunity was in the Serbisch-Zerne meadow. Up to 32 joch fields were purchased here. In 1905, the Deutsch-Zerne farmers received those fields as a replacement, but only 17 joch, not 25. The clover garden was eliminated (140 joch) and the meadows, still 7 joch, remained under lease until 1911; until then the lease was paid and slave labor was rendered. For 17 joch, the purchase price was 13,000 crowns, and this amount was amortized for 65 years. The manor lord built the Sándor-major farmhouse on the former meadows.

It should also be mentioned that the Deutsch-Zerne grazing pasture (140 joch) that spread out to the west of the community was sold in 1908 to poor people (1-2 joch), leaving merely 30 joch for community use as a cattle and soil pit.

In 1906 the property of the Ernő von Kiss family was parceled out – he was one of the Honvéd generals executed October 6, 1849 in Arad – as was the property of the Duke of Parma, the family of the later Austrian Empress Zita, in 1911. So it was necessary for the farmers to take every opportunity to expand their property, of which they freely availed themselves. The latter property belonged to the communities of Mastort and Toba. At that time, farmers purchased a 1,200 joch field. This newly acquired property was located some distance away from their existing property, which would have made



cultivation difficult. For this reason, the property owners constructed farm inns (*Pusztá, Sallasch, Hodaja*) with the requisite servant quarters, stables, working quarters, and everything else that was necessary for husbandry. They even provided lodging for the summer stay of the farm owners.

In 1944, Zerne inhabitants owned farm inns in the following communities: Ittebe, Mastort, Toba, Topola, Vojvoda-Stepo, Klarija, and Deutsch-Zerne.

25

### [Table of Contents](#)

## **Enterprise, Commerce, Health Service Up to World War I**

The heavy and difficult work our ancestors had to perform during the time of settlement and the primitive tools with which they accomplished it demonstrated to us their very early ingenuity. However, development and progress did not stand still. In time, more practical tools, implements, and machines became available for their use. Around the year 1865, the iron plow displaced the wooden plow. Several years later there were even sharper plows. This not only made their work easier, but it also enabled them to work the fields more efficiently, plow in the manure, and attain better crop yields. Since they previously cut the grain with scythe and sickle, which took a lot of time and hard work, the reaper and sheaf binder soon found application. The former began to be used in 1905. The crops were no longer trodden laboriously with horses. By 1880 there were two steam-run threshing machines, owned by Johann Tabar (Ferenc-utca) and Nikolaus Frauenhoffer (House Number 197). The threshing was initially done on the common pastures because they feared fire since many houses had a reed roof. After the turn of the century, they were also allowed to thresh on their own farmland. Also at this time they used straw elevators. In 1900, the first self-propelled threshing machine was also put into operation. The owners were the locksmiths Kremm and Frauenhoffer.

Before World War II there were 14 threshing machines that also threshed outwards. At first, the grinding of corn took place in horse-powered mills. The first one was built by the married couple, Franz Franz and Annamaria, née Burghardt. Even a windmill stood on the Serbisch-Zerne property. Its owner was Josef Krettler, and later Anton Krettler. Locksmith Johann Tabar built the first steam mill. It was shut down at the turn of the century because the owner moved away. Its site was at the southern end of Ferenc-utca (Ott Franz).

Great significance was attached to corn cultivation. Right after settlement in the Banat it was seeded with a hoe since they did not have enough time to work it around and had no special tools to do this. Since they had iron plows then, the field was worked beforehand and the corn was

26

place in furrows so that the plants always stood in rows. Soon the light plow was also used. This lightened their workload immensely and saved them much time. The corn was hacked 2-3 times and finally accumulated. During the year, the corn crops involved little work. When it was ripe, it was broken and placed for drying in the corn sheds (*Hambar, Kotarko*). It had to be gathered for use as animal feed. While this was done at first by hand, the chore was later accomplished with a manually operated corn-gatherer, and finally with a motor-run corn-gatherer. Oats, barley, rye, were planted only to a small degree, vegetables and potatoes only for home use. Clover, alfalfa, millet, and root vegetables served as cattle feed. Rapeseed was less often produced, also hemp but not very often, to the extent that the demand in one's own house necessitated.

Wine growing found its way into our village at a very early stage. Even during the settlement, the settlers were provided with wine garden parcels. They were planted with European grapes that they brought in themselves. Toward the end of the 19th century, the wine pest appeared, and bit by bit it demolished all the wine gardens. For this reason, they began to plant refined grapes with American support. Wine growing soon came to be produced to cover their individual needs.

At the time of settlement, the settlers had been required to raise silkworms and, for that reason, to plant mulberry trees. It was thought that the settlers could improve their income with this source of revenue. It never developed into anything significant. The fruits were used for making Schnapps.

To make their work easier to handle, in the course of time more and more practical implements and machines were brought into use, besides those previously mentioned. These were: sowers, wind-operated grain separators, wheat-seed sorters, grass mowers, two- and three-share plows, harrows, steamrollers, hay stackers, grinders, root cutters, chaff cutters, grape crushers, grape mills, wine presses, etc.

Stockbreeding was of no less significance from the farmer's viewpoint. The half-caste horse belonging to the *Nonius* breed served as a draft animal. It was a tenacious horse with swift gait. Cattle breeding was also of great importance. Dairy cows served not only the need for milk and

27

milk products by the population but also the needs of the cities. In 1911, Deutsch-Zerne already had a milk cooperative that delivered 130 liters of milk to Temesvar daily. Fat stock and calves were also supplied to the cities. Another good source of income for our people was pig breeding. The most popular pig breed was the native *Mangolica*. They served not only as required fat and meat needs of the family but also brought substantial sales revenue. In the last period before World War I, English Berkshire and Yorkshire pigs became widespread in our community.

Earlier there was much interest in sheep farming. The sheep — winter months excluded — were given over to shepherds for care. During the year they supplied milk and a certain amount of cheese and gave up their wool, and in late autumn the sheep and lambs returned home. For this reason, sheep were of great importance because our ancestors made various articles of clothing out of the wool during the winter months. Later, because there were no more pasture areas left, sheep farming was completely given up.

Fowl covered their demand for eggs; their flesh found good use in the kitchen, their quills found use as bed feathers. The rest of the fowl brought welcome sales revenue.

Small business also demonstrated a steady improvement. They were never lacking in the necessary new blood. After an apprentice completed his years of indenture, he took to wandering. His traveling years led him into neighboring cities, and often all the way to Budapest or Vienna. This gave him the opportunity to strengthen his vocation and expand his mental horizons. Many of them remained away permanently, established their own foreign business, became self-sufficient, and started a family. Those who returned to their homeland many years later, after fulfilling their military obligation, established their own business there. The tradesmen were united together in a guild. Industrious traders provided for the needs of the people with products to offer.

The brick works were founded in 1880. The founders were the locksmith Nikolaus Frauenhoffer, the razor craftsman Kern, the merchants Anton Hönig and Josef Kiefer. They were located in Serbisch-Zerne and gave many inhabitants a livelihood.

So much was done for them, even for their health. While at first they took drinking water from their house wells, later deep-seated wells were built for the community; these were followed by artesian wells. The number of artesian wells before World War I was 6. In case of sickness, there was a doctor at their disposal. The first doctor was Dr. Muraközy Dezső. He also attended the sick in the leasehold farms of the manor and received from them payment in kind. The nurses of the convent gave valuable service in the care and nurturing of the sick. In our fond memory was Sister Sarolta of the Sisters of the Cross, who left our area in 1922. Also in the health service were the midwives: Katharina Spitz, Maria Engel, Emilie Koch.

In the last century before World War I, the upgrade of transportation contributed in a special way to the welfare of the community. In 1887, they built the Hatzfeld-Betschkerek highway, and on October 19, 1898 the narrow gauge railway was brought into operation. In like manner, it connected Hatzfeld to Betschkerek and passed through our area.

For the thrifty and credit-wise they established a credit cooperative in 1900; it was a member of the country's credit cooperative in Budapest. Its first accountant was Franz Zahradnyik, a schoolteacher, later Josef Kreps; the cashier was Franz Kremer, a schoolteacher. After the crash, the cooperative ceased business. Earlier they had built a warehouse at the train station. It served the members and retail market as storage for crops. The private banking business of merchant Nikolaus Schleimer also should be mentioned.

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### [Table of Contents](#)

## **World War I**

On June 28, 1914 in Sarajewo, the Austro-Hungarian heirs to the throne, Franz Ferdinand and his wife Sophie, née Countess Chotek, were murdered by Serbian terrorists, which provoked worldwide outrage. Lively diplomatic activity followed this incident. The unsatisfactory response to

29

the Austro-Hungarian ultimatum from the Serbians resulted in the declaration of war by Austria-Hungary against the Serbians on July 28, 1914. The war lasted 4 years, from 1914 until 1918. With few exceptions, all countries of Europe and a considerable number of countries outside of Europe were involved. Naturally, this war had its own impact on the relations in our homeland and our sister communities. On July 26 followed the area mobilization, and all conscripts up to 40 years of age had to report. Due to the rapid enlistment of many nations in the war, nationwide mobilization was ordered at once, and a grueling battle flared up on all fronts. In the first year of the war, horses and vehicles were requisitioned. Soon a relief mobile for the wounded was set up in many communities, in 1916 also by ours. On April 30 of the same year, the clock was advanced by 1 hour to save electricity and lighting. In August 1916, the Romanians entered the war on the opposing side, and the people of Siebenburg [*Kronstadt*] fled in the face of invading Romanian troops. Siebenburg Saxons soon marched; however, they trekked home shortly after their homeland was purged of foes. The longer the war lasted, the more difficulties people had to bear. Church bells were melted down for the manufacture of war materials; the people were called upon to subscribe for war bonds. To prevent the steady rise of the cost of food, they created price ceilings and issued food

ration cards. In most instances, food was confiscated so that they could feed the armies and the city people. Only 10-18 kilograms of wheat was allowed each person per month, and 50% corn meal had to be mixed into bread flour. Wheat could only be ground in the mill with a meal pass. Naturally they tried to get around these orders; for that reason, many bread grains were hidden and ground by moonlight. Since the men of 18 to 52 years were serving in the campaign, the old men, women and children at home had to perform superhuman feats. To relieve them, Russian prisoners of war were assigned to them as workers. Due to fear of the depreciation of money, gold and silver coins disappeared; even nickel and copper coins were hoarded, which led to a change shortage. Hardly anything could be bought at the ceiling price. The black market

30

price, which naturally was significantly higher, was driven by the buyers themselves out of fear that the goods would not be generally available. It finally happened that they devolved to barter. The result was that trains were crammed with villagers going to the cities and people with something to barter traveled in the opposite direction. The city inhabitants needed mostly food, while the country inhabitants were generally in need of textiles, basic commodities, especially petroleum. It came to the point that in many houses they were forced to use tallow lights for illumination.

The great privation in the cities, which rose to a real famine, led to the city children being sent to the country for recuperation.

Finally, after tremendous war fatigue and signs of decay emerged in the last years of war, the war was ended in November 1918 with the defeat of Austria-Hungary, Germany, Bulgaria, and Turkey. The Serbian army possessed the whole of the Banat. In 1919, the Austro-Hungarian crown was discounted by 20%. In the same year, the Serbian army evacuated the eastern Banat, which was occupied by Romania. The line of demarcation ran past the communities of Grabatz, Gertianosch, Grosskomlosch. Ostern and Hatzfeld remained Serbian.

According to the Treaty of Trianon of June 4, 1920, Hungary had to surrender the Banat.

That same year followed the currency exchange. Four crowns were exchanged for one dinar.

In 1924, Ostern and Hatzfeld also fell to Romania, and the land boundaries passed 3 kilometers north of our sister community. While, as a result of World War I, we had no war devastation to lament, we did have the excruciating loss of 104 battle fatalities.



31

### [Table of Contents](#)

## **The Period Up to World War II**

The end of World War I brought enormous changes in all respects. After the truce in November 1918, the first Serbian occupation troops appeared and took possession of our sister communities. Even before their entry, there were a few transgressions by the Serbian section of the population. They robbed and plundered the leasehold farms of Count Csekonics. But that lasted only a very short time, and soon peace and order reigned. In 1920, the Peace Treaty of Trianon awarded the western part of the Banat to the newly founded nation, the Kingdom of Serbs, Croats, and Slovenians, to which both of our sister communities belonged. Tremendous changes were heralded and undertaken. First, the property of Count Csekonics was confiscated; it was later distributed to Serbian war volunteers and colonists and the poorer ranks of the local Serbian

population. For Count Csekronics there remained only 500 joch in Julia-major, the stud farm, 82 joch with the attached house, and Konstancia-major with the Hunter's Forest. The other leasehold farms were cleared away, sold as building materials, and used in other ways. In Leona-major, they founded a new settlement named Vojvoda-Stepo with 720 home sites. The settlers, war volunteers, came from Bosnia, Herzegowina, and Lika. Every family received an  $8\frac{3}{4}$  joch field. The poor local Serbian population, who had no house and field, were settled at Julia-major. The settlement was called Vojvoda-Bojović. Those who settled here received 3 joch per married couple,  $\frac{1}{2}$  joch for every child under 12, and 1 joch for youths from 12 to 18 years. Both settlements belonged to the community of Deutsch-Zerne (Nemačka-Crnja). They experienced a swift recovery due to massive support of the state. The number of inhabitants soon formed the majority in the community. At the community election in 1934, the Serbians obtained the majority on the community council; Jovo Milić of Vojvoda-Stepo was elected town judge. On February 2, 1935, they moved the seat of the community to the colony of Vojvoda Stepo, 7 km. away – on the grounds of a community counsel decision made by the administration within.

Now arose the grotesque situation that Germans were made to pay taxes while Serbians – who for the most part were free of taxes and assessments – administered the community. In 1936, after a long, difficult struggle our community was separated from the community of Vojvoda Stepo by

32

decree of the king, and it again became independent. Implementation had to wait until March 1937. In this reorganization, the community received 3,000 joch of land according to the land register. Vojvoda Bojović, with the regions of Klein-Julia, Szöllös-major, and the German wine gardens, was attached to Serbisch-Zerne. The territory of Sziget-major and Klein-Sziget fell to the community of Klarija because Serbians from Klarija owned the fields.

The fortune and development of the community was tumultuous after World War I, but the political change had a disastrous effect on the fate of Germans in our sister communities. The livelihood of many men was abolished or at least complicated. People who had earned their living at the manor estate now had nothing. The politics of the state was arranged thereafter solely to improve the position of the Serbian element, to make things easier for them, and so to strengthen them. For the national minorities, including Germans, their livelihood was taken away after the indifferent distribution of estate property in the name of agrarian reform. They deliberately made them beggars and, in many cases, drove them to emigration, which brought about great bitterness. In large numbers, they left the homeland where they were treated like step-children and sought the advantages of life in North and South America, the United States, Canada and Argentina. Of course, the estate farmer had the advantage that he could easily pay back his debts because of the depreciation of currency. It soon happened, though, that he came into great difficulty because of a worldwide economic crisis, the fall of crop prices, a property levy, and the war profit tax, which was collected with rigorous cruelty. They were forced to break new ground and to carve out a better means of existence for themselves. The ever-increasing shortage of labor forced them to acquire more and better tools and machines with which an intensive cultivation of the earth would be possible and, thereby, larger yields could be achieved. They applied these yields — since the prices were very low — in their own agricultural enterprise; in stock farming; fat stock, especially fat pigs, brought them good revenue. While before World War I they generally bred native *Mangolica* pigs, which was an excellent fat pig, they now switched to the more highly sought

trade meat pig breeds, like Yorkshire and Berkshire, and later, to the refined German country pig. These suited their taste and the desire of the times for better marketing opportunities. Corporate organizations cared for the breed and exploited the agricultural and animal products. The cooperatives also provided for the thrifty and credit-wise. In our home location were the following cooperatives:

**Credit Cooperative.** Founded 1900. Re-established 1923. At the re-opening of the agency, Anton Stiebel, Sr. especially exerted himself. He was also the first chairman of the administrative board. After his death, Gustav Schmidt took his place. Employees were Josef Kreps as bookkeeper, and Hans Tabar, the schoolteacher, as cashier. The depository trustee was Johann Stuprich, afterwards Josef Mayer.

In 1928, the German cooperative “*Agraria*” was founded with the help of *Bauernhilfe* [Farmer's Help] and other sister cooperatives. Presiding over *Agraria* were Kaspar Schweininger, bookkeeper, and business leader of *Bauernhilfe*, Josef Wirth, Sr., and cashier Anton Kampf.

**Pig Breeding Cooperative.** President Peter Stein, Secretary Peter Kampf.

**Egg and Poultry Cooperative.** Purchasing agent Philipp Rausch.

There were good times for industry and commerce at the end of World War I. Brisk building activity, colonization of the former property of Count Csekonics, immigration of numerous colonists all increased the need for various goods and furniture. The annexation of Hatzfeld to Romania in 1924 also benefited this development. In spite of the depression, an upward movement was noticeable to meet larger demands and to keep pace with the times.

Besides biweekly markets, 4 yearly markets also took place.

In 1928, the Trade Corporation was founded for the people of Deutsch- and Serbisch-Zerne, and, to claim secondary growth in trade and industry, a new school for apprentices emerged. Acting as teachers were: Pavle Zadera, Hans Tabar, Mirko Mitrović, and Michael Kremer. In 1941, it was shut down.

34

The growth of industry made even further progress between the two World Wars. A new steam mill arose near the train station. The builders were Nikolaus Frauenhoffer and Josef Stiebel. Later it was owned by the brothers Franz and Josef Kremer, except that soon after it was destroyed by fire.

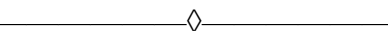
In 1928, electrical lighting was introduced. The family of Nicka assumed ownership of the operation.

In 1932, the Lenhardt *Kunstmühle* [grist mill] was built on *Neuen-Gasse*. Not only did they deal with mill duty but they also exported into the territory of Yugoslavia and abroad. The owners were Martin and Magdalena Lenhardt, née Hemmert.

Health service progress was also noticeable. After the death of Dr. Muraközy, Dr. Karl Németh was his successor. After him, Dr. Markus Steiner and later Dr. Nikolaus Gerhard took up residence. The dentist was Dr. Darvas. At the end of World War II, the following doctors were active in our sister communities:

Dr. Branko Milić,  
Dr. Hans Nicka,  
Dr. Karl Németh, Jr.,

Mrs. Dr. M. Németh,  
 Pharmacist: Franz Proniewicz,  
 Midwife: Emilie Koch,  
 Veterinarian: Dr. Hans Szilágyi.



## Statistical Information

### Population of Deutsch-Zerne

	1900	1935	1944
Germans	2,226	1,318	1,277
Hungarians	662	18	28
Serbians	281	68	89
Romanians	---	5	4
Gypsies	157	292	317
	3,326	1,701	1,715
Number of Germans in Serbisch-Zerne			652

35

### Causes of Population Fluctuation

a) The large decrease in German population is based on the break-up of the landed property of Count Csekronics. A large overseas emigration wave followed. The one-child inheritance system also contributed.

b) Hungarians worked mostly for Count Csekronics. After the erosion of the economy, they emigrated.

c) The number of gypsies rose due to a high birth rate and strong immigration. If there was a marriage to a gypsy, and one of the marriage partners originated in our community, the married couple would, in almost all cases, become residents here. In this manner, over time, their number reached as high as the population of a small village.

What these lazy scoundrels then implemented in the worst hours of our homeland people by plundering, crimes, and brutality will be partially gleaned from this document.

The ravaging of the churchyard, knocking over gravestones, breaking open crypts and the coffins within them, for the most part, goes back to these contemptible barbarians.

### Property of Deutsch-Zerne in Joch on the Land Register in 1944:

Deutsch-Zerne	2,428	Mastort	518
Serbisch-Zerne	1,512	Heufeld	11
Hungarian-Zerne	3	Itebe	601
Toba	77	Soltur	3
Vojvodina Stepo	625	Alexandrovo	4
Klarija	266	Topola	89
Hetin	17	Tschestelek	3
		Hatzfeld	1

Altogether 6,158 land registered joch. That means that the property more or less doubled.

**Number of Agricultural Undertakings in 1937:**

a) Up to 5 joch	107	e) Up to 100 joch	10
b) Up to 10 joch	48	f) Up to 200 joch	2
c) Up to 20 joch	70	g) Over 200 joch	None
d) Up to 50 joch	69		

36

**Number of Craftsmen in 1937:**

a) German	73	b) Other Nationalities	1
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**Merchants, Tradesmen, Landlords, etc.:**

a) German	19	b) Other Nationalities	2
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**Workers:**

a) With real estate	122	b) Without Real Estate	54
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**Male and Female Farmhands:**

a) German	31	b) Other Nationalities	57
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**Number of Mowing Machines: 57**[Table of Contents](#)**The Church, the Cemetery**

When our ancestors left their homeland and came to the Banat as settlers, they were deeply religious. They not only performed their daily table prayers, but before the great celebrations, such as Advent and Lent, they fervently prayed the rosary with family or at meetings. Found in every house were votive candles, a crucifix, and holy pictures to decorate the walls of the rooms. The prayer books bound with leather with their yellowed pages showed that they were used frequently. Every Sunday and Holy Day they attended church with the exception of one family member, the one who cooked. Therefore, it was their most fervent desire to have their own church. In the beginning, our settlement belonged to the mother community of Hatzfeld. They attended church there and registration of the parish was done there. Later a chapel might have been built there in which services could be held, but Josef von Csekonics had already built our own parish church in 1808. Clay bricks served as building materials. The roof was covered with shingles. The lord of the manor provided the building materials and the artisans. The people provided the labor. The community received 4 joch for the churchyard on the western outskirts. On September 1, 1808,

37

the parish received a priest, and on October 18 the church was blessed in honor of St. Josef by Bishop Ladislaus Köszeghy von Remete. Its benefactors were the lords of the manor at that time. They were Josef von Csekonics, Count Johann von Csekonics, and the last one, Count Andreas von Csekonics. The rights and responsibilities of the benefactor were specifically documented. The priest received yearly payment in kind from the benefactor, and the benefactor assumed upkeep of the church. The priest also received smaller payments from the community, and the community paid the organist and sacristan. After World War I, the newly founded church community undertook the



responsibilities of the political community. The question of the pastor's stipend and the upkeep of the church remained outstanding for years, for after World War I the ownership of the property of the manor lord was, of course, divided between Serbian war volunteers and colonists. Because of this, they were unable to satisfy their patronage obligations. After extensive negotiations, the agrarian authorities agreed to relinquish a 50 joch field in the vicinity of the brick kiln for the organist in compensation for the loss of income from the manor lord.

In 1811, the stone cross and statues in front of the church were built at the expense of the people. In 1847, the church was robbed and considerable damage was done.

The inside of the church was beautiful, particularly the magnificent main altar and Marian altar. Over the course of the years, the inside of the church became even more exquisite through new spending by the faithful; the statues built by the Lichtfuss family and Nikolaus Tines also contributed considerably.

At infrequent intervals, missions, sponsored more recently by the Redemptorist fathers, took place for the strengthening and deepening of the faith. The mission cross at the church entrance commemorates the mission held in 1908. Missions also took place in the 20th and 30th anniversary years. On prayer days, they led processions to the field crosses. One stood in the vicinity of the brick kiln, south of the village, a second on the west side, and the third on the north side. The latter was made of marble and was built by the married couple, Franz and Pauline Kremer.

Although a certain indifference to religion, awakened and nourished by outside influences, has become noticeable in the decades after World War I, there was still a large flock of believers who

38

followed the call of the bells for worship. How festive were the church services at Christmas and Easter, but also on other feast days with the church choir, later the glee club, and brass band participating.

What an impressive picture the Resurrection and Corpus Christi processions presented! In front of the cross and organized by flag colors, the school children marched with their teachers, the singers; the priest followed them under a canopy with the Holy of Holies, the Marian maids, and the community and corporate leaders. The fireworks were always excellent. Finally, during Holy Week, an honor guard was formed and pretended to be guarding the tomb. Hundreds of believers participated in the processions, and it was impressive when the closing song in the church resounded:

*Great God, we praise Thee,  
Master, we glorify Thy strength:  
Before Thee the earth bends  
And marvels at Thy works.  
As Thou were before all time,  
So shalt Thou remain in Eternity.*

Yes, there are wistful memories when we think back on all of this! Our church remains for us the most beautiful because it was our church in which our ancestors, in their need, afflictions, pains, and worries, sought and found comfort and relief.

On its altar we received blessings at the most significant events of our life. From the cradle to the grave, she stood open to us; she was the intermediary of grace.

Among the names of our pastors, the following were ascertainable:

Dr. Johann Engels until 1883, later canon in Temesvar,  
Michael Kaplar, 1884—1901,

Alois Geiger, 1901—1931, later Ecclesiastic Councilor,  
 Franz Brunet, 1932—1944.

The last priest died during the disorders after the collapse.

Our cemetery was on the west side of the village and enfolded a plain of 4 joch. It was enclosed by a brick wall; entry was through two iron gates. The main paths were paved; they provided order and tidiness for the tombs of the dead; their location was near the north entrance. Our God's acre,

39

the site where our deceased found their final peace, always presented an impression of being cherished. In the middle of the churchyard stood a large cross, not far from the chapel built by the Hönig family.

After World War II, heartless and soulless barbarians savagely disgraced this place of peace, broke up and destroyed the crypts, and knocked over the marble crosses. According to eyewitness accounts, today the cemetery is a desolate site, overgrown with weeds, the cemetery wall eroded.

To us survivors there remains only the possibility of loving thoughts of our deceased and prayer for their salvation. Not only on them will we ponder but also on everyone who fell in the wars or found death far from their homeland as prisoners and displaced persons. Last but not least, our thoughts and prayers will be applied to everyone who lost their lives to the partisan mob and its thugs in such a gruesome manner and who were hastily buried in the oppressor's area or in extermination camps or other unknown places.

*Lord, give them eternal rest  
 And may the perpetual light shine  
 upon them;  
 Lord, may they rest in peace!*

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[Table of Contents](#)

## The School

Immediately after the settlement, a school was opened for the children. The school building was first constructed in 1808. Where the children were instructed up until this point of time is not ascertainable. They placed much value on the education of their children, but especially upon their religious education. Our school had a denominational character until 1921, when it — like all the others — was nationalized by order of the Education Administration and control of the school passed into the hand of the state. Before this point in time, the local parish priest was also the school director and the school was subject to his supervision. The children were taught by a schoolmaster. This person did not have any special professional education. The qualifications were

40

basic. He must be able to read, write, and do arithmetic. In addition to his teaching duties, he had to provide the customary service of the sacristan and ring the bells. His pay was marginal. In the early days, they used the schoolmaster like an adopted non-commissioned officer or a better-educated tradesman. Consequently, educational

achievements were very moderate, yes low. At the time of the settlement, school regulations from the year 1774 were in force. After this there were:

1. Normal schools,
2. Main schools,
3. Common (or trivial) schools.

In the common schools in the country, the following had to be taught:

- a) Religion,
- b) Reading: written and printed,
- c) Writing,
- d) Arithmetic.

The 6 to 8 year old children attended summer school. It began after Easter and lasted until Michaelmas [*September 29th*]. During harvest time, there were 4 weeks of recess. There was no school in winter because the paths were too bad for the smaller children. Besides, most of them could not attend school because of their poor clothing.

The children from 9 through 12 years attended winter school from December 1 until Easter. In the summer months, they were available to assist their parents.

For the older children there was refresher school.

The school ordinances, school laws respectively, changed repeatedly in the course of time. The educational results increasingly improved, especially after the introduction of compulsory education and better training for the teacher. The first rudiments for the betterment of teacher education occurred in 1774 in Temeschburg where they instructed the teacher – now no longer a schoolmaster – in a modern manner. In 1844, this school was closed, but after the events of the Revolution in 1852, they established the Werschetzer Catholic College of Education from which many eminent personalities emerged for the Banat German nationality. With gratitude, the older

41

generation long remembered the works of Schoolmaster Friedrich Michels who gave our ancestors so much for their journey through life; and even this generation of schoolmasters has paid heed to his teachings.

The language of instruction until the 90th year [*1890*] was German; from then until 1918, it was Hungarian; and after 1918, the German language gradually lost out to Serbian. In 1941, the German school system was placed under the “School Foundation of Germans in the Banat” and the German language of instruction was again adopted.

As was already mentioned, the first school building was constructed in 1808. Later, due to the large number of children, a nearby house was acquired for the girls’ school. After this building became old and decrepit in 1911, Count Csekonics had it demolished and a totally new school building constructed. Due to a smaller number of students in 1928, this building was sold to Schoolmaster Hans Tabar.

In 1918, it was ordered by the school administration that only a schoolmaster could be headmaster (school director), and so the parish priest, who until then also held the headmaster’s position, was replaced by a schoolmaster. When in the sister community of Serbisch-Zerne the number of Germans in the settlement of Ferenc-utca grew appreciably, there arose an aspiration to have their own school. This wish was soon fulfilled. Near the end of the previous century [*Ed. note: the 19th century*], instruction was begun in rented premises; later school was held in the house of Schoolmaster Kremer. However, the number of children increased substantially, and the number of teaching staff expanded, so the room became too small, requiring the construction of a school building. For this purpose, the community of Serbisch-Zerne placed the Serbian

leasehold farm in Ferenc-utca at their disposal, a beautiful site on which a two-class school and two teachers' residences were to be built. The German population of Serbisch-Zerne eagerly went to work, and with heavy sacrifice, the school building was erected. Special merits in this regard were awarded to Franz Kremer, Sr. In 1909, they began instruction. The school was an autonomous community school. A school commission was to provide for its support.

In 1921, when all schools were nationalized, this school lost its autonomy and was annexed to the Serbian school system. Administratively, this had already occurred in 1919.

42

The headmasters of the Deutsch-Zerne School were:

1. Dr. Johann Engels, pastor		to	1883
2. Michael Kaplar, pastor	from 1884	"	1901
3. Alois Geiger, pastor	" 1901	"	1919
4. Koloman Zahradnyik, schoolmaster	" 1919	"	1921
5. Ferdinand Roth, schoolmaster	" 1921	"	1936
6. Hans Tabar, schoolmaster	" 1936	"	1944

Schoolmasters of the Deutsch-Zerne school were, as far as could be determined:

1. Friedrich Michels			
2. Franz Zahradnyik		to	1915
3. Jenő Hollós		"	1909
4. Koloman Zahradnyik	from 1909	"	1921
5. Hans Tabar	" 1921	"	1944
6. Ferdinand Roth	" 1921	"	1936
7. Gisela Kutschera	" 1922	"	1929
8. Jakob Reppa	" 1929	"	1935
9. Elisabeth Fulda	" 1935	"	1944
10. Hans Habel	" 1939	"	1940
11. Katharina Schuhmacher	" 1940	"	1941
12. Maria Tanaskovitsch	" 1938	"	1941
13. Magdalena Kremer	" 1941	"	1942
14. Peter Rettinger (school helper)	" 1941	"	1942
15. Michael Kremer (retiree)	" 1942	"	1944

With gratitude should the works of the school sisters be recognized. In 1888 the convent was built by the lord of the manor and occupied by the Sisters of the Cross. The sisters undertook instruction in the girls' school; they provided private instruction in handicrafts for the female youth who had left school, also music, especially piano instruction. The nursing sisters carried on a beneficial service in the care and nurture of the sick. The convent was under the direction of Oberin Gonzaga until 1922. Then the religious order recalled the sisters.

The most renowned sisters (instructors) were:

Sister Elisabeth	Sister Xaveria
" Theodoisia	" Candida
" Aniceta	" Olivia
" Laurentia (crafts)	

43

At the German school in Serbisch-Zerne, Michael Kremer worked as headmaster until 1919.

The following worked as teachers:

Kern

Michael Kremer

Franz Kremer

Hans Tabar

Michael Horvath

In Deutsch-Zerne, there was also a kindergarten from 1888 to 1921. It was conducted by the sisters and closed by order of the Department of Education. In 1941, a kindergarten was again built by the school foundation and stood until 1944. There worked: Anna Kampf, Elisabeth Wirth, Anna Sedlak, Karolina Pfaff, Käthe Sedlak, and Margaret Krisch; as caretaker, Anna Schleimer.

The German and Serbian elementary school provided successful upbringing and education for a whole decade; for this reason, many students attended higher schools and qualified for the following occupations:

### Until the end of World War I

	<u>Name</u>	<u>Occupation</u>	<u>Father's Occupation</u>	<u>Comments</u>
1.	Dr. Johann Engels	Pastor	Farmer	Later canon in Temeschburg
2.	Jakob Schweininger	Pastor	Farmer	
3.	Lorenz Stiebel	Executive	Farmer	Post office director
4.	Johann Stiebel	Executive	Farmer	
5.	Samuel Nicka	Notary	Butcher	
6.	Johann Nicka	Teacher	Butcher	
7.	Dr. Emil Pronievicz	Veterinarian	Pharmacist	Director of Serum factory in Budapest
8.	Dénes Fabian	Pastor	Governance	Later Dean
9.	Dr. Ernő Fabian	Physician	executive	
10.	László Fabian	Professor	ditto	
11.	Josef Kreps	Teacher	Carpenter	Later, farmer and bank bookkeeper
12.	Nikolaus Kreps	Engineer (Dipl.)	Carpenter	
13.	Matthias Csernai	Teacher	Tailor	School head, Hungary
14.	Michael Kremer	Teacher	Merchant	Until 1919 director of the German school in Serbisch-Zerne

44

	<u>Name</u>	<u>Occupation</u>	<u>Father's Occupation</u>	<u>Comments</u>
15.	Dr. Martin Wirth	Physician	Farmer	
16.	Franz Kremer	Teacher	Farmer	
17.	Hans Adam	Teacher	Blacksmith	
18.	Franz Pronievicz	Pharmacist	Pharmacist	
19.	Koloman Zahradnyik	Teacher	Teacher	Later, school director in Deutsch-Zerne
20.	Josef Stiebel	Notary	Farmer	
21.	Jenő Hollós	Teacher	Teacher	
22.	Géza Michels	Notary	Teacher	
23.	Gyula Michels	Teacher	Teacher	
24.	Sándor Michels	Teacher	Teacher	
25.	Anton Kern	Executive	Barber	
26.	Josef Kern	Teacher	Barber	
27.	Josef Kiefer	Teacher	Executive	

28.	Josef Stiebel	Executive	Farmer	
29.	Hans Tabar	Teacher	Farmer	Later, school director in Deutsch-Zerne, headmaster in Munich

### After World War I:

30.	Josef Friedl	Engineer (Dipl.)	Locksmith	Julia-major
31.	Otto Brichta	Teacher	Metalworker	Later, mill owner in Tschestelek
32.	Béla Házkötö	Technician	Coach builder	Julia-major
33.	Spengler Peter	Farm owner	Farmer	
34.	Josef Nicka	Contractor	Butcher	
35.	Alexander Hatz	Engineer (Dipl.)	Merchant	
36.	Dr. Michael Grün	Physician	Farmer	
37.	Dr. Hans Nicka	Physician	Butcher	
38.	Dr. Josef Kreps	Physician	Farm owner	
39.	Dr. Rudolf Hatz	Physician	Merchant	
40.	Dr. Karl Németh	Physician	Physician	
41.	Michael Frauenhofer	Dentist	Farmer	
42.	Josef Mayer	Engineer (Dipl.)	Farmer	
43.	Magdalena Kremer	Teacher	Butcher	
44.	Josef Schwarz	Executive	Farmer	



### [Table of Contents](#)

## Family Life, Customs and Morals

The first settlers of our country were, for the most part, families rich in children; 10-12 children were not unusual. While the father as head of the family did his work in the field with the grown children, he also directed and managed the household; the mother cared for the small children, kept order in the house and yard, and took care of the bodily welfare of the household residents. If the children were able to help, then appropriate responsibilities would be assigned to them and they would be made to assist.

Our ancestors were very religious. Every Sunday and holy day everyone went to church except whoever was assigned to prepare the noon meal. After the meal on Sunday and holy days, the men gathered in the house, courtyard or at the inn for companionship; the women with their small children visited relatives, friends, or the neighborhood (*Majen*), while the grown children went dancing. The relationship between the parents and children and vice-versa was characterized by love. The word of the parents, especially the father, was highly respected, even after the children married. All these praiseworthy attributes changed over the course of time. In recent years, spiritual movements, circulated by written word and the press, influenced the thoughts and actions of man. Traditional attitudes, opinions, and values were abandoned as ridiculous and scorned. All of this did not occur without consequences. The earlier, deeply religious attitude and respect for elders — especially parents — suffered greatly, and was further aggravated by the spread of materialistic thoughts. In spite of this, our people, for the most part, remained true to the inbred virtues, customs, and morals of their ancestors and lived their lives accordingly.

We will begin with the start of the church year:

All public merriment was introduced by *Kathrein*: they said, “Kathrein plays the violin.”

On the night before December 6, [*St.*] *Nikolaus* came. But we allowed this custom to

get out of hand. That is to say, *Krampus* [traditional devil-like figure] appeared and at first scared the children, but afterwards gave them gifts.

46

The most beautiful feast was *Christmas*. On the afternoon of Christmas Eve, a group of girls dressed in white trekked from house to house accompanied by the white (a youth dressed like a white rider on horseback) and the black (*Krampus*, with a sack full of [whipping] rods) and gave gifts to the children after they sang the Christ child song, which, unfortunately, was never recorded. After they left the house, they began searching under the Christmas tree for gifts. They had to see for themselves whether the long-anticipated wishes were fulfilled. At the evening meal, there was wine soup and afterwards poppy seed noodles and poppy seed or nut strudel. At midnight, the group went to early morning service. On the first or second day of Christmas, the children also received gifts from their godfathers and godmothers. To ward off sickness from the house, no laundry could be done between Christmas and New Year's Day.

*New Year's Eve* was spent in inns, clubs, or private houses. The earlier tradition of probing into the future with emptied coffee cups, card pitching or melting lead over a flame no longer took place in the later times. At midnight, they turned out the lights for an instant because the New Year was here.

On *New Year's Day*, making wishes for the New Year took place. Everyone wished himself health and long life. So that the wishes would be fulfilled, the grown children doused him. The children received gifts.

On *Three King's Day* [January 6th], crullers were baked in almost every home. A coin was baked into one cruller, which the mother placed in front of the smallest child so that he was king for the day. On Three King's Day, three boys dressed as kings trekked from house to house and sang the Three King's song. For this they received gifts.

At *Mardi Gras*, various organizations presented dance events whereby married couples were offered the opportunity for dance and amusement. The grown youth had dance events every Sunday afternoon and evening at the inn with so-called free music. During Advent and Lent, and also at harvest time, these events did not take place.

During *Holy Week* — from Maundy Thursday noon until Holy Saturday morning — even the bells fell silent; the peal of the bells was replaced by the chanting of the altar boy. Then on Saturday morning they trekked from house to house and received eggs or spending money.

47

On *Easter Day*, children eagerly decorated Easter nests. The Easter bunny laid his colored eggs, sweets, etc. in these nests.

On *May 1*, children stuck elder tree branches on windows and doors.

In the evening on May 1, there was Maypole dancing. This was the privilege of army recruits at the time. After the young men gathered together, they would decorate previously selected wooden bars, several meters high, with greenery and ribbons, and displayed them in front of the church, community house, school, rectory, the judge's house, and the homes of other distinguished citizens. The Maypoles remained standing for several weeks, then they were unwrapped by the youths while music played; for this, the youths received a sum of money from those honored, which was used to finance the entertainment.

The most beloved folk festival in all of the Banat was, of course, the

**Kirchweihfest** (*die Kerwei*).  
[Church Consecration Feast]

It was celebrated in our sister communities in November on the Sunday after

Martinmas [*November 11th*]. The reason for a feast on this date is thought to be that there should be a feast of joy and thanks for the harvest of the year since it was brought in with such pain and effort. The bouquets and ribbons on the hats of the *Kirchweih* boys and the wine bottles were symbols of the rich harvest. On these days visitors streamed in from all directions. After the rigorous days of work, it was the most appropriate time for relatives and friends to meet each other again, share joy and sorrows, counsel each other, and dedicate time to cheerfulness, fun, and conversation. The *Kirchweih* lasted three days; on this occasion, youth played the starring role. For weeks beforehand, the boys would search for a girl (*Kerweimensch*) for the *Kirchweih*. The *Kirchweih* fellows (*Kerweibuwe*) gathered together in an association and elected two treasurers, a hall and music was sought, and the cost was agreed upon between the host and musicians. On the Friday before the *Kerwei*, every *Kerwei* boy brought his hat to his *Kerwei* girl to groom (decorate). On Saturday afternoon, the youths gathered with the musicians in the courtyard of the community house to fetch the *Kirchweih* tree. With the brass band, they marched to the church square and set up the tree in front of the rectory. Afterwards, they went to pick up the decorated *Kirchweih* bouquet

48

from the shopkeeper. It was rosemary, decorated with nosegays and silk ribbons, which they brought to the first treasurer's *Kerwei* girl. Then on that same evening, the first dance took place, this time, however, without the decorated hat. On Sunday morning, every *Kerwei* fellow visited his girl and received his decorated hat. Wearing this hat and with the wine flask in hand, he then called on relatives and godparents and offered them tickets for the drawing of hat and cloth. Upon this opportunity, he received spending money for the *Kirchweih* days. From the inn, the *Kirchweih* party then marched to the church in front of the two treasurers. There they formed a receiving line for the priest. During Mass, the fellows stood in the main corridor of the church. The priest gave a sermon suitable for a festive occasion. After the Mass, he was again honored through the receiving line. Afterwards, honored guests were received: the pastor, schoolmaster, municipal administrators, judge, and notary.

On Sunday afternoon, the *Kirchweih* associates left the inn with the musicians and girls to pick up the second treasurer, then his girl, then the first treasurer, and finally his girl. There the bouquet was picked up. Now marched the *Kirchweih* train with the first treasurer in front with his girl, who carried the bouquet, to the church square where an auction of the bouquet took place. During *Kirchweih* days, they stopped at every street corner and the musicians played a so-called corner song. A large group of people waited around the *Kirchweih* tree. At first, the second treasurer climbed on a barrel previously placed there and officiated at the drawing for hat and cloth. With jesting words, the attendees were encouraged to offer higher amounts for the soon-to-be auctioned lottery tickets. The drawing of the winning ticket was done by a child. During a short recess, the musicians played.

Following this drawing was the auction of the bouquet. These were exciting moments for the fellows and girls, but also for their parents, even if their daughters or sons were not the owners of the bouquet. The drawing happened in the following manner. The first treasurer climbed on the barrel and gave his *Kirchweih* speech — while the musicians played a march. For many years this speech was arranged by the Schoolmaster, Michael Kremer — who died tragically. The speech consisted of humorous allusions and hilarious occurrences of the day, to put the audience in good

49

humor. After each stanza, the musicians played a corner piece. Note here that *Kirchweih* members had to pay the full declared price plus one-tenth of the difference between the



declared price and the cut-off price, whereas a successful bidder from outside of the group had to pay the full cut-off price. It turned out that there was never a bidder from outside of the association, for that would truly have been an expensive amusement.

At the end of the auction, the successful bidder presented the bouquet to his girl. Now the lead pair of dancers performed three short dances around the *Kirchweih* tree, and after this the other fellows led their girls to dance. Then the whole group marched from the church square — in front of them was the pair of lead dancers with the bouquet — to the notable dignitaries and nearest relatives, to honor them with a rosemary sprig tied with silk ribbons, whereupon they were presented with money. The evening meal on Sunday was taken at the home of the female lead dancer, on Monday in the house of the male lead dancer. After the meal, they marched with the musicians to the dance hall. The first dance (three pieces) now belonged to the pair of lead dancers; also on the succeeding *Kirchweih* days these members of the group were picked up from their homes and led to the dance hall.

On Wednesday morning the fellows removed the *Kirchweih* tree and buried a sealed flask of wine at the spot where the tree had stood, where it remained buried until the next *Kirchweih*. They took the *Kirchweih* tree on their shoulders and, to the sounds of a funeral march, brought it to its place in the community courtyard. So ended the *Kirchweih* feast.

### The Marriage

After military service, it was time to think of marriage. If a fellow was not promised to a girl before that, then he looked around at the available girls. If his choice was agreed upon, then the parents got together. The parents on both sides met in the house of the chosen one and negotiated the dowry. If they agreed, then the promise (betrothal) of the young was made. This happened in close circles; only the parents on both sides and their counsel (marriage witnesses) assisted. The

50

betrothal took place in the house of the bride's parents, and on this occasion the agreed-upon dowry was put into writing in the presence of witnesses. The transfer of the dowry usually followed the marriage ceremony.

Usually the marriage took place three weeks after the betrothal. It was celebrated with more or less pageantry according to the means of the parents. If the number of guests was small, then the marriage would be celebrated in the house of the bride's parents; if the number was large, then it took place at an inn. The marriage at the registry was usually done in the morning just in the presence of the witnesses, but the church marriage took place in the afternoon. It was a large wedding, 200 or more persons participating, when the marriage train marched to the church with music. The children went in front, then the bridesmaids with their partners, the bridal pair, after them followed the marriage witnesses, the married women, and finally the parents of the bride and groom. The pastor performed the marriage, gave a speech, and gave the blessings. Usually while still in the church, the elated participants wished the young couple well, the train was formed again, and they marched to the house or inn for the wedding meal. At the meal, the bridal pair sat at the head of the hall, next to them, the witnesses. During the meal, speeches were given in which best wishes were expressed for the bridal pair; children also recited poems on this opportune occasion.

At the bridal dance, the bridegroom first led the bride in dance; then all of the guests asked the bride for a dance. At midnight, the veil and crown of the bride were removed and then the bridal pair symbolically stepped into the circle of those who were married. An earlier custom, to steal the bride's shoe or to kidnap the bride herself, no longer happened in recent times. Either before or after the wedding, guests presented the bridal pair with a wedding present.

The wedding — offering the finest food and beverages — lasted well into the early morning, frequently until the afternoon hours of the next day.

### **A Few Marriage Conventions from Old Times**

By Matthias Kampf of Hatzfeld

Josef and Maria Barbara Kampf, née Henika, were among the early settlers. Their house and grounds were determined to be worth 380 florins. They disbursed 150 florin. They had to pay 22 florin yearly for taxes, deliver 20 *Pressburger Metzen* [62.5 liters or 7 pecks] of grain (47 kg =

51

1 *Metz*), 12 *Metz* of wheat, 5 *Metz* barley, 3 *Metz* of oats, make two long trips on the River Theiss, work 2 joch for free, and still pay for and render 80 days of manual labor to the manor lord.

On Tuesday, May 2, 1792, Josef Kampf and Maria Barbara Henika, as well as Josef Stiebel of Eichstatt and Anna Kampf, were married. Josef Kampf received from his parents, Johann Peter Kampf and Anna Katharina née Hartenacker, 100 florin in cash, two horses together with cart, a fully equipped wagon, a plow, harrow, and windmill. His bride received from her mother, Maria Elisabetha Henika née Lindenbaum, 80 florin in cash, a cow, a trunk, a table, bench, chest of drawers, iron skillet, iron pot, and a bed. When she went as a settler to Deutsch-Zerne, she had 10 children.

Anna Kampf received from her parents, Johann Peter Kampf and Anna Katharina Hartenacker, 80 florin in cash, a cow, a trunk, a table, bench, iron skillet, and completely assembled bed. Josef Stiebel had 180 florin when they went as settlers to Deutsch-Zerne. Josef Stiebel died on September 10, 1799 and was 33 years old. His wife, Anna Maria Stiebel, née Kampf, married Peter Tines from Charlevill on January 7, 1800.

Josef and Anna Stiebel, née Kampf, had two boys and a girl; the girl Magdalena was married to Daniel Koch in Zerne.

### **The Christening**

This joyful feast was celebrated by the family on one of the Sundays following the birth of a child. On the way to the christening, the godfather and godmother preceded; the midwife with the child followed. After the christening was over, they went home; on the way sugar was given to the gathering children, often joyful shots resounded, fired by relatives or good friends. At the christening feast (child's party) that followed, the relatives, midwife, godfather and godmother participated. During the first six days after birth, the woman in childbed received a meal brought to

52

the home alternately from the household of the godfather or of the godmother. It was also customary for the godfather and godmother to give gifts to the godchild at Christmas and Easter.

### **The Burial**

When a family member passed away, the dead person was laid out in the parlor. From the time of lying in state until the burial, relatives and acquaintances came to the wake to say their prayers at the bier of the deceased, whereby they expressed their condolences and consoled them. The burial was done within 24 hours after death. After

the ceremony in the church cemetery took place, the funeral cortege was set in motion. In front was carried the tomb cross, followed by the cross, flags, altar boys, the cantor, the pastor, in many cases the choir, musicians, then the men and finally, the women. The funeral cortege proceeded on the sidewalk, while the hearse traveled in the street. Behind it went the grief-stricken family. In many cases before the burial, a vesper of the dead for the salvation of the deceased was held in the church; then they continued to the graveyard. When they arrived there, the pallbearers lifted the coffin out of the hearse and carried it to the excavated grave or to the family vault, where the dead were interred after the church ceremony. Usually, six weeks after the burial, a requiem mass was read for the salvation of the deceased.

Great reverence was shown to the family of a decedent. This resulted in a routine whereby they paid a visit to the grave at every opportunity to offer a prayer. Their graves were marked with marble gravestones, and the grave mount was planted with flowers. On All Saint's Day, the graves were especially decorated beautifully. The graveyard looked like a flower garden.

### **Schwaben Pranks, Jokes, Droll and Bawdy Events**

The people of our country were serious individuals, but they were not lacking in humor, and they were always ready to make fun of the weaknesses and mistakes of their fellow men — as well as their own — occasionally in an earthy manner, but not with offensive intentions.

53

*Here are a few examples:*  
Told to Hans Tabar (Mayersch) and Others:

You all know that Cousin Matz had a vineyard, and you also know that he had wine. But I know that he always liked the wine at the inn better.

In the spring, Cousin Nani put a young kitten — as we used to do back home — into a sieve — and covered it with an old sweater. Since she had to go to work in the vineyard and did not want Cousin Matz to find her money, she stuffed it into the sleeve of the sweater.

Cousin Matz was sitting in the *Gang*, smoking a cigarette, when the kitten suddenly started crying. Cousin Matz went into the stable where the cats were to see what happened.

The cat was in the arm of the sweater and could not get out. As he was getting the cat out, he found the money.

Quickly he went to the inn to drink a few glasses.

In the evening, cousin Nani came home, looked for the cat and also for the money. The money was gone. She went into the house and said, "Matz, did you take the money out of the sleeve of that sweater?"

Cousin Matz said, "What money? I did not find any money!"

Cousin Nani said, "But I put it into the sleeve of the sweater!"

Cousin Matz said, "The cat must have eaten it."



Before the first World War, the Socialists marched through the village on May 1 with a red flag and music. The headquarters of their society was in the Neue-Gasse. The society representative was Comrade Matz. When it was time to march, the chairman, Cousin Mischko, said: "Matz, go out there and count how many are here!" It was known that Cousin Matz could not count very well. He went out, remained there a while, came in and notified the chairman: "You are all here."

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Mischko was a poor man and had a bunch of children. One of his children became sick and died. He went to the pastor and requested a funeral. The pastor asked: "Should I come to the burial with the new or the old coat?" Of course, with the new coat a burial costs more.

54

Mischko said, "If the new coat pleases you more, you can put it on. I will only pay for the old one."

How they came to an agreement, we never knew.

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Brother Joschko loved to go to the inn. The Schnapps and wine always tasted good to him. One fall evening, he was again at the innkeeper's and carousing happily. Several men from the fire department also showed up at the innkeeper's to drink a *Spitzer*.<sup>\*</sup> After they drank their wine, they wanted to go home. When they came out of the common room into the vestibule — there were two doors, one that went into the dance hall and the other led outdoors — Brother Joschko came out of the dance hall and says, "It's cloudy and dark like being in a sack, I cannot see the moon or stars."

He had mistaken the door.

Surely the innkeeper scolded him like a fishwife.

[*\*Spitzer: wine with seltzer.*]

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Brother Mischko and Brother Jakob were good friends. They both really enjoyed drinking Schnapps as well. Brother Mischko was a blacksmith. In the fall, the farmers delivered the bounty, and since many also had a vineyard, they also brought along a bottle of Schnapps. Sister Amei, Brother Mischko's wife, had set the bottle in the pantry. There was already a whole row of liter bottles of Schnapps. Brother Jakob came to visit nearly every day. Brother Mischko would then let the anvil idle while they drank Schnapps. Sister Amei did not care for this, but she never said anything in the beginning. It eventually became too annoying, and she scolded the "Schnapps Brothers." When this had no effect, she hid a liter of Schnapps in the attic granary.

Brother Mischko also kept track of the bottles and could not find the missing one anywhere. He finally found it. When Sister Amei went out, he checked the attic, and sure enough, there it was in the grain. Out with it! And since Brother Jakob also came again to visit, it was quickly emptied. Brother Mischko filled the bottle with water and put it back in its place in the attic. The Schnapps was all gone when New Year's Day was approaching, so Brother Mischko asked Sister Amei,

55

"Did you also bring Schnapps home so that we can offer something to the well-wishers?" "Yes, I have already planned ahead, since you boozers had drunk it all away."

On New Year's morning, Brother Jakob came to offer his best wishes. Sister Amei goes in the attic, brings the bottle and offers it up. They both drink, look at each other, then Brother Mischko says, "Amei, I think you made a mistake, this is Holy Water." "I think you are drunk or crazy," says Sister Amei.

"No need to get upset. The bottle was not corked well and the spirits have evaporated," said Brother Jakob.

Sister Amei did not believe the pair, but what was she to do? She had to go buy another bottle of Schnapps.



## [Table of Contents](#)

### **Associations, Miscellaneous**

Various organizations and corporations provided for the support of social and cultural life, professional interests, diversion, art, and security of the people. For the most part, they had very high memberships.

1. The *Kasino [clubroom]* was an association for the upper class. It was created in the 70s [1870s], possessed a substantial library and also served Magyarization (Magyar speech club). The club had a stage where comedies, one-act plays, and theater events were performed in Hungarian and German. Festive events took place in its rooms. The opportunity was provided for many games, like chess, billiards, and cards, too. Magazines and daily newspapers were also available. After World War I, the organization merged with the *Landwirtschaftliche Verein [Agricultural Association]*.

2. The Agricultural Association was founded in 1876 and had an exemplary tree nursery that was managed by a gardener. Refined fruit trees, roses and other gardening items, flowers, plants, wreaths, etc. could be obtained at any time. They not only covered the needs of our sister communities, but also had customers from other communities. For a long time, the nursery was managed by Czanik the gardener, later by his sons Alexander and Josef Czanik. In 1928 it was

56

sold, and with the profits a beautiful clubhouse was built next to the community house. In its rooms were daily newspapers from home and abroad, even illustrated journals. In the great room, various events took place and recitals were held. It offered the opportunity to play chess, billiards and cards, and a large lending library was at the members' disposal. The last association president was Josef Kampf; his predecessors were Dr. Karl Németh and Franz Kremer, Sr.

3. In the prior century, there had been a *Schützenverein [Marksman's Club]*. The commanding officer was Nikolaus Weber, the butcher. In remembrance of this club, the marksman flag still exists and is located at the church.

4. *Der Feuerwehrverein [The Fire Brigade Organization]* was brought into existence on March 16, 1884 at the suggestion of the estate manager Fabian, who also became president of the organization. The first equipment of the organization was obtained with the support of the lords of the manor. True to the slogan, "For the honor of God, for the protection of your neighbor," it was the duty of the organization to protect the belongings of the inhabitants in adversity and danger. The organization fulfilled this duty within the limits of possibility in an exemplary manner up until World War I. Then their occupation was temporarily suspended since most of them had to march. Those draftees no longer carefully fulfilled their duties and the maintenance of their equipment and property. The task of the organization extended over all the territory of the sister community, and it was called the "German and Serbian Fire Brigade." During the war, maintenance of the property of the organization was entrusted to the former commanding officer of the fire department, Franz Kremer, Sr. According to the by-laws, this property devolved to the first Fire Brigade, which was the property of one of the

two communities. This happened in Deutsch-Zerne in 1923. (Since a fire brigade was also started in Serbisch-Zerne, this part of the property organizational maintenance was ceded to it.) At the startup, they acquired specific gains: Josef Themare, pharmacist, Franz Proniewicz, and Johann Bodwen. Its first officers were President Josef Themare, Commandant Johann Bodwen, and Secretary Franz Proniewicz. After Josef Themare retired, they elected Franz Proniewicz to the presidency; Professor Hans Tabar became secretary. In 1928, the organization's

57

flag was blessed by the apostolic administrator of the Banat, Prelate Kovács, who performed the act with considerable clerical support. It was a unique celebration in which, besides the community population and hundreds of guests, numerous fire departments from abroad and numerous delegations participated. The mother of the flag was the schoolteacher, Anna Tabar née Kremer.

The organization also had a music band (*Kapelle Konrad*) and a song group. In 1930, at the request of the Banat Fire Brigade Association in our community, the county Fire Brigade Association was founded. Our town commanding officer, Johann Bodwen, was elected the county inspector. The last officers of the organization were: President, Franz Brunet, pastor; Commanding Officer, Johann Bodwen; Deputy, Nikolaus Kovács; Secretary, Hans Schleimer; Adjutant, Nikolaus Neumayer; Training Captains, Josef Schmidt and Nikolaus Tabar; Flag Bearer, Nikolaus Gross; Fire Engine Maintenance, Johann Sterz; and Equipment Maintenance, Friedrich Retzler.

5. In the prior century, the song-loving people had formed a glee club that also served as the church choir under the direction of the current organists (cantors). The club existed until 1909. In 1921, the Men's Singing Group was born. Its first member was Josef Themare. In the beginning, the group was independent, but later they joined with the Fire Department song group. The group soon flourished, hosted song evenings and Sunday presentations, and participated in songfests with various groups. It always presented remarkable events. The chairmen of the group were Josef Themare, Philipp Rausch, and finally, Anton Bodwen. The choir directors were Schoolmaster Michael Horvath, Jakob Reppa, and Michael Kremer.

The presentation of these dilettantes enjoyed great popularity. The performance of one-act plays, stories, comedies, and melodramas always found a grateful and zesty audience. Especially noteworthy in this regard are the efforts of Schoolmaster Michael Kremer who even translated comical pieces about the rural world, written by him, into the dialect of the homeland and thereby provoked thundering applause.

6. The *Kulturbund* [*Culture League*] or its full name, "Schwabisch-German Culture League," was founded in the lowlands, and by-and-by its organization expanded. In our area, it was established in 1920. Its goal was considered to be the fostering of cultural interests of the Germans.

58

It was also the designated legal representative of academic autonomy, whereby the state transferred sovereign right over the German schools to it. It was intended that the Serbians also possess school autonomy in the monarchy. These rights were even guaranteed to the leading men of our people by the peace treaty. Afterwards, they would hear nothing of it and deliberately hindered the expansion of our school system. The sanctions of the regime at that time narrowed our prospects for making our school system successful. By order of the administration dated July 20, 1920 (through 1921), all schools were socialized; ownership of school property by a community and church

was made illegal, expropriated without compensation, and transferred to the hand of the state. Now the state could unscrupulously enforce its criminal intent, of which the chauvinist minister, Pribićević, availed himself. The primary freedoms we had been taught in school were taken away bit by bit, the operation of the Culture League was discontinued, and its property was confiscated. Later, when the Culture League was again permitted to operate as a result of the combative efforts of German representatives, it could no longer fully perform the tasks allowed in our area. There was no other alternative than this in any other organization, respectively, to relocate groups. The Serbians simply would not tolerate Germans continuing to be taught in their own language. They spied on every cultural event, harassed the leading men, made it difficult to get permits, and caused disruptions. Not until the end of 1930 could the Culture League display a healthy activity. Shortly thereafter, it was completely absorbed into a country group.

The last chairman of the Culture League was Michael Schulz; the country director was Johann Hepp.

7. Music was also supported in the *Hausmusik [Music-Making at Home]*. Instruments like the harmonica, accordion, and piano were used. In small groups, the fiddle was also played. In the previous century, there had been a *Musikkapelle [music band]* under the direction of Bandmaster Müller. They played at dances and various festivals and family celebrations. This band had dissolved and, at the beginning of this century [20th], Bandmaster Johann Konrad started a new band. Soon he succeeded in creating a powerful music group of young fellows. They also played at

59

dances and at special celebrations. After World War I, they reached the high point in their success. They performed many concerts and were sought after as a dance band. The band was even invited to play on a radio broadcast. Unfortunately, the program could not be aired due to adverse circumstances. Due to disputes, a part of the group separated and formed a new band under the name *Männerkapelle [Men's Band]*.

The *Leichenverein [Death Benefit Group]* had the task of providing proper burials to the deceased and payment of a specific amount to the family survivors. The amount necessary for this was supplied by contributions from its members.

The president of the group was Johann Stein, Number 86.

*Miscellaneous:* 1. In 1898, the Hatzfeld-Betschkerek *Schmalspurbahn [narrow-gauge railway]* was built. After the removal of Hatzfeld [from consideration], Deutsch-Zerne became the terminus. But then in 1920, they extended the line to Klarija, which then became the terminus. This railway kept gaining more importance due to its fast transport of people and goods. To no small extent did the depot of the Credit Cooperative at the railway station contribute to this. The best-known stationmasters were Kardos, Matthias Szigeti, and Josef Fuderer.

2. In the previous century, there was a *Poststelle [post office]* in our sister communities. Mail was delivered to us through neighboring Hatzfeld. Later we received our own post office, from which mail to neighboring Hetin was deployed. The managers of the post office were: Irene von Majlath, Emilie Konstantinović, Hermine Harlamov, née Jung, and Nevenka Vinković, née Rajkov. Long-standing employees were: Eva Paul, Antonia Kiefer, Berta Hirhager, and Anna Kampf. Postmen in the final years were: Anton Sehr, Sr., Peter Kampf, and Ludwig Bach.

3. The *Gendarmerie [constabulary or rural police]* managed public order and safety and the protection of property. A police station had previously been built in our sister community.

4. A station of *Finanzkontrolle [Finance Control]* stood earlier in Hatzfeld. As our

community became a frontier town, a station was also built here. It provided a sentry at the border for traffic both ways and battled against tobacco and border smuggling.

60

[Table of Contents](#)

## Houses and Dwellings of Deutsch-Zerne

*Jakob Nickels*

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
1	Johann Goldschek		Club servant	3
	Johann Becker		Carpenter	4
2	Heinrich Bauhof		Bricklayer	5
3	Johann Weissmann	Bockmüllersch	Farm owner	3
	Josef Engels	Stolze	Farm owner	2
4	Josef Weissmann	Schnudliche	Farm owner	3
5	Matthias Lakatosch	Zigeuner		7
332	Johann Kampf (emigrated)	Bascht	Laborer	—
	Lenhardt Serwo		Laborer	3
6	Anton Spengler	Phitjes	Laborer	7
	Widow Anna Spengler	Phitjes	Housekeeper	1
7	Widow Anna Matje, Son Paul		Farm owner	2
8	Peter Rausch		Laborer	2
9	Julius Hergatt		Laborer	4
10	Michael Weron		Laborer	4
	Widow Kristine Weron		Housekeeper	1
11	Michael Spiess		Laborer	4
333	Anton Koch		Laborer	2
12	Michael Quint		Laborer	2
13	Johann Weissmann	Flitje	Shoemaker	2
14	Widow Katharina Schuld	Hanever	Farm owner	3
	Widow Susanna Schuld	Hanever	Housekeeper	1
15	Anton Bockmüller	Trinai	Laborer	4
	Widow Anna Lesch		Housekeeper	1
334	Johann Kampf	Kläre	Laborer	2
	Widow Magdalena Schummer		Housekeeper	1
16	Matthias Bodwen, Jr.		Farm owner	4
	Matthias Bodwen, Sr.		Farm owner	2
17	Konrad Becker		Farm owner	4
	Johann Becker		Farm owner	2
18	Matthias Tabar	Soda Matz	Soda-water producer	5
335	Johann Kampf	Kunradts	Merchant	4
19	Peter Stuprich	Klärestuprich	Farm owner	3
	Franz Stuprich	Klärestuprich	Farm owner	2
20	Johann Kramer		Farm owner	4
21	Peter Kampf	Kunradts	Farm owner	4
	Widow Maria Kampf	Kunradts	Housekeeper	1

61

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
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22	Nikolaus Gross		Farm owner	3
23	Josef Hoffman, Jr.	Herrgottsepp	Farm owner	5
24	Josef Hoffman, Sr.	Herrgottsepp	Farm owner	2
24	Matthias Weissmann	Andrese-Brasch	Farm owner	3
	Johann Weissmann	Andrese-Brasch	Farm owner	2
25	Widow Katharina Engels	Phits	Housekeeper	1
	Johann Engels	Phits	Bricklayer	2
26	Anton Schulz (emigrated)		Laborer	—
	Matthias Schmidt	Zwiebel	Laborer	2
	Stefan Baka	Ungar	Laborer	3
Churchyard				
	Michael Kampf	Kampfschneider	City worker	4
27	Johann Seiler		Shoemaker	2
28	Anton Till		Locksmith	2
29	Peter Hoffman	Straky	Farm owner	4
30	Peter Franz	Musler	Farm owner	4
	Widow Theresia Franz	Musler	Housekeeper	1
	Johann Weber		Farm owner	1
31	Adolf Wilms	Jetze	Farm owner	3
	Widow Maria Wilms	Jetze	Housekeeper	1
32	Johann Schäfer, Jr.		Farm owner	3
	Johann Schäfer, Sr.		Farm owner	2
33	Matthias Neidenbach	Heinrichs	Farm owner	3
34	Johann Kampf	Schorsche	Barber	6
35	Matthias Kampf	Schorsche	Barber	2
36	Josef Schummer		Electrician	2
37	Kristof Grün		Farm owner	3
38	Jakob Stankovitsch		Farm owner	4
345	Michael Anton	Schulwahner	Farm owner	5
389	Machael Wolf	Lup	Laborer	3
	Widow Elisabeth Wolf	Lup	Housekeeper	1
	Stefan Koch		Laborer	2
377	Johann Engels, Jr.	Mohler Hans	Painter	3
	Johann Engels, Sr.	Mohler Hans	Painter	1
388	Anton Kremm, Jr.		Farm owner	1
	Michael Kremm		Farm owner	1
	Ilia Pelic		Finance	3
39	Matthias Henika, Jr.		Farm owner	4
	Matthias Henika, Sr.		Farm owner	2
40	Philip Wersching		Electrician	4
	Widow Rosalia Willing		Housekeeper	1

62

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
41	Peter Rausch	Rebels	Leatherworker	4
42	Jakob Sedlak		Carpenter	4
	Johann Sedlak		Carpenter	3
	Michael Sedlak		Barrel-maker	1
43	Peter Schulz	Dickhanese	Farm owner	4
44	Matthias Rausch	Rebels	Farm owner	3
	Michael Theis	Saro	Railroad worker	2
45	Nikolaus Linster, Jr.		Farm owner	3
	Nikolaus Linster, Sr.		Farm owner	2
46	Nikolaus Stiebel	Brunnersch	Farm owner	5

	Johann Stiebel	Brunnersch	Farm owner	2
352	Josef Czanik		Gardner	3
385	Peter Wirth		Farm owner	3
378	Josef Kampf	Klematze	Farm owner	2
	Josef Weissmann		Farm owner	1
369	Josef Bodwen		Farm owner	3
383	Johann Hoffmann	Hergotts	Farm owner	3
47	Friedrich Retzler		Carpenter	5
48	Michael Wilms, Jr.	Jetze	Merchant	2
	Michael Wilms, Sr.	Jetze	Farm owner	2
49	Johann Stein		Farm owner	3
	Peter Stein		Farm owner	2
50	Philip Rausch		Tailor	3
	Widow Elisabeth Schneider		Housekeeper	1
51	Nikolaus Tabar (emigrated)		Laborer	
	Resident financier		Finance	3
52	Matthias Brenner, Jr.		Farm owner	4
	Matthias Brenner, Sr.		Farm owner	2
53	Anton Schulz	Dickhannese	Farm owner	4
54	Michael Schulz	Dickhannese	Farm owner	3
55	Nikolaus Serwo		Farm owner	3
	Johann Weissmann	Schlichter	Farm owner	1
56	Martin Krach		Farm owner	4
57	Anton Neumayer	Fohs	Farm owner	3
	Peter Neumayer	Fohs	Farm owner	2
58	Jakob Engels	Phits	Farm owner	4
59	Nikolaus Stuprich	Kaschau	Farm owner	2
	Widow Magdalena Stuprich	Kaschau	Housekeeper	1
60	Anton Fessel	Wagner	Coach builder	2
	Ludwig Fessel		Carpenter	4

63

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
61	Peter Wilms	Bockmüllerisch	Farm owner	2
342	Johann Spiess		Laborer	4
62	Matthias Juraschitz	Buljum	Farm owner	5
	Widow Anna Juraschitz	Buljum	Housekeeper	1
63	Josef König	Schadater	Farm owner	3
64	Widow Anna Michels	Traudels	Housekeeper	1
65	Johann Stuprich	Endstuprich	Farm owner	5
66	Konrad Weber		Blacksmith	5
	Michael Tabar	Mayers	Laborer	2
67	Georg Murányi	Ungar	Tinsmith	3
68	Nandor Friedel		Laborer	2
69	Josef Weiss		Farm owner	2
70	Stefan Szanto	Ungar	Merchant	4
343	Stefan Szanto	Ungar	Merchant	1
71	Josef Steigerwald, Jr.	Heilige	Carpenter	4
	Josef Steigerwald, Sr.	Heilige	Carpenter	2
72	Gertraud Westhoff, Widow		Housekeeper	2
73	Jakob Nickels	Kleinrichter	City worker	2
	Widow Elisabeth Nickels		Housekeeper	2
74	Nikolaus Naumayer	Fohs	Bricklayer	4
346	Franz Schleimer		Laborer	2
75	Jani Jambor	Ungar	Laborer	2
76	Nik. Rothenbach (emigrated)		Laborer	—

	Andreas Koch		Laborer	6
	Matthias Stuprich		Laborer	5
77	Nikolaus Spiess		Laborer	5
	Widow Magdalena Mayer		Housekeeper	1
78	Anton Stiebel		Farm owner	4
79	Josef Kreps		Farm owner	3
80	Josef Kreps		Savings Bank Officer	2
	Widow Margaretha Kreps		Housekeeper	1
327	Josef Mayer	Sufin	Bricklayer	3
	Widow Sophie Mayer	Sufin	Housekeeper	2
81	Anton Tabar	Mayers	Timber trade	5
82	Nikolaus Tabar (emigrated)		Farm owner	—
	Widow Katharina		Housekeeper	2
83	Rothenbach	Nickels	Farm owner	3
	Nikolaus Tines		Housekeeper	1
	Widow Anna Tines	Balauer	Housekeeper	1
84	Widow Theresia Becker	Nickels	Housekeeper	1
	Widow Elisabeth Tines			

64

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
85	Peter Schweininger, Jr.		Farm owner	2
	Peter Schweininger, Sr.		Farm owner	2
86	Peter Stein		Farm owner	4
	Johann Stein		Farm owner	2
87	Nikolaus Tabar	Timlos	Farm owner	1
	Anton Rothenbach		Blacksmith	4
88	Josef Rothenbach		Blacksmith	2
	Johann Rothenbach		Coach builder	2
89	Widow Elisabeth Rothenbach		Housekeeper	1
348	Nikolaus Tabar	Timlos	Farm owner	2
90	Widow Berta Gerhardt		Housekeeper	1
	Franz Krämer	Fritzsulde	Farm owner	4
91	Widow Kristrina Krämer	Fritzsulde	Housekeeper	2
92	Michael Mayer	Stiebel	Farm owner	5
	Matthias Kampf	Mause	Merchant	4
93	Peter Kampf	Mause	Farm owner	2
	Johann Tabar	Langemichels	Farm owner	3
94	Widow Anna Tabar	Langemichels	Housekeeper	1
95	Anton Laux	Gemeindehaus	Notary public	3
95	Agricultural Union			--
96	Josef Stiebel		Public official	4
	Nikolaus Hergatt		Innkeeper employee	3
97	Anton Pfaff			3
	Johann Kampf	Klematze	Shoemaker	4
98	Widow Anna Kampf		Housekeeper	1
	Anton Kampf, Jr.	Kläre	Farm owner	3
99	Anton Kampf, Sr.	Kläre	Farm owner	2
100	Johann Wagner		Baker	3
101	Michael Henika		Farm owner	5
	Peter Retzler Arg.	Wolfhans	Farm owner	--
	Peter Retzler, Jr.	Wolfhans	Butcher	1
102	Anton Retzler	Wolfhans	Farm owner	2
	Josef Bell		Farm owner	3
103	Michael Bell		Farm owner	2

Matthias Lischeron		Blacksmith	4
Nikolaus Lischeron		Blacksmith	2
Michael Krämer	Serb.-Zerne	Schoolmaster	2
Franz Pronievicz	Serb.-Zerne	Pharmacist	3
Johann Sterz	Serb.-Zerne	Locksmith	4
Widow Anna Schön	Serb.-Zerne	Housekeeper	2

65

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
325	Dr. Hans Nicka		Physician	1
	Widow Anna Nicka		Housekeeper	1
	Bogdan Kalenitsch			3
104	Johann Schillinger		Innkeeper	4
105	Johann Bodwen	Feuerwehrkom.	Farm owner	2
	Widow Rosalia Bodwen		Housekeeper	1
106	Anton Franz	Wethmer	Farm owner	4
107	Widow Barbara Wirth		Housekeeper	2
	Josef Wirth		Agricultural official	3
108	Nikolaus Fendt		Butcher	4
	Widow Eva Fendt and		Housekeeper	3
340	child(ren)	Trineis	Tailor	4
109	Matthias Bockmüller		Farm owner	4
110	Jakob Stiebel		Merchant	2
	Nikolaus Schleimer		Farm owner	2
	Peter Spengler	Serb.-Zerne	Farm owner	3
	Peter Steigerwald	Serb.-Zerne	Housekeeper	1
11	Widow Magdalena Steigerwald	Scharls	Farmer	4
112	Josef Michels	Schlosser-Stoffl	Locksmith	3
113	Kristof Bischof	Putri	Carpenter	2
	Matthias Bambach		Housekeeper	1
114	Widow Katharina Schleimer	Krume		4
	Josef Spitz	Serb.-Zerne	Farm owner	3
	Peter Hoffmann	Serb.-Zerne	Farm owner	2
115	Josef Hoffmann	Matzschulz	Farm owner	4
	Josef Bischof	Matzschulz	Farm owner	2
116	Johann Bischof		Farm owner	3
	Martin Stiebel		Farm owner	2
117	Anton Stiebel			2
328	Michael Hazkötö	Lup	Farm owner	2
118	Peter Wolf	Rikes	Farm owner	3
	Anton Weissmann	Rikes	Farm owner	2
119	Michael Weissmann		Housekeeper	1
320	Widow Maria Pape		Housekeeper	2
330	Widow Magdalena Lenhardt			
	Friedrich Retzler		Mill employee	2
	Ludwig Weber		Tinsmith	3
120	Karl Themare, Jr.		Farm owner	2
	Josef Klefas		Slipper maker	4
121	Michael Ginali	Ungar	Milk associate	3
	Franz Stefik			

66

No. of

House No.	Name	Family Nickname	Occupation	Family Members Residing
122	Josef Wirth		Farm owner	3
	Widow Elisabeth Rohr		Housekeeper	1
123	Michael Recktenwald	Farles	Farm owner	3
124	Peter Wilms	Jetze	Farm owner	4
125	Johann Stiebel	Brunersch	Farm owner	4
	Widow Gertrud Weissmann	Rikes	Housekeeper	1
126	Michael Bockmüller		Farm owner	3
	Widow Theresia Bockmüller		Housekeeper	1
127	Johann Wilms	Jetze	Farm owner	3
128	Heinrich Linster		Farm owner	3
350	Michael Grün		Merchant	4
129	Johann Konrad		Bandmaster	2
130	Anton Strunk		Farm owner	5
131	Nikolaus Tabar	Amerika		
	Widow Maria Traubenik		Seamstress	1
132	Johann Schulz	Olichmüller	Farm owner	4
	Heinrich Schulz	Olichmüller	Farm owner	2
133	Michael Kampf	Mause	Farm owner	3
	Widow Elisabeth		Housekeeper	1
134	Amschlinger		Barber	4
135	Johann Michels		Farm owner	3
136	Jakob Brumm	Schärche		
	Jakob Jost	Maurematze	Housekeeper	1
137	Widow Katharina Linster	Muri	Bricklayer	4
138	Konrad Tabar		Tailor	3
335	Franz Gengler		Housekeeper	1
	Widow Katharina Szentesch		Laborer	4
139	Michael Renye	Heng	Laborer	3
140	Josef Fassbinder		Laborer	5
141	Johan Wegesser		Laborer	5
142	Jakob Lehn		Farm owner	2
143	Johann Kilcher	Bernatz	Farm owner	3
	Josef Weber, Jr.	Bernatz	Farm owner	2
144	Johann Weber, Sr.			
145	A Serbian			
146	A Serbian			
147	A Hungarian			
148	Slavko Rajkov, Serbian		Laborer	2
	Matthias Retzler		Laborer	3
149	Johann Retzler		Farm owner	4
	Johann Rothenbach			

67

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
	Kaspar Rothenbach		Farm owner	2
150	Johann Bollmann		Rope maker	3
	Widow Katharina Noel		Housekeeper	1
151	Konrad Eichmüller	Kleng	Laborer	8
152	Nikolaus Tabar	Bergersch	Farm owner	3
153	Josef Frauhofer	Müllermatze	Farm owner	4

154	Franz Quint	Wasa	Farm owner	3
155	Michael Konrad		Carpenter	3
	Widow Katharina Spuhler		Housekeeper	1
156	Peter Kampf	Mause	Farm owner	3
157	Johann Bischof		Farm owner	4
	Stefan Bischof		Farm owner	2
158	Johann Winter		Carpenter	3
	Anton Winter		Carpenter	2
159	Paul Serwo		Farm owner	2
160	Wilhelm Brenner		Farm owner	4
161	Josef Bodwen		Farm owner	3
	Widow Anna Bodwen		Housekeeper	1
162	Nikolaus Jost	Argentina		—
	Widow Anna Grün		Housekeeper	1
163	Martin Grabovsky		Iron handler	3
164	Lenhardt Mill			—
165	Josef Ackermann		Locksmith	2
166	L. Mill warehouse			—
	Widow Barbara Risinger		Housekeeper	1
167	Johann Bischof		Farm owner	2
	Widow Anna Rothenbach		Housekeeper	1
	Widow Katharina	Serb.-Zerne	Housekeeper	4
	Bockmüller	Kruwel	Tailor	7
168	Peter Mayer		Blacksmith	3
169	Ignaz Willing	Muri	Merchant	2
170	Josef Mayer	Rikes	Butcher	2
171	Anton Weissmann	Ungar	Locksmith	6
172	Johann Stefik		Farm owner	3
173	Ludwig Neumayer	Haas	Farm owner	3
174	Widow Elisabeth Jung		Farm owner	2
175	Matthias Bockmüller		Farm owner	4
176	Kristof Grün	Schlitze	Farm owner	4
	Josef Noel		Shoemaker	2
177	Josef Rothenbach	Farle	Farm owner	3
	Josef Recktenwald			

68

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
	Matthias König	Schadader	Farm owner	2
178	Georg Wilms	Jetze	Farm owner	3
179	Anton Schulz	Olichmüller	Farm owner	3
	Johann Schulz	Olichmüller	Farm owner	3
	Anton Mayer	Stiebel, Serb.-Zerne	Farm owner	3
180	Johann Mayer	Pauls	Farm owner	4
	Martin Mayer	Pauls	Farm owner	3
181	Franz Nicka	Fleischer	Butcher	2
	Philip Schleimer	Serb.-Zerne	Innkeeper	2
	Johann Schleimer	Serb.-Zerne	Innkeeper	4
182	Johann Schleimer, Jr.	Tores	Farm owner	2
	Johann Schleimer, Sr.	Tores	Farm owner	2
183	Johann Bechinger		Hat maker	3
	Matthias Grün, Jr.	Serb.-Zerne	Farm owner	3
	Matthias Grün, Sr.	Serb.-Zerne	Farm owner	2
	Anton Kremer	Serb.-Zerne	Farm owner	2
	Widow Elisabeth Tabar	Serb.-Zerne	Housekeeper	1

	Matthias Szentesch	Serb.-Zerne	Farm owner	4
	Jakob Szentesch	Serb.-Zerne	Farm owner	2
	Jakob Szentesch, Sr.	Serb.-Zerne	Farm owner	2
184	Peter Weissmann	Bockmüllersch	Farm owner	4
185	Gustav Schmidt		Merchant	3
186	Nikolaus Schleimer		Innkeeper	2
187	Kristof Kremer		Merchant	2
188	Johann Tabar		Schoolmaster	3
189	School			—
190	Church			—
191	Franz Brunet		Pastor	2
192	Johann Tabar	Scharl	Butcher	4
193	Nikolaus Fraunhoffer		Farm owner	—
	Matthias Habel	Müllermatze	Merchant	3
194	Nikolaus Fraunhoffer		Farm owner	3
195	Michael Kremm	Müllermatze	Farm owner	3
195	Josef Mayer	Stiebel	Farm owner	2
196	Matthias Weiss	Antons	Farm owner	4
	Karl Tines	Nickel	Farm owner	2
197	Nikolaus Fraunhoffer	Ziegeleibesitzer	Locksmith	2
	Johann Szilagyi		Veterinarian	3
326	Nikolaus Kowatsch		Bricklayer	3
	Widow Karolina Kowatsch		Housekeeper	1

69

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
198	Nikolaus Stuprich	Eckstuprich	Farm owner	4
	Widow Elisabeth Stuprich		Housekeeper	1
199	Peter Krach		Butcher	4
	Widow Anna Krach		Housekeeper	1
200	Michael Kathrein		Farm owner	5
201	Johann Sensendorf	Kicks	Shoemaker	2
202	Johann Weber (emigrated)			—
	Johann Tabar	Schneider Jani	Tailor	3
203	Jakob Wolf		Locksmith	1
	Nikolaus Krisch		Locksmith	3
396	Peter Köstner		Timber handler	3
197	Matthias Tines			2
398	Matthias Steigerwald	Heilige	Tinsmith	2
	Johann Krisch		Tinsmith	3
399	Johann Fendt		Merchant	4
	Josef Fendt		Shoemaker	1
	Constabulary			
352	Nikolaus Theis		Innkeeper	1
	Martin Weissmann	Rikes	Butcher	2
347	Train station			
400	Slavko Jugin, Serbe		Innkeeper	3
401	Djuro Scharan	Zigeuner		9
370	Slavko Grubin	Serbe		3
322	Widow Anna Wolfram		Housekeeper	3
204	Anton Schleimer	Amerika		—
	Franz Hüpfel		Laborer	4
	Widow Sophie Bunghardt		Housekeeper	6
205	Philipp Beck		Rope maker	4
206	Michael Mayer	Haschi	Laborer	5

311	Friedrich Weber		Shoemaker	1
307	Anton Sehr	Sacha	Shoe attendant	3
208	Matthias Noel	Schlitzje	Laborer	5
	Widow Katharina Bambach		Housekeeper	1
209	Joca Grubin	Serbe		3
	Bogdan Grubin	Serbe		1
331	Josef Fraunhoffer	Müllersepp	Farm owner	2
210	Nikolaus Bischof		Farm owner	3
	Widow Anna Bischof		Housekeeper	1
211	Peter Kathrein		Farm owner	3
	Michael Kathrein		Merchant	1

70

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
212	Josef Kremer	Fritzsulde	Farm owner	3
	Josef Frauenhoffer, Sr.	Müllersepp	Farm owner	2
213	Kristof Schmidt	Stuprich	Farm owner	4
214	Friedrich Kowatsch	Amerika		—
	Nikola Gavrilov	Russe	Public official	3
215	Nikolaus Neidenbach	Amerika		—
	Widow Anna Tillschneider		Housekeeper	1
	Widow Barbara Simmaler		Housekeeper	1
216	Nikolaus Schulz	Dickhanese	Farm owner	3
	Widow Anna Schulz		Housekeeper	1
217	Johann Getsch		Farm owner	4
	Anton Franz	Numrense	Farm owner	2
218	Johann Schleimer		Farm owner	4
219	Matthias Schleimer		Farm owner	4
	Widow Elisabeth Schleimer		Housekeeper	1
220	Nikolaus Weiss		Farm owner	4
221	Johann Paul		Blacksmith	5
	Widow Anna Paul		Housekeeper	1
222	Johann Jost	Schärche	Farm owner	2
	Widow Katharina Jost		Housekeeper	1
223	Kristof Steigerwald	Blume	Farm owner	4
	Widow Anna Kathrein		Housekeeper	1
224	Philip Roth	Brudersch	Farm owner	2
225	Lorenz Engels, Jr.	Phits	Farm owner	3
	Lorenz Engels, Sr.	Phits	Farm owner	2
226	Nikolaus Fessel		Farm owner	2
227	Andreas Kron		Laborer	2
	Johann Mayer		Laborer	2
349	Michael Fessel		Farm owner	3
228	Anton Fendt		Shoemaker	4
229	Peter Weiss	Antons	Farm owner	4
230	Kaspar Schummer		Farm owner	3
	Jakob Schummer		Farm owner	2
231	Peter Schummer		Farm owner	5
232	Peter Schmidt, Jr.	Stuprich	Farm owner	3
	Peter Schmidt, Sr.	Stuprich	Farm owner	2
233	Georg Weber		Barber	2
234	Peter Getsch		Farm owner	3
	Johann Getsch		Farm owner	2
235	Johann Pape		Shoemaker	5



House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
336	Nikolaus Weiss		Coach builder	2
236	Johann Retzler, Jr.	Kalacker	Farm owner	3
	Johann Retzler, Sr.	Kalacker	Farm owner	2
237	Widow Karolina Schleimer	Hausfrau	Housekeeper	1
238	Karl Tines	Nickel	Farm owner	4
	Widow Katharina Engels	Phits	Housekeeper	1
239	Anton Bambach, Jr.	Hansnickel	Farm owner	3
	Anton Bambach, Sr.	Hansnickel	Farm owner	2
240	Deschö Richter	Ungar	Public official	4
241	Josef Tabar, Jr.	Scharl	Farm owner	3
	Josef Tabar, Sr.	Scharl	Farm owner	2
242	Peter Kampf	Mause	Farm owner	5
243	Josef Kampf	Mause	Farm owner	2
244	Matthias Rothenbach		Locksmith	3
245	Johann Hepp		Shoemaker	3
246	Peter Krach		Shoemaker	2
247	Kaspar Franz	Wetmersch	Farm owner	4
	Widow Margarete Franz	Wetmersch	Housekeeper	1
248	Anton Stiebel		Housekeeper	1
	Widow Gertrud Stiebel		Farm owner	2
249	Widow Katharina Neumayer	Fohs	Housekeeper	1
250	Friedrich Kampf	Mause	Farm owner	4
	Kristof Grün	Serb.-Zerne	Farm owner	2
	Josef Grün	Serb.-Zerne	Merchant	2
337	Peter Kaiser		Butcher	3
337	Johann Fendt		Shoemaker	3
338	Franz Mayer	Stiebel	Grain trade	2
251	Josef Schmidt, Jr.	Stuprich	Farm owner	4
	Josef Schmidt, Sr.	Stuprich	Farm owner	2
252	Josef Schweininger		Farm owner	4
	Kaspar Schweininger		Farm owner	2
253	Michael Lukonitsch, Jr.		Carpenter	4
	Michael Lukonitsch, Sr.		Carpenter	2
329	Peter Schmidt	Linkse	Locksmith	4
	Widow Margareta Schweininger		Housekeeper	1
254	Josef Rauscher		Coach builder	1
	Widow Katharina Rauscher		Housekeeper	1
255	Adam Kaiser		Baker	4
256	Jakob Dolwig		Farm owner	2
	Michael Mayer		Farm owner	1

72

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
257	Anton Recktenwald		Laborer	2
	Anton Recktenwald		Hat maker	1
	Franz Habel		Bricklayer	3
258	Johann Schmidt	Stuprich	Farm owner	4

259	Matthias König	Schadader	Farm owner	5
	Widow Elisabeth König	Schadader	Housekeeper	1
260	Anton Stiebel	Stiebelhanse	Farm owner	2
261	Dr. Markus Steiner		Physician	4
262	Anton Schulz	Dickhanese	Farm owner	3
	Widow Magdalena Schleimer		Housekeeper	1
263	Nikolaus Tabar, Jr.	Scharle	Farm owner	4
	Nikolaus Tabar, Sr.	Scharle	Farm owner	3
264	Johann Tabar	Klenmatze	Farm owner	3
	Anton Steigerwald		Bricklayer	2
265	Matthias Ackermann		Farm owner	2
266	Dr. Karl Nemeth	Ungar	Physician	3
	Widow Karl Nemeth	Ungar	Housekeeper	1
324	Matthias König		Locksmith	3
	Widow Anna Steigerwald		Seamstress	2
267	Franz Stuprich, Jr.		Farm owner	5
	Franz Stuprich, Sr.		Farm owner	3
268a	Josef Franz		Farm owner	3
268b	Josef Hoffmann	Straky	Farm owner	3
	Anton Weiss	Antons	Farm owner	1
269	Anton Engels	Dick Phits	Farm owner	3
	Widow Gertrud Engels	Phits	Housekeeper	1
270	Andreas Kisch	Ungar	Laborer	2
	Widow Katharina Mesarosch		Housekeeper	1
271	Josef Dekreon, Jr.		Leatherworker	4
	Josef Dekreon, Sr.		Shoemaker	2
272	Milan Grubin	Serbe	Locksmith	2
273	Slavko Vrabatz	Serbe	Laborer	5
274	Josef Goldschek	Grossmüller	Farm owner	3
	Widow Anna Goldschek and Kath.		Housekeeper	2
275	Johann Spengler		Farm owner	4
	Josef Spengler	Müllermatze	Farm owner	2
276	Nikolaus Frauenhoffer		Farm owner	3
	Widow Elisabeth		Housekeeper	1
	Frauenhoffer	Amerika	Housekeeper	1
277	Widow Anna Frauenhoffer			2
	Friedrich Weber			

73

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
	Peter Schwerb		Laborer	5
278	Widow Gertraud Bischof		Housekeeper	5
279	Matthias Franz, Jr.	Paschusch	Farm owner	5
	Matthias Franz, Sr.	Paschusch	Farm owner	2
280	Josef Wolf	Lup	Phandur (Austrian infantryman)	2
281	Josef Till		Locksmith	4
	Widow Anna Behring		Housekeeper	1
321	Michael Bockmüller	Trinai	Locksmith	8
	Widow Magdalena Tabar		Housekeeper	1
282	Martin Sensendorf	Kicks	Tailor	3
	Johann Sensendorf	Kicks	Tailor	2
283	Matthias Schleimer	Tores	Farm owner	5
	Widow Katharina Petry		Housekeeper	1
284	Anton Rauscher		Carpenter	4
285	Josef Weissmann	Hausplatz		—

286	Mirko Stanimirov	Serbe	Laborer	2
390	Josef Hoffman	Hänsje	Locksmith	4
	Son-in-law	Ungar	Laborer	3
287	Johann Hoffmann	Hänsje	Liquor distiller	3
	Widow Katharina Willing		Housekeeper	2
288	Farms of the Count			
297	Csekonics estate			
298	Widow Elisabeth		Housekeeper	1
	Bockmüller		Laborer	4
299	Anton Feuerholz		Bricklayer	2
	Franz Themare		Housekeeper	1
300	Widow Eva Konrad	Putri	Laborer	5
	Anton Bambach		Wicker binder	1
301	Karl Krämer		Farm owner	3
	Josef Fischer, Jr.		Farm owner	2
302	Josef Fischer, Sr.	Kinsche	Laborer	3
303	Paul Helfrich	Kampfschneider	Laborer	2
304	Nikolaus Kampf		Laborer	2
	Peter Feuerholz		Housekeeper	1
305	Widow Anna Feuerholz	Ziegler	Laborer	3
306	Kristof Renye		Housekeeper	4
307	Widow Elisabeth Nehr		Farm owner	4
	Peter Sterz	Nauert	Housekeeper	1
308	Widow Margarete Dolwig		Farm owner	2
309	Paul Hepp		Housekeeper	2
	Widow Katharina Schivan			

74

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
310	Anton Bodwen		Farm owner	3
311	Peter Weissmann		Farm owner	3
	Martin Weissmann		Farm owner	2
312	Hansi Lakatosch	Zigeuner		3
313	Johann Weber	Amerika		---
	Widow Eva Weber		Housekeeper	1
314	Anton Mayer	Riess	Laborer	1
	Nikolaus Schuld	Brotsack	Laborer	6
315	Johann Weissmann	Bockmüllersch	Farm owner	4
316	Kathi Scharan	Zigeuner		6
317	Michael Traubenick		Laborer	4
318	Josef Bungart (emigrated)			---
	Josef Bungart		Laborer	4
	Johann Bungart			
319	Stockman's house and cattle administration		Laborer	4
	Anna Schorsch		Housekeeper	2
	Anton Schivan		Laborer	1
334	At Endremajor	Serben		
335	At Endremajor	Serben		
336	At Endremajor	Serben		
337	At Endremajor	Serben		
338	At Endremajor	Serben		
	11 more numbers in the business area	Serben		

75

[Table of Contents](#)**Houses and Dwellings of Serbisch-Zerne***Jakob Nickels*

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
	Matthias Zapletan		Farm owner	4
	Nikolaus Stiebel		Farm owner	2
	Nikolaus Kampf	Mause	Merchant	3
	Peter Kern, Jr.		Coach builder	3
	Peter Kern, Sr.		Coach builder	2
	J. Tillschneider		Laborer	1
	Josef Weissmann	Andrese	Farm owner	3
	Josef Bockmüller	Trinai	Laborer	2
	Widow Eva Neurohr	Hanes	Housekeeper	1
	Friedrich Kanton		Laborer	3
	Josef Wagner, Jr.		Laborer	4
	Josef Wagner, Sr.		Laborer	1
	Josef Ludwig	Oschtermer	Carpenter	3
	Johann Damm		Laborer	3
	Johann Rothenbach		Farm owner	2
	Franz Krämer		Butcher	5
	Andor Koch		Iron handler	3
	Widow Koch		Housekeeper	1
	Michael Wurmlinger		Laborer	3
	Johann Koch, Son Anton			4
	Matthias Steigerwald		Butcher	4
	Josef Hansinger			4
	and Mother		Housekeeper	1
	Widow Karolina Wilms		Housekeeper	2
	Widow Karolina Nicka		Housekeeper	2
	Matthias Maurus		Locksmith	4
	and Parents			2
	Michael Hönig		Laborer	3
	Matthias Rothenbach			3
	Widow Maria Uri		Housekeeper	1
	Widow Karolina Kern		Housekeeper	1
	Matthias Schulde	Riemer		3
	Karl Themare		Tinsmith	3
	Widow Maria Hemmert		Housekeeper	2
	with Sister			1
	Jakob Stiebel		Farm owner	3
	Widow Anna Ackermann		Housekeeper	1

76

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
	Nikolaus Amschlinger, Sr.		Farm owner	2
	Nikolaus Amschlinger, Jr.		Farm owner	4
	Widow Karolina Kirach		Housekeeper	1
	Ignaz Willing		Blacksmith	3

Nikolaus Kampf	Kläre	Farm owner	2
Matthias Tabar	Bastjan	Barber	4
Johann Bohr	Flitje	Milk contractor	4
Matthias Schäfer		Farm owner	4
Widow Anna Kampf	Oschtermer	Housekeeper	1
Anton Schweininger		Farm owner	3
and mother		Housekeeper	1
Peter Kampf	Mause	Farm owner	3
Nikolaus Feuerholz		Laborer	6
with parents			
Adam Brum		Laborer	5
Peter Schleimer		Blacksmith	2
Anton König		Slipper maker	2
Josef Petry		Merchant	3
Serbisch-Zerne, School			
Martin Weissmann		Farm owner	5
Johann Weissmann		Farm owner	2
Anton Ludwig		Laborer	3
Widow Regina Ludwig		Housekeeper	1
Josef Engels	Phits	Laborer	4
Jakob Wichnal		Blacksmith	2
Josef Wichnal		Blacksmith	3
Elisabeth Wilms		Housekeeper	1
Nikolaus Kutschera		Laborer	2
Peter Hoffmann, Emigrated	Hänaje		
Johann Merkle		Rope maker	2
Michael Weissmann	Wister	Farm owner	4
Mother-in-law Diwo		Housekeeper	1
two grandchildren			2
Anton Weissmann, Jr.	Wister	Farm owner	4
Anton Weissmann, Sr.	Wister	Farm owner	2
Widow Kristina Bohr	Flitje	Housekeeper	1
Kristof Weissmann	Flitje	Carpenter	3
Michael Weissmann, Jr.	Wister	Farm owner	4
Johann Hoffmann	Straky	Farm owner	4
Anton Weissmann	Andrese	Farm owner	1

77

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
	Johann Theiss	Schero	Farm owner	4
	Nikolaus Tabar	Tschaklose	Laborer	2
	Widow Anna Tabar	Tschaklose	Housekeeper	1
	Widow Kristina Weissmann	Flitje	Housekeeper	2
	Michael Weissmann	Flitje	Shoemaker	5
	Matthias Schweininger		Carpenter	3
	Matthias Schweininger		Carpenter	2
	Georg Bollmann		Rope maker	2
	Johann Kampf	Klematze	Farm owner	3
	Matthias Kampf	Klematze	Farm owner	2
	Johann Maul		Ranger	2
	Matthias Spengler	Phitjes	Farm owner	4
	and mother		Housekeeper	1
	Elisabeth Spengler	Amerika, probably		
	Wenzel Oberst		Dam clearer	3
	Matthias Wegesser		Laborer	5
	Widow Elisabeth Schmidt	Schreier	Housekeeper	1

Johann Stankowitsch		Farm owner	2
Son-in-law			3
Nikolaus Weissmann	Miklos	Farm owner	4
Widow Elisabeth Klefas		Housekeeper	1
Peter Kalessa		Locksmith	3
Anton Spuhler		Butcher	5
Franz Stefik			3
Michael Traubenik			4
Johann Blatt	Strunk	Laborer	4
Matthias Grün		Baker	2
Josef Schulz	Olichmüller	Landlord	4
Widow Maria Renye		Housekeeper	1
Anton Tabar, Jr.	Klenmatze	Farm owner	4
Anton Tabar, Sr.	Klenmatze	Farm owner	2
Jakob Tabar	Bockmüllersch	Laborer	2
Peter Bockmüller	Amerika		
Anton Mayer	Froni	Bricklayer	5
Anton Bischof		Farm owner	3
Widow Katharina Mayer	Kruwel	Housekeeper	1
Elisabeth Scherber		Housekeeper	3
Jakob Winter		Carpenter	3
Adam Matye		Laborer	1
Nikolaus Weissmann	Rikese	Farm owner	2

78

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
	Johann Walter		Laborer	2
	and son-in-law			3
	Nikolaus Fromari		Farm owner	2
	Andreas Wesselak		Laborer	5
	Anton Mayer		Farm owner	2
	Matthias Bambach	Putri	Carpenter	2
	Widow Anna Krämer	Remsing	Housekeeper	1
	Anton Koch, son-in-law		Laborer	5
	Michael Martin			1
	Johann Hansinger, in-law			5
	Franz Tabar			3
	Matthias Ludwig			4
	Martin Martin		Merchant	2
	Franz Zachari			2
	Franz Vormittag			2
	Ludwig Bach	Koch	Postman	5
	Franz Konrad	Ott	Farm worker	6
	Widow Maria Walter		Housekeeper	7
	Josef Kalay		Laborer	2
	Widow Barbara Brumm		Housekeeper	5
	Anton Feuerholz			4
	Peter Kampf			3
	Johann Hüpfel		Musician	4
	Widow Barbara Hüpfel		Housekeeper	1
	Widow Margaretha Bach		Housekeeper	2
	Josef Oberst		Laborer	5
	Johann Neurohr		Laborer	5
	Peter Hansinger			4
	Widow Barbara Neurohr		Housekeeper	1
	Michael Henika		Farm owner	2

Widow Barbara Fromari		Housekeeper	1
Nikolaus Weissmann		Laborer	2
Widow Baraba Weissmann		Housekeeper	1
Kristof Wilhelm			1
Franz Schwarz, son			3
Widow Katharina Schulz		Housekeeper	1
Anton Ginali		Laborer	5
Widow Barbara Baron		Housekeeper	1
Widow Katharina Neurohr		Housekeeper	1
Johann Kampf	Kläre	Laborer	2
			79

House No.	Name	Family Nickname	Occupation	No. of Family Members Residing
	Michael Neidenbach	Fitzko	Laborer	2
	Imre Zavargo	Ungar	Laborer	3
	Nikolaus Rebel		Carpenter	6
	Peter Tides		Farm owner	2
	Nikolaus Weber	Kerstoffel	Farm owner	4
	Franz Cservenyak		Laborer	2
	Josef Mayer	Bascht		2
	Widow Katharina Rebel		Housekeeper	1
	Johann Rebel		Laborer	7
	Josef Fechter		Laborer	6
	Josef Spitz			4
	Heinrich Tides		Farm owner	2
	Franz Sensendorf		Tailor	5
	Peter Winschel		Laborer	2
	Nikolaus Roth	Schneider Nikolaus	Farm owner	2
	Michael Ludwig		Laborer	5
	Franz Hoffmann	Hänaje	Merchant	3
	Johann Dorn		Vegetable handling	2
	Peter Sterz		Farm owner	2
	Johann Weissmann	Franke	Farm owner	2
	Nikolaus Kampf	Kläre	Farm owner	3
	Widow Emilia Rausch		Housekeeper	2
	Michael Rausch		Bricklayer	2
	Josef Schuld	Hanever	Farm owner	3
	Josef Wilms	Scheckige	Farm owner	2
	Stefan Zavargo		Farm owner	3
	Matthias Krämer		Painter	5
	Rudolf Bambach		Photographer	6
	Wilhelm Brenner		Farm owner	4
	Michael Wolf		Farm owner	2
	Martin Spitz			2
	Widow Karolina Petrowitsch		Housekeeper	2
	Widow Eva Anton	Tschaks	Housekeeper	1
	Franz Ginali		Laborer	5
	Johann Fechter		Laborer	3
	Anton Seppelfeld		Laborer	5
	Fritz Hollerbach		Laborer	3
	Kaspar Bambach		Carpenter	4
	Matthias Lösch			3
	Nikolaus Bockmüller			3

House No.	Name	Family Nickname	Occupation	Family Members Residing
	Widow Magdalena Weissmann		Housekeeper	3
	Peter Brandecker			4
	Widow Ploni Schmidt		Housekeeper	1
	Josef Dekreon			3
	Johann Ginali			2
	Johann Lauer			
	Matthias Weron			6
	Josef Engels			3
	Peter Kreiter			3
	Widow Susanna Russo		Housekeeper	1
	Karl Weber			1
	Karl Weber			1
	Peter Wolf			4
	Matthias Beck		Bricklayer	3
	Stefan Sterz		Laborer	3
	Matthias Beck		Laborer	2
	Widow Katharina Höfler		Housekeeper	3
	Widow Emilia Eichmüller		Housekeeper	1
	Jakob Weron			3
	Franz Konrad		Laborer	2
	Johann Bernat			3
	Peter Kathrein		Laborer	3
	Johann Kron		Laborer	2
	Peter Mannes		Laborer	2
	Johann Wolf			3
	Peter Wesselak			2
	Johann Lösch	Ziegelei		3
	Anton Krettler	Windmüller		2
	Josef Walter			2
				81

**Registered German Businesses,  
as well as Manufacturers in Deutsch-Zerne  
in 1941**

*Anton Kampf*

	House No.
<i>Mills</i>	Widow Magda Lenhardt 164
<i>Brickyard</i>	Nikolaus Fraunhoffer 197
<i>Tree nursery</i>	Josef Czanik 352
<i>Lumber yards</i>	Peter Köstner 396
	Anton Tabar 81
<i>Granaries</i>	Josef Krämer 212
<i>Dairies</i>	Franz Stefik 121
<i>Soda water producers</i>	Matthias Tabar 18
	Stefan Szanto 70
<i>Liquor breweries</i>	Johann Hoffmann 287
<i>Hatter business</i>	Johann Bechinger 183
	Anton Recktenwald 257
<i>Inns</i>	Stefan Szanto 70
	Johann Schillinger 104
	Nikolaus Schleimer 330
	Friedrich Retzler 230



	Nikolaus Theiss	352
	Michael Wilms	48
<i>Draperies and haberdashery</i>	Nikolaus Schleimer	110
	Gustav Schmidt	185
<i>Haberdashery</i>	Matthias Kampf	92
	Josef Mayer	169
	Hans Kampf	335
	Michael Grün	350
	Johann Fendt	399
<i>Hardware and haberdashery store</i>	Martin Grabowski	163
<i>Bakeries</i>	Johann Wagner	99
	Adam Kaiser	255
<i>Butchers</i>	Martin Weissmann	55
	Nikolaus Fendt	108
	Anton Weissmann	170
	Franz Nicka	181
	Johann Tabar	192
	Peter Krach	199
	Peter Kaiser	337
	Peter Retzler	101

82

		House No.
<i>Threshing machine owner with locksmith's shop</i>	Anton and Josef Till	28
	Josef Ackermann	165
	Johann Stefik	171
	Matthias König	324
	Peter Schmidt	329
<i>Locksmiths</i>	Josef Hoffmann	390
	Kristof Bischof	112
	Jakob Wolf	203
	Nikolaus Krisch	203
	Michael Bockmüller	321
<i>Blacksmith's shops</i>	Konrad Weber	66
	Anton Rothenbach	87
	Matthias Lischeron	103
	Ignaz Willing	168
	Johann Paul	221
<i>Tinsmiths</i>	J. Kirsch and M. Steigerwald	398
	Karl Themare, Jr.	331
	Georg Muranyi	67
<i>Wagoner</i>	Anton Fessel	60
	Johann Rothenbach	88
	Josef Rauscher	254
<i>Barrel maker</i>	Michael Sedlak	42
<i>Carpenters</i>	Jakob Becker	1
	Jakob and Johann Sedlak	42
	Friedrich Retzler	47
	Jahonn Steigerwald Jr. and Sr.	71
	Michael Konrad	135
	Anton and Johann Winter	158
	Michael Lukonitsch, Jr. and Sr.	253
	Anton Rauscher	284
<i>Funeral homes</i>	Michael Lukonitsch	253
	Friedrich Retzler	47
<i>Strappers</i>	Peter Rausch	41
	Josef Dekreon	271
<i>Tailors</i>	Philip Rausch	50
	Franz Gengler	138

Peter Mayer	167
Johann Tabar	202
Johann and Martin Sensendorf	282
Matthias Bockmüller	340

83

House  
No.

<i>Seamstresses</i>	Maria Wagner	99
	Maria Traubenik	131
	Katharina Mayer	167
	Karolina Weissmann	184
	Theresia Bodwen	310
	Anna Steigerwald	324
<i>Barbers</i>	Matthias and Josef Kampf	34-35
	Johann Michels, Jr. and Sr.	134
	Georg Weber	233
<i>Painters</i>	Johann Engels, Jr. and Sr.	377
<i>Shoemakers</i>	Johann Sensendorf	201
	Anton Fendt	228
	Johann Pape	235
	Johann Hepp, Jr. and Sr.	245
	Johann Fendt	337
	Johann Kampf	97
	Johann Seiler	27
	Johann Weissmann	13
	Friedrich Weber	206
	Josef Rothenbach	176
	Josef Dekreon	271
<i>Slipper makers</i>	Michael Ginali	120
<i>Carpenter</i>	Matthias Bambach	113
<i>Master bricklayer</i>	Heinrich Bauhof	2
	Nikolaus Neumayer	74
	Konrad Tabar	137
	Franz Habel	257
	Anton Steigerwald	264
	Franz Themare	299
	Nikolaus Kowatsch	326
	Johann Engels	25
	Josef Mayer	327
<i>Rope makers</i>	Johann Bollmann, Jr.	150
	Philip Beck	205
<i>Basket weavers</i>	Karl Krämer	300
<i>Electricians</i>	Philip Wersching	40
	Josef Schummer	36
<i>Church worker</i>	Johann Spiess	342
<i>Gravedigger</i>	Michael Kampf	
<i>Knitters</i>	Magdalena Weber	233
	Magdalena Bischof	167
	Elisabeth Willing	168

84

**Registered German Businesses,  
as well as Manufacturers in Serbisch-Zerne  
in 1941**

*Anton Kampf*

*Streetcar depot*  
*Windmills*  
*Dairies*

*Photographers*  
*Inns and assorted goods*

*Draperies and haberdashery*

*Haberdashery*

*Hardware and haberdashery*  
*Bakeries*  
*Butchers*

*Threshing machine owner and  
 locksmith's shop*  
*Blacksmiths*

*Tinsmiths*  
*Wagoner*  
*Carpenters*

*Strappers*  
*Tailors*

*Barbers*

*Painters*

*Carpenters*

*Bricklayers*

*Rope makers*

*Slipper makers*  
*Shoemakers*  
*Funeral wagon driver*

86

## History of Zerne

Widow Karolina Nicka  
 Anton Kretler  
 Rudolf Bambach  
 Josef Hansinger  
 Johann Bohr  
 Rudolf Bambach  
 Josef Schleimer  
 Josef Schulz  
 Karl Traub  
 Josef Grün  
 Matthias Habel  
 Josef Petry  
 Nikolaus Kampf  
 Franz Hoffman  
 Martin Martin  
 Andreas Koch  
 Matthias Grün  
 Matthias Rothenbach  
 Franz Krämer  
 Matthias Steigerwald  
 Anton Spuhler

Johann Sterz  
 Peter Kalessa  
 Jakob and Josef Wichnal  
 Michael Wurmlinger  
 Ignaz Willing, Jr.  
 Karl Themare  
 Peter Kern  
 Nikolaus Rebel  
 Jakob Winter  
 Matthias Schulde  
 Franz Sensurendorf

85

Matthias Tabar  
 Nikolaus Recktenwald  
 Matthias Remsing  
 Matthias Krämer  
 Matthias Schweinger, Sr. and Jr.  
 Matthias Bambach, Sr.  
 Stefan Mayer  
 Matthias Noel  
 Georg Bollmann  
 Johann Merkler  
 Anton König  
 Michael Weissmann  
 Nikolaus Kampf

## [Table of Contents](#)

## World War II

On September 1, 1939, the political antagonism between Germany and Poland led to the outbreak of World War II. The Poles allied themselves with England and France; and other states followed later, taking one side or the other, so that soon the whole world was aflame. Yugoslavia remained neutral and, at the beginning of 1941, the Viennese government signed the so-called Vienna Pact and committed itself to neutrality. The upper military circles in the country, who thirsted for glory, were against this pact and

contrived a coup under the leadership of General Simović, forcing Prince Regent Paul to leave the country and allowing the 18 year old Crown Prince Peter to succeed as king. The Simović government even closed a friendship pact with the Soviet Union. In Belgrade, mass demonstrations of agitated people took place. With shouts of, “Bolje rat, nego Pakt” (Better war than the pact), the demonstrations degenerated into an unequivocal rally against Germany.

In reply to these incidents, the imperial government declared war on Yugoslavia and ordered the bombing of Belgrade. Early in the morning of Palm Sunday, April 6, 1941, when heavy German aircraft formations roared over our heads, we knew what was wrong: Germany and Yugoslavia were at war. At lightning speed the affirmation of this news spread from official quarters. This had a paralyzing affect on the German people. They knew what a dangerous situation this could be for them. The first war sanctions soon followed. All radios and firearms belonging to Germans had to be surrendered immediately.

The following men were seized from both villages as hostages and carried off in carts from Julia-major to Peterwardein under the gun turrets of the fortress. With the swift advance of German military units, they were quickly freed and brought back to their homeland after 8 days.

87

### List of Hostages

Current No.	Name	Occupation	House No.	Remarks
1.	Johann Weissman, Jr.	Farm owner	5	
2.	Josef Weissman	Farm owner	4	Fled to Betschkerek
3.	Johann Stiebel	Farm owner	46	
4.	Michael Wilms	Merchant	48	
5.	Peter Stein	Farm owner	49	
6.	Philip Rausch	Tailor	30	
7.	Michael Schulz	Farm owner	54	
8.	Josef Kreps	Savings bank executive	80	
9.	Peter Stein, Jr.	Farm owner	86	
10.	Matthias Kampf	Merchant	92	
11.	Anton Kampf	Farm owner	98	
12.	Johann Schillinger	Innkeeper	104	
13.	Peter Spengler	Farm owner	119	
14.	Anton Weissmann	Farm owner	118	
15.	Josef Wirth, Jr.	Farm owner	122	Released in Peterwardein
16.	Gustav Schmidt	Merchant	185	
17.	Nikolaus Schleimer	Innkeeper	186	
18.	Franz Brunet	Pastor	191	
19.	Nikolaus Frauenhoffer	Brickyard officer	197	
20.	Johann Retzler	Farm owner	236	
21.	Kaspar Schweininger	Farm owner	252	
22.	Dr. Hans Nicka	Physician	325	
23.	Nikolaus Theiss	Innkeeper	352	
24.	Peter Wirth	Farm owner	385	
25.	Peter Köstner	Timber trade	396	
26.	Franz Pronievicz	Pharmacist	Serbisch-Zerne	
27.	Andreas Koch	Iron worker	Serbisch-Zerne	
28.	Nikolaus Kampf	Merchant	Serbisch-Zerne	
29.	Josef Petry	Merchant	Serbisch-Zerne	
30.	Nikolaus Hönig	Farm owner	Serbisch-Zerne	

No sooner were the hostages snatched away than armed Sokol youths spread over the area, gathered all the men that they could get hold of, took them to the train station and crammed them into two railroad cars. For 48 long hours they were held captive there under the persistent threat of massacre. In a spirited discourse, the Serbian pastor from Alexandrovo in the Banat succeeded in persuading the guards that they should be released.

After these events peace prevailed in the area, but apprehension about the future was noticeable. When the constabulary left town, leaving no one in charge of order and safety, the community leaders met and agreed to provide security in both parts of Zerne, wearing mingled stripes (1 Serbian and 1 German), and contributing to the reassurance of the population. However, that only lasted a few days and then the first German units appeared.

During the years 1941—1942, German men fit for military service were enlisted as constabulary whose job it was to preserve peace and security, but most of them were conscribed into the newly formed “Prince Eugen Division.” This unit was used against Yugoslavian partisans and fought shoulder to shoulder with German armed forces until the end of the war. After the surrender, the members of this division became prisoners of war.

The absence of the majority of men resulted in a lack of workers. To forestall a production shortage, Serbian workers were obliged to serve the German land management. They were used in farm work. To provide relief for housewives, groups of German girls were provided under the guidance of the people’s group leadership. One such group was on mission with us. Its leader was Barbara Mayer of Stefansfeld. The girls worked in homes from morning until early afternoon. They were also allotted education time 2-3 times a week. This was entrusted to Schoolmaster Hans Tabar and Schoolmistress Elisabeth Fulda.

To make an equitable amount of provisions available, commissioners were appointed at the wheat threshing to record the level of harvest results. Even meat consumption was limited. Textiles, as well as shoes and leather goods, could only be purchased with ration cards.

Partisan activity in the Banat was virtually unknown at the beginning of the occupation. However, over the course of time it became blatant. To prevent it, a “German team” of those unfit for military service and older men was established. Their task was to assist the police in maintaining law and order on a local level. If necessary, they could also be used in larger deployments at other locations.

In the summer of 1944 events occurred rapidly. Due to the growing deterioration of the war situation, Romania surrendered, Russians occupied the territory after a forced march, and danger was imminent to us all.

It was planned that, in case of a threat of enemy occupation, the German populace would evacuate in their wagons but the schoolchildren would go by train. For inexplicable reasons, this did not happen; merely one transport of schoolchildren, with 2 youths under the direction of Schoolmaster Tabar and Schoolmistress Fulda, could escape in the final hours. The beginning of this journey can be read in the article, “Der Zusammenbruch nähert sich” [*The Collapse Approaches*]. The further fate of this transport follows: many high-quality groceries (meal, fat, ham, bacon) that had been loaded into a baggage car remained standing for a long time in Betschkerek, the other things such as tailored clothing, probably at Theiss-strand in Aradac. The workers there refused to load our things onto the ship for the reason that they had already been working continuously for 3 days and nights and could no longer continue. After they

were pacified with 10,000 dinar [*Ed. note: about \$40.00 U.S.*] and friendly persuasion, they accepted the work. Unfortunately, I have a justifiable suspicion that a good part of our luggage did not arrive on the ship but landed instead in the shore-side woods. The remainder that we brought to Werbach was entrusted to a guard troop under command of transport management to bring our things up the Danube to Germany. In this case, we apparently trusted the cat to keep the cream, as was later learned.

We traveled with our hand luggage in sight in constant fear of hostile air raids, first to Vienna, then to Passau. There we were overtaken by the Organisation für Kinder-Landverschickung [*Organization for Evacuation of Children to the Country*] (KLV), divided up into groups, and

90

sent to various camps belonging to the organization. From then on everyone was under the command of this organization. It should be mentioned that the rest of the luggage was finally discovered in Moldautin in the Tschechei. But it was meager — drenched and, for the most part, in useless condition. Fortunately, they received coupons so that the loss could be somewhat replaced.

The final result was that, in spite of all this, the children who went on the transport, in comparison to their schoolmates in the homeland, had a better fate. For me personally, it was a great satisfaction to find out after the war that a card I wrote through the Red Cross actually arrived in the homeland and they learned there that we had arrived safely at our destination.



## The Political Breaking Point Approaches

The fact that a severe test was approaching for our people was already apparent in 1942 with the defeat of Stalingrad. After that, the German armed forces lost faith in their fortunes of war. The retreat movements began, the enemy became visibly stronger, their war successes multiplied. While, at the beginning of the hostilities the German Air Force was confident they were capable of dominating their own and hostile airspace, the situation gradually changed. An undeniable shift in power occurred. The production centers of the enemy manufactured a vast number of aircraft and other materials needed for the leadership of the air war. Their flight personnel also multiplied continually, and even the hardest blows of the German Air Force could not bring about a change. Already the enemy was in position to carry out heavy retaliatory strikes without being hindered. Soon the power balance of the strong, yes, the superiority of the enemy, was evident.

The German fleet could not even compare with enemy fleets. They, of course, scored tremendous successes, but because of their diverse responsibilities, they also scored painful losses.

91

While at first, German submarines were able to bring England's traffic to a standstill by blockade, the enemy gradually succeeded in eliminating these dangerous weapons.

So it slowly came to the point where the enemy was in a position to produce a vast number of weapons and war materials without interference in territories that were inaccessible to the Germans, while Germany, with its allies and its territorial possessions, was caught up more and more in the domain of the enemy war machine.

By and by the production centers were destroyed, hostile air raids hindered production, driving people into air raid shelters, destroying and devastating houses and

dwellings, and claiming thousands upon thousands of casualties.

The size of the enemy armed forces grew steadily, their pool of men seemingly inexhaustible, while the last of our able-bodied men had already been recruited. The inevitable result was a military setback. In 1943 the Italian military was eliminated. The Anglo-American invasion in the West and the Soviet Russian offensive in the East, begun in 1944, drove German troops back to the pre-war German border. The greater the military success of the opponent, the more sabotage and partisan activities flared up in the territorial possessions and soon the allies left.

Our final decision came in the late summer of 1944. The Russians stood at the border of the Banat, partisan activity increased noticeably. In our sister communities, there were raids in the business courtyards, whereby haystacks of grain and threshing machines were destroyed or set afire. The breaking point had come.

About two weeks before this, our village train had pulled out of Romania. It stopped to rest and stayed there overnight. Everything was well organized. Men from the people's group leadership appeared, paid the train operator, assembled escapees, made statements to them and gave them advice. The wagons stood ready near us. All preparations were made. Planning was done and arrangements were made to the smallest detail. Was it more likely due to the military leadership or

92

to our people's group leadership that nothing *[worse]* happened? The wildest rumors circulated, and perplexity increased.

Around midnight on the evening of September 30 to October 1, I was awakened by the security service officer living in our house and informed that the children booked for the children's transport would be able to start their journey on the next train. Since I was scheduled as the trip leader for this transport, I took the necessary precautions and gathered the children together at the train station punctually at 12:30. Unfortunately, the train was very late and we left around 2:30. According to earlier instructions, we took along lots of high-quality groceries in a freight car. My task as transport leader was to take all the groups of children by railway to Betschkerek. The train chugged along slowly. Finally we reached the first German community, Tschestelek. The station was full of people, but no children to travel with us. An opposite train was in the station. Passengers and sightseers tried to persuade me to return. I tried to contact the school official, but the entire public telephone system had stopped working. So we traveled farther. In St. George the last group of children climbed aboard, under the direction of Schoolmaster Josef Feimer. Neither in Kathreinfeld nor in Klek did more children climb in. In Klek, light artillery stood along the railway embankment. During the journey we could also observe how Stukas *[dive bombers]* fired at Lazarfeld. Finally we came to the Betschkerek sugar factory. The railroad station was crammed with railcars. The waiting period was lasting an extremely long time, so I approached the stationmaster. This person was a staff sergeant in the Armed Forces and a civilian teacher, as it turned out. I asked for the cause for the delay, whereupon he answered, "You are definitely not in a desirable situation. Our tank platoon attempted a raid 4 km from here and was so damaged by the Russians that it is now in need of repair. It is standing on the bridge and blocking the continuation of your journey. As soon as the damages are repaired and the platoon passes, the way will be clear for you." It did not take all that long before the massive tank platoon crept past us and, in a few minutes, we reached the main station.

I had hoped that arrangements or instructions awaited us there. Not at all! The group from St. George — they had even less baggage — got separated from us and steered the way to the office

93

of the people's group leader. I begged the leader to try to understand our situation and help us. There were long, anxious minutes, but nothing stirred him. Finally I decided to act without his assistance. The view upon arrival appeared to be a harrowing scene of confusion. But time pressed on. Eventually I met a man who even in this situation had a clear head: Dr. Adam Maurus, director of the education office. With his help, I succeeded in persuading a few LKW-s of the armed forces unit to drive us to the Theiss. We drove off and, as we crossed the train track before the station, I asked that officer where was our group of children. He said to drive on, that: "They are surely already gone?" At my plea, he let me climb out and they drove off. I was again deeply frustrated and my hopes sank to nothing. Only a glimmer of hope sustained me, the assurance of Dr. Maurus that he would not abandon us. In the pouring rain, in the pitch-dark night, every minute seemed like an eternity. How difficult it was to keep up the spirits of the children! Fortunately, the whole group did not suspect what danger hovered near us during those past several hours.

Finally, a truck approached us. It was our rescue! Schoolteacher Hans Rasimus boarded the vehicle and, in two trips, we arrived at the River Theiss near Arad with some of our luggage. Most of it had to be left behind at the train station. As the last ones to board the tugboat, we were expected by Dr. Maurus and our arduous journey began.

Our experiences demonstrate how helpless and perplexed our people's group leadership was at confronting a situation during those days, but they also show how unsympathetically the armed forces regarded our position.



### [Table of Contents](#)

## **List of Schoolchildren and Young People Who Participated in the Child Dispatch**

Name	Birth Data			
Eichmüller Elisabeth	Deutsch-Zerne	9	Mar	1933
Eichmüller Susanna	Deutsch-Zerne	14	Sep	1930
Mayer Elisabeth	Deutsch-Zerne	29	Mar	1931
Weissmann Martin	Deutsch-Zerne	17	Jan	1932
Mayer Anton	Deutsch-Zerne	2	Aug	1934
Getsch Peter	Deutsch-Zerne	14	Sep	1929
Bach Ludwig	Deutsch-Zerne	21	Feb	1930
Schulz Hans	Serbisch-Zerne	15	Mar	1931
Spitz Hans	Deutsch-Zerne	28	Oct	1929
Spitz Michael	Deutsch-Zerne	25	Jan	1931
Spitz Josef	Deutsch-Zerne	15	Feb	1933
Bischof Peter	Deutsch-Zerne	4	Oct	1929
Tabar Erna	Deutsch-Zerne	9	Apr	1932
Serwo Paul	Deutsch-Zerne	26	May	1930
Wilms Michael	Serbisch-Zerne	3	Oct	1930
Bambach Rudolf	Serbisch-Zerne	15	Mar	1931
Schulz Hans	Deutsch-Zerne	24	Aug	1931
Czanik Josef	Deutsch-Zerne	20	Oct	1930
Strunk Peter	Deutsch-Zerne	25	Mar	1929
Brenner Anton	Deutsch-Zerne	14	Apr	1931
Tabar Anna	Deutsch-Zerne	30	Oct	1926
Paul Susanna	Deutsch-Zerne	15	May	1928
		24	Apr	1924



It should be mentioned that shortly before the forced march of the Russians — but after the transport of the children — a group of our fellow countrymen decided to flee. As far as it can be determined, they were the following: Martin Paul with wife, Matthias Schleimer, Nikolaus Schleimer (innkeeper), Nikolaus Hergatt with wife, daughter and grandchild, Johann Wagner (baker), Johann Schillinger (innkeeper), Matthias Bockmüller (tailor), Johann Tabar (butcher) with daughter Maria, Johann Hepp with both daughters, Anton Kampf (vice notary) with wife and daughter, George Weber (barber) with wife, Johann Wilms with wife and daughter.

A group of girls also escaped in the last hours. These were: Lina Mayer (Pauls) with her sister Kathy, Lina Weissman (Rickes), Eva Themare, Kathy Dolwig and Traudl Fendt.

95

Some who also fled were Josef Schleimer, Andreas Kron with wife, Paul Hepp, Peter Mannes, Johann Goldschek, Josef Weissman and Anton Till. After a short time they returned. Goldschek, Weissmann and Till were shot after their return. The wagon master, Peter Kern — who fled with his family — was detained with his family outside of Hatzfeld by Zerne Serbians and Kern was shot.

The following reports account for the continuing fate of those who remained at home.

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## Conditions After the Occupation Russians and Partisans Arrive

*Extract from Volume V of the book Documentation of the Expulsion of Germans from East Central Europe.*

### The Fate of the Germans in Yugoslavia.

*Anton Kampf*

*Written testimony of Margareth Themare of Deutsch Zerne (Nemačka Crnja Modosch District (Jasa Tomić) in the Banat.*

*Incidents during the occupation by Soviet troops and partisans in Zerne, coercive measures and acts of violence against the German inhabitants, numerous suicides, recurrent isolated and mass phenomena in October-November 1944.*

On October 3, 1944, the partisans came into our village. Russian troops appeared on October 5. According to an account prepared by Josef Kampf, this area of the village, consisting of the neighboring Deutsch-Zerne and Serbisch-Zerne, had altogether 1,929 German inhabitants in 1944. When the order to evacuate came in the evening of October 1, 1944, the designated escape route through Grossbetschkerek was already cut off. Only a few people fled over the nearby border to Romania before the invasion of Soviet troops.

96

On October 4, German troops again came to Zerne but only to obtain livestock and food from the Swabian yard at Neuhausen, also known as Julia-major, property that at

that time belonged to the upper group leader, so the partisans withdrew. These were not regular partisans but settlers from surrounding villages, some of whom had fled to the partisans, some of whom had lost their normal employment when the Germans left.

The leader was a Serbisch woman from Batschka named Ljubica. She had taken up residence in the Catholic rectory after the priest, along with 6 other men, was shot on October 4. The priest was Franz Brunet, born in Modosch; the others were: Bela Köstner, timber merchant; Josef Dekreon, master leatherworker; Michael Würmlinger, blacksmith; Anton Krettler, windmill owner; and Matthias Schleimer, farmer. These men had been seized immediately after the Russians arrived. They were buried at Schinderplatz.

Before the Russians got there, nothing remarkable had occurred. Immediately after the partisans left, the Serbians came to an agreement with the Germans and proclaimed that, no matter what, they would not allow anything happen to anyone. If the armed forces should return, likewise nothing should happen to any Serbian. As a result, Germans believed that if partisans or Russians came, Serbians would see that nothing happened to any German. A German and a Serbian went from house to house and announced this for reassurance. Hans Jost came to our house with a Serbian who was unknown to me. This agreement was made on October 4 when there were no military units in the area.

Similar agreements were also made between local Germans and Serbians in other villages of mixed nationality. They had been made and kept during the German-Yugoslavian War of April 1941, too. For days after that, the Serbians awaited the Russians invasion and gathered together for that reason. About nine o'clock, as they were assembled, the German military came into the village and shot at the assembled Serbians. Eleven Serbians lost their lives. The Germans had

97

come in cars and, since partisans wore various uniforms, the Serbians thought that the approaching autos were partisans and so approached them with Russian flags, whereupon the shooting began.

This incident was presented differently in other accounts. According to them, destruction was perpetrated in the Serbisch community by this detachment of German soldiers who had come from the nearby Romanian border at Hatzfeld where a few Germans had fled. Five Serbisch men at the border and six in the village committed suicide.

About eleven o'clock the Russians arrived and, right after that, they seized seven men who were shot late that evening. According to other reports, there were six German men who were also shot, among them Father Brunet, whom they claimed had been shot in front of the church steeple during the morning of the invasion of the German military division. I do not know if the men were questioned before being shot, but I doubt it based upon what happened later.

During the day the Russians just marched through. But at night they invaded and plundered German homes. No one resisted them. On the very first night, Russians raped the women. The local gypsies did not plunder in the beginning nor did they violate the women. That first night the Russians came to our house, too. I hid in the straw with a neighbor. No one was in the house, only in the tinsmith's workshop of my men. They took whatever food was handy and the bed linens from a nearby bed. Other things were tossed about. My other neighbor E. S. told me that Russians also plundered their house and raped a woman. There were two Russians, both of whom abused the woman while they held her at gunpoint.

Here is an account of the recorded statement of E. S. Because of the rapes — various statements reported a number of especially barbaric rapes, among them one of a nine

year old girl — an exceptionally large number of women and entire families committed suicide out of shame and despair.

The next day, Friday, inhabitants of the nearby colonial villages that had been resettled on the former property of Count Csekronics in 1921 came with the Russians. They began to plunder with Russian assistance so that in many a home, everything was literally dragged away. At most houses,

98

they tied the horses to their wagons and carted it all away. The local Serbians only weakly participated. Allegedly, the plundering actually ceased that day due to intervention by the local Serbians. On that day German men were abducted and shot in the parish hall. In the evening, rapes by the Russians decreased considerably.

On Saturday afternoon, two local Serbians armed with rifles came with a woman from the area and took me and two other women who were in the courtyard to the parish hall. When we entered, there were already eleven women present. Just as we came in, they brought the first dead out of the cellar and tossed them onto a wagon. A Serbian woman, about seventeen years old, and a gypsy called upon us to sing; otherwise we would be shot. Therefore, we sang a song, then we sang a second, and we repeated until all the dead were loaded onto the wagon. There were five men. We were not allowed to see who they were and my friend later told me on the way back that Josef Hoffman, the locksmith, was among them. Still later we heard that the others were Heinrich Tides, a laborer (shot because he was a juror), Anton Schulz, a farmer, Heinrich Schulz, a farmer, and Stefan Bischof, a farmer.

As the dead were loaded onto the wagon — and with the singing over, two of us were now forced to clap our hands behind the wagon —, a Serbian woman came, slapped the young Serbian in the face and shoved him against the door without saying a word. Another, in a brown uniform, ordered us to stop. Seven women were made to climb into the wagon. The others had to remove the bloodstains in the courtyard. I was on the wagon. Two Serbians and a gypsy walked next to the wagon. Only the dead and the women were in the wagon. We drove to the Schinderplatz where the remains of a horse had been buried earlier, unloaded the dead and drove back; our escort walked beside the wagon until we reached the parish hall. Outside we saw where three burials had probably taken place in conspicuous areas on the ground. As we unloaded the dead, a large crowd of gypsies stood around with shovels. One of them wanted to immediately strip a dead body. When a male companion stopped him, he begged to be allowed just the trousers, which the companion also refused. No doubt the dead were buried naked since that man later left

99

with us. We were then released from the parish hall. After that, we took the wagon home. It was the property of one of the men who had been shot.

By the time we got back home, it was already dark. I had hardly finished eating when two Serbians arrived with a Russian soldier and began asking questions, whereby it soon became obvious that the Russian had actually come for my daughter who had fled. Since they could not find her, the Russian attacked us and, as we ran, a Serbian shouted that the young lady should remain. This upset my neighbor, but she rebuffed them and ran away. Across the alley from the courtyard where I had run, I saw them go into the house, plunder it, and throw everything around.

In the second part of the testimony, the witness later stated: I forgot to mention that rapes were committed mostly by the Russian and only partly by the gypsy. At first, a partisan tried to rape a woman but was prevented and incarcerated by their leader Ljubica. I do not know what happened about it later.

Because of the disgraceful actions of the Russians and partisans, about 50 people hung themselves. In one house, Kaspar Rothenbach, about 70 years old, his wife Eva, his son Johann, the son's wife Maria, and their daughters Maria and Susanna hung themselves.

The written testimony of farmer Josef Kampf (November 15, 1946), and the later statements (1956) compiled by him, cite the names of 48 persons from Deutsch-Zerne who committed suicide in one night. In the written testimony of E. W. and K. B. of Deutsch-Zerne (January and March 1952), on the first day after the occupation, the number of suicides due to the threat of imprisonment and shooting by partisans. and rape by Soviet soldiers and gypsies, is indicated as 54: 46 persons, men, women and children, are named here. The former civil servant, Jakob Nickels, wrote in his testimony (April 2, 1958) that in Deutsch-Zerne 57 persons, including 6 children between the ages of 2 and 10, committed suicide.

In a comparison of the names in these and other reports, it appears that the total number of suicides among the population in both areas of Zerne must be considerably higher. The landowner

100

O. L. of Deutsch Zerne asserted in his written testimony (October 15, 1946) that, altogether, 82 cases were known to him.

According to the statements of P. B. (September 22, 1946), some weeks later the remains of over 70 corpses that had first been buried in yard gardens were put into a mass grave in the Catholic churchyard. Exact identifications are still not known.

On Sunday, the Serbians went around and asked us all to commit no more suicide, that nothing more would happen. Individual Serbians still plundered more. After eight days there was peace. I no longer left the house.

The grapes from the wine gardens were all cut, taken to Julia-major and processed. Their owners were forbidden to take the grapes. It was made known by drumbeat that plundering was forbidden, that everyone should report cases of plundering. However, when reports were made, people were dismissed with remarks that the plunderer must have taken things for the military, and so nothing was done.

The drumbeat called for more clothes, more laundry, more poultry, more eggs, etc., to be delivered. Often the people brought so much that many items had to be taken back, because the present need had been filled, so later the demand was targeted just toward certain parts of the village.

Around October 15, all people between the ages of 15 and 60 were made to go to work. It was done collectively, corn cracked, corn husks cut, potatoes stubbed. Even in winter we had to go daily, all men as well as women, to report for work at the community center. The necessary number of workers was kept, the rest was sent home.

On October 22, about 150 men from Zerne and other local villages, who had been kept in the community house cellar, were shot, this time at Schinderplatz. Several reports are available about this mass shooting. It took place on October 24; two days after a mass grave had been dug. The exact number of those shot cannot be determined to this day. In the description of his experiences written in several successive letters to his brother (winter 1946/47; photocopies in the document collection), the farmer Josef Kampf indicated 103 persons as the total number; in other reports

101

much higher numbers were mentioned. There were men and women from Zerne, Tschestelek and neighboring villages who had previously been arrested by the district command partisans in Serbisch-Zerne and shockingly tortured in the detention cellars. When they were dragged off for execution, the men who had dug the day before in

Hetin, Stefansfeld and Pardan were then transferred there (even Serbians and Hungarians who were accused of collaboration with the Germans) and arrested upon arrival.

The course of events of this mass shooting is reported in the written testimony of farmer Josef Kampf as follows: On that day, shootings were carried out in all German villages in the surrounding area. In Nemačka Crnja, they led persons assigned for execution to the courtroom bound together with ropes. The columns marching to execution were conveyed to the right and left by gypsies who were provided with clubs. During the march, the gypsies could satisfy their grievances and they did so liberally. The gypsies put particular weight into bludgeoning individuals as they passed their own houses. If someone collapsed unconscious, he was then carried along by others with the rope. Gypsies also used their clubs until the injured man got to his feet. Every now and then, if one of the beaten could go no further, he was taken to the courthouse by wagon. All the church bells rang with mockery. Alongside the death column, Serbian men and boys rode with cowbells that clanked in discordant harmony.

At the courthouse, the victims were made to undress; any unable to do so were stripped by the gypsies. Then the condemned stood in groups of five or six before the mass grave where they were shot with submachine guns and with single shots from behind. On the meadow around the Schinderplatz stood hundreds of Serbian spectators to the occasion. The next group had to push the previous corpses into the pit if they had not fallen after being shot. However, there were many in the grave who were not yet dead. Several arose and turned about in their death agonies, causing laughter among the spectators . . . Dirt was not thrown on the corpses since room had to be left for the next set of victims.

102

Although Mrs. Lina Tillschneider, who was almost 80 years old, stumbled during the referenced march to Schinderplatz, partisans did not prevent her from following the columns. She went along willingly, never suspecting what would happen. *[She]* probably resisted outside, so was shot with the others. Among the persons in this group who were shot are the names of 6 women alleged to be from Zerne: Lina Schillinger, about 40 years old; Anna Tabar, 36 years old; Sophia Hepp, 50 years old; Magdalena Stiebel, 38 years old; the midwife Koch, 60 years old; and the already named, almost 80 year old Lina Tillschneider née Kern. On October 24 I witnessed the above-described executions from a distance.

The written testimony of A. W. of Deutsch-Zerne states: Since I lived near the village gate, I went to the attic with some others and looked out at the Schinderplatz. There I saw people being undressed by the gypsies, having their shoes removed in the community center, and having to run barefoot to the courthouse. After they were unclothed, they were first bludgeoned by the gypsies with clubs, then made to run toward the mass grave and, while running, they were shot by a man in a trench coat who had a submachine gun. People were not examined as to whether or not they were dead but were all thrown into the grave. Many men fell, however, before they were wounded, apparently fainting with fright. Ljubica, the local partisan leader, would then shoot them on the ground. I saw, for example, as eighteen-year old Matthias Grün folded his hands and probably begged for his life, which did not help at all. He had to turn again and was finished off by a shot to the neck. Three transports of people were executed. The shooting began at 4 o'clock. By nightfall, the second transport was still not finished, and the third was dispatched by moonlight. At nightfall, I left my eavesdropping post on the ground, but I heard shooting until almost 9 o'clock. Then the partisans, singing Serbisch songs, drove back to the village in three wagons.

According to the statements of Josef Kampf and the list of names compiled by him, on October 24 alone 61 men and 6 women from Zerne were shot (so far, 82 persons

altogether); probably 14 men and 5 women from Tschestelek were also shot. On November 23 and 25, more mass

103

shootings of 100 men altogether from Stefansfeld and Pardan were carried out at the Schinderplatz. On November 7, it was announced that everyone up to age 60 must go to the school with whatever provisions each could carry. When no one over 60 remained in the house, the houses should be locked and the key turned in at the community center. We were all recorded there. Some were selected as workers in the hemp mill. Men between the ages of 15 and 60 were separated and taken to Julia-major. The rest were marched towards Heufeld under partisan supervision while the sick, children and baggage were loaded into a wagon.

We left at noon and arrived at Heufeld toward evening. The Heufelders were also assembled. People from other German villages were already there. The next day we continued to Nakodorf. There everyone was housed indiscriminately. On the next day, the Nakodorfers were instructed that each must accommodate still more people, wherever there was space, since people from Kikinda and other villages were already there.

Every day we were deployed to work in the fields, on country roads, etc. We remained there 12 days. Then everyone was permitted to go home again, without an escort. However, since only five wagons were available for people from Zerne, many children had to run and others had to be carried. So on November 19 we returned home, everyone to his own house. Most houses, however, had been thoroughly plundered. When we left our keys, notes with names and addresses were tied to them, probably so that the plunderers could more easily find their way because many keys could no longer be found, they had simply disappeared.

After we returned home, we had to work again, as before, delivering what was previously forgotten: flatware, plates, etc. They left off flour and meat, since they had sufficient amounts, but dried fruit, stewed tomatoes, marmalade, sour pickles and the like were now sought.

On December 28, 1944, women and girls from ages 18 to 30 and remaining men from ages 18 to 40 were led away, allegedly to work in Syrmia; they were told to carry food for themselves for 14 days. But later the Serbians themselves told us that those people were sent to Russia. Almost

104

200 people were abducted from Zerne, mostly women and girls. According to the statements of Jakob Nickels and the lists of names arranged by Josef Kampf, 70 women and 9 men from Deutsch-Zerne were deported to hard labor in the Soviet Union where 8 women and 1 man died. From the collective "Heimatortskartei für die Deutschen aus Südosteuropa" ("Homeland Village Files for Germans from Southeast Europe"), the neighboring communities of Deutsch- and Serbisch-Zerne lost 17 persons altogether to death in the Soviet Union.

On January 5, 1945, everyone had to leave his home, and crowd together in the lanes by their houses. Each person was allowed to bring anything he or she still owned. The livestock remained at the houses, and every family had to feed its own. However, in many houses the livestock had been taken from Julia-major to Neuhausen (owned by a Jew in 1941), which was kept as communal property covering several thousand Jochs since the adjacent Sallasche and surrounding fields were part of that property.

On February 15, we worked in the community fields in snow and all kinds of bad weather because too much corn remained unharvested due to bad weather in the autumn. Thus we continued to work until April 18, while in the few houses where we

were crowded together, even our endless search for God's mercy was taken away, so that soon we had nearly nothing left.

Testimony follows regarding the construction of a public internment camp for the German people in Zerne on April 18, 1945, the transportation of children and those capable of work to the collection point in Molidorf (Molin) in December 1945 and the conditions there.

Recorded testimony of Margarethe Themare of Deutsch-Zerne (Nemačka Crnja), District of Modosch (Jaša Tomić) in the Banat.

The establishment of a general internment camp for the German population in Zerne on April 16, 1945, the transfer of those incapable of work, old and ill people, children, and mothers with several children to the collection point at Molidorf (Molin) in December 1945 and the conditions there.

The first report contains statements about incidents regarding the occupation of Zerne by the Soviet troops and partisans, the acts of violence and coercive measures against the German people through April 1945.

105

On April 18, 1945, everyone was ordered to take one day's food to the Schleimer's inn. There they confiscated everything, including the clothes that we wore. Everyone had to take off extra clothing, and their money, jewelry, earrings, and baggage, even their provisions down to a piece of bread, were taken away. They even took my linen thread and needle. We stayed overnight in the inn, the school, and other places. The next morning, everyone was marched outside to the meadow, which was surrounded by machine guns. Children up to age two remained with their mothers, from ages 2 to 15 were separated and divided into three age groups. Those children were then assigned to be cared for by people over age 50. People up to age 50 were put into the class of workers, men and women separately.

A group of 30 younger women was also separated and transported on the following day to Kalvarienberg Camp in Semlin (Zemun) where several such transports arrived at the same time from various villages in the Banat. After several weeks, they were dispersed from there to a work camp in Syrmien. The majority of these women and girls died in the winter of 1945/46 (see Report Number 585), many in the central warehouse of Sremska Mitrovica.

In several statements about the general internment in Deutsch-Zerne, it was reported that some days later, older women and men were removed to the medical camp in Kathreinfeld. A group of over 20 older men who had announced themselves ill were probably murdered on the way there (see also Report Number 39, Section 237, Note 15).

When we had been separated, we went to the prepared camps and houses assigned to us. I came into a house of 100 women, becoming woman number 101. We took straw from the yards for a couch. No one got bed linen. Only the linen in baby carriages was left for the infants. Later we received carpets that we had made from rags for covering ourselves earlier in the village. This is how we lived for 8 months, until December 26, 1945.

From this camp we still had to go do farm work under surveillance. The remaining livestock were herded together in an alley by the stables, and people over age 50 were appointed to feed them. Feeding took place without guards. At 4 o'clock in the morning, we were given hot soup

106

with salt and lard. At noon, soup with noodles or just noodles, pea or bean soup and the like. Meat was never provided. The food was not bad, though, since it was prepared by our women. In the evenings there was usually a vegetable or something similar. Over

time the meal became more scant so that we got only 30 grams of flour each. Bread given at the beginning contained 60 decagrams, then it was reduced, and finally it was only 10 decagrams. Bread was made from mixing flour with about 75% corn, but toward the end it was all cornmeal.

On December 26, 1945, children and others incapable of working were taken to the camp in Molidorf. I was among them.

Soon after, the first transports of Serbians from Bosnia and Montenegro arrived. They were invited as new residents to settle into the homesteads of ousted Germans. The merchant, Matthias Kaiser (see Report Number 39), reported the following information about this:

In the winter of 1945/46, new colonists (from Bosnia) came to Zerne to settle into the deserted German homes and take over the livestock, fields, and agricultural devices previously owned by the Germans. Before these colonists arrived, native Serbians were summoned by the partisan authorities and, in accordance with the newly developed "Narodna Dobare" (i.e., People's Welfare Administration), were requested to donate food such as eggs, chickens, lard, and other items to welcome their new brothers and sisters, and to share their own cooking and baking with the newcomers so that they would feel at home in their new place of residence. However, when it was announced that the first transport would arrive in Zerne in 2-3 hours, the leading authorities developed an indescribable stupidity. They observed with great astonishment that only a few local Serbians complied with the request to donate foodstuffs, and scarcely 10-12 women had appeared to be personal aides at the reception inn. Also, none of the Serbian men and women appointed to light fires in the stoves of the deserted homes showed up. All of the planned preparations were unsuccessful. And why the native Serbians did not participate in the welcoming ceremonies is very

107

easy to understand. First of all: most of the poorer class had hoped that they themselves would inherit the stolen Schwaben fortunes; and secondly, the Serbian farmers and intelligentsia wanted nothing to do with "Titoism," for they suspected that all or at least part of their fields and possessions would be expropriated later.

Later in the evening, after our nightly meal, the Kuljic came to our camp with some partisans and forced about 40 camp people into the referenced houses to light the stoves. About 15 women had to go immediately to the reception inn in order to cook and serve the meal to the newcomers, and afterwards they even had to accompany them to their assigned houses.

Then several more transports arrived, and there was intense activity daily as colonists received furniture, bed linens, clothes and food from the warehouses. Afterwards, cows, horses and pigs were allotted to them. All of the above-mentioned originated from us Swabians, and the camp folks had to calmly transport things from the warehouses to the houses of the colonists and set up their rooms for them.

There were even cases where the camp folks had to transport furniture that had once been their very own. We were constantly occupied with the colonists. Our camp folks were daily scheduled to teach these dumb people everything, for they had not the faintest idea about farming or how to feed livestock, how to milk a cow, or how to yoke horses to a wagon or plow, for which you really could not blame them for they came from the mountain regions of Bosnia and Montenegro.

The internment camp in Zerne was closed on March 18, 1946. Altogether 167 persons, among them 30 younger women and five youths aged 12, were taken into custody as agricultural workers by the National Welfare Administration; the rest of the internees, among them people over age 50, were remitted to Camps Molidorf, St. George and Rudolfsgnad (also according to the statement of M. Kaiser).

For eight long days we received no cooked meals, not even the children. Twice



during that time 10 decagrams of bread was allotted but nothing else. Then there was a cooked meal but without salt and without lard. In the morning there was a hot soup with cornmeal, at noon pea or bean soup without salt and without lard, but there were more black beetles in it than peas or beans. Everything was divided, just like in Zerne. There

108

were Germans in Molidorf from the communities of Modosch, a part of Werschetz, Heufeld, Mastort, Rusko Selo, St. Hubert, Charleville, Soltur, Stefansfeld (Supljaja), Nintschitschewo (Pardan), Molidorf itself, Setschan, and still smaller groups from many other villages. According to my estimate, there must have been about 7,000, although many had died earlier, especially the Werschetzers, of typhus. M. M. listed around 68 deaths in the Werschetz group (among them 54 women) from March 18, 1945 to February 28, 1946; according to this list of names (which the witness remarked was not complete), 9 persons died at the end of November; 23 in December; 37 in January; 9 persons in February; 11 were children up to age 14, 22 were persons over age 50.

People from Zerne were mostly housed in Molidorf stables. We were allowed to move freely about the village. All of the people who had been there longer were malnourished, emaciated, the children jaundiced and anemic; one could see the hunger in their eyes. The greatest number of deaths were from hunger and/or consumption. The guards were not as malicious towards the people as the commandant himself, a Serbian from the Banat, from Banatski Dvor. He flogged everyone that he could, usually in the most painful way. Each morning at 4 o'clock the bells rang to signal the livestock feeders; they rang later for others but never at consistent times. When they did ring, however, everyone had to be there. Then we were divided respectively to perform the most diverse and unreasonable tasks.

On February 15, 1946, it had rained and many people did not show up to work. Therefore, several signals rang. As soon as the stragglers appeared, however, the commandant himself attacked them with numerous slaps, kicks, etc. Then 12 women were separated in order to unload food in the neighboring village of Nova Crnja. When they arrived, their escort left them to themselves and went into the inn in Nova Crnja. So the women returned alone. Partisans met them on their way back and instructed them to report to the commandant. When they reported to him, the commandant punished them by making them do the "Auf und Nieder" [*"Up and Down" — pushups*] in muck and water until they were completely drenched and filthy. Of course they had no coats beyond what they wore.

109

This apparently was fun for the commandant because on the next day he lined up about 30 women who had not reported for work the previous day. He led them to puddles, where the water was almost to their knees, and then ordered them to lie down in the water. They had to lie there about a half hour, without being allowed to rise. This happened on February 16, 1946, when there was also a frost. Ten of these women then had to go to work at Nova Crnja in that condition.

On the way back, two women could go no further toward camp and remained lying where they were. The next morning they were found dead. Their kinswomen were allowed to go find them and return them to Molidorf where they were buried. See also the report of the camp physician at that time, Dr. Heger, printed under No. 53. Here I must admit that in Molidorf, they were not buried in mass graves, but the dead were buried individually. There were no coffins, but they were put into a bag or old blanket and buried, so that the gravesites were level with the ground.

On January 27 I was with my neighbor Katharina Köstner on the way to Nova Crnja. We wanted to go "moonlight" begging, which was strictly forbidden and punishable by

arrest, but hunger drove people to it again and again . . . So we went out of the camp that night in order to be back to work early in the morning. On the way, though, Köstner lost her nerve and we turned around halfway. We had the misfortune, however, that before we could reach the village, a carriage carrying our camp commandant appeared. He abruptly stopped the carriage and asked us where we were going. We immediately admitted that we had wanted to go begging for bread, whereupon my companion said in a somewhat nasty tone that only the hungry go begging, that it was not necessary for those who are well fed. He sent the carriage away and questioned us repeatedly, whether we wanted to run away, etc. I took some steps, Köstner trudged wearily behind, next to the commandant. Suddenly I heard a sound, turned around and saw that the commandant was repeatedly punching her in the head. I continued on my way, heard a shot, turned again, and saw that Mrs. Köstner had collapsed from her wound. The commandant shouted at me to continue on and commanded the woman to rise and go to the camp.

110

Then he shouted at me again to stop. He came up to me, held the revolver to my face and asked again if I wanted to run away; I denied this and explained that if we had wanted to run away, then we could have done so much more easily from Zerne. Apparently this made sense to him, and he went to Köstner and ordered her to come to the camp, which she no longer could do. Then he went to the camp with me and locked me up for four days and four nights as punishment.

Here there were officially no meals, only water was provided. The guard, however, took pity on me, brought water heated at the stove, gave me a nice piece of bread, and told me that if anyone asked if I had eaten, I was to answer no as he had given me the bread against orders. From a "Stražar" (guard) I learned that Mrs. Köstner groaned the whole night through and towards morning died at the place where the commandant had shot her.

There were some good, sympathetic men among the guards, but they had to be wary of the others. Our commandant was a downright brute. I never heard his name. His left foot was a little shorter and this deformity seemed to make him want to retaliate against us. It was apparent that he delighted in torturing people.

On February 16, 1946, 80 women and children were detained because they had been begging. The women were from Heufeld, Mastort, Werschetz, Molidorf, etc. The village sentries were apparently informed that on that day many women would go moonlight begging because the women were ambushed as they returned and shot at without warning. In one instance, a 65-year old woman from St. Hubert was shot and the rest were jailed until the next evening. Towards evening the commandant had them all line up and practiced two full hours of his popular "Auf-Nieder", seeking the deepest mud and the largest water puddles. After two hours they were released to their houses. Obedience did not give way to insubordination on this occasion, unlike others, since the guards, armed with automatic weapons, would have immediately discouraged any such impulse.

At the beginning, when I first came into the camp, wheat was still ground and stored in most houses. It was forbidden. Yet wheat was found in each house in the village of Molidorf with

111

which we stretched our poor food supply. As long as there was wheat, we got along reasonably, but when this was confiscated in January and February, along with the remaining corn, then our misery became indescribable. Hunger drove people so far that they began to catch and eat all the cats in the village. When I mentioned once that a cat

was wandering around near us, someone immediately offered me 30 dinar for it. (There were some people, those with outside friends of different nationalities, who were secretly supplied with black-market money.) It got to the point where you could find no more cats in Molidorf.

These Auf-und-Nieder" stories and the unbearable hunger led me to thoughts of escape. The commandant's threat that he would lead us all into two-meter deep water gave me the final impetus. Also, I had snuck into Zerne in November and learned that my husband and my daughter were in Linz, Austria.

I made plans with a friend, and we did not tell anyone else. Certainly many would have gone with us, everyone wanted to get the hell out, but we were silent in order that there would be no questions about our escape.

On the evening of February 23, 1946, we made our way, by leaving when the guards were at their nightly meal, and arrived on Romanian soil on February 24. There I worked for relatives until the beginning of June and then went to Linz by moonlight.

A. I. further reported about conditions in the Molidorf camp; she had initially remained in the Deutsch-Zerne internment camp: On March 28, 1946, the sick and disabled were selected from the camps in order to be taken to the camp in Molidorf. Because of my bilious complaints, I reported myself sick and also went to Molidorf. The elderly and children had already been marched there at Christmas . . . When we arrived in Molidorf, the camp inmates ran toward us and asked, as if on command, if we had brought along salt, since all their meals, what little they got, were served without it. We had some salt because we knew for a fact that there was a particular shortage, but nevertheless we had only brought enough for ourselves and had to say no to their

112

having some of ours. We were horrified when we could scarcely recognize our kinsmen, they were so gaunt and famished. I only recognized my own father after he addressed me. A few ragged clothes previously owned by our German people, brought along by us at great risk, were soon exchanged with Serbians and a few Hungarians in Molidorf for food. For example, I got a half-kilogram lard, two kilograms of potatoes and two kilograms flour for a man's shirt, three kilograms flour for a new towel.

On April 1, I was assigned as a medical wardress to the patients in the infirmary. I tended the sick in a room where all seven beds were constantly occupied. People were mostly ill with consumption and, on average, one of the seven died each day. When I came to the camp, there were reportedly 6,000 people in the camp. The number of dead daily averaged 25 to 30. We had no epidemic, as had prevailed before, when the typhoid fever had raged. During the typhoid outbreak, most of the victims who died were from Werschetz since they were the first to go to the camp and the most starved.

The sickroom attendants were ordered to inspect every patient assigned to them, but what good was that! In each room they saw humans dying. The infirmary was always overcrowded, and we could admit no more. In the camp there was also a camp physician, Dr. Steiner, a Jew from Zerne. One must admit that he tried to do something for the patients, but the possibilities were limited since we only had some aspirin, quinine, coal dust for diarrhea, and a skin ointment for skin diseases. The usual treatments were cold compresses. Today I still do not know whether to laugh or cry, because we had to fight nearly every illness with cold compresses. Here I would like to mention that Dr. Steiner, although he was a Jew, was also dispossessed; even the one piece of furniture he got after his return was confiscated.

There were no mass graves in Molidorf. The twenty-four old men assigned as gravediggers were required each evening to have at least twenty graves dug in reserve for the next day, even if they had to work late into the night. Each corpse was wrapped in old blankets and buried without

ceremony. There were no formalities such as a wake. Generally, every corpse had to be buried within two hours of its actual or assumed death.

When I had nothing else to sell and saw that I had physically declined, that only more meals of peas, barley and stuffer groats were to follow in the infirmary, I decided to escape. I told my parents, who lay dying, that I could not wait for their death. In fear that I would no longer be physically capable of escape later, I took my brother's two children, left Molidorf on June 23, 1946 and went to Hatzfeld in Romania. On July 12, I arrived with both children in Linz. (Transcript record: photostat, July 24, 1946.)



### [Table of Contents](#)

In his book, "A People Extinguished," Leopold Rohrbacher describes conditions after the collapse as follows:

#### **In the Northeastern Banat**

### **Hunt for the German People**

The village of Zerne (Deutsch-Zerne) lay in the northeast of the Yugoslavian Banat. Approximately 3,000 Germans lived here. Almost 10,000 Germans lived in the neighboring villages of Molidorf, Tschestelek, Heufeld, Mastort, Hetin, Ruskodorf, among others.

In the first days of October 1944, Russians had already transferred power to the partisans in Cernje. Their governance was needlessly savage and bloody. Gypsies who had their own settlement near Deutsch-Zerne were particularly cruel. Those gypsies who had always been afraid of work, who envied the extremely industrious Germans whose work brought meaningful prosperity and fortune, presently assumed power along with the Serbians, communists and partisans. They

114

let the Germans feel their power and exercised much brutality. They immediately removed every German belonging that pleased them, and if they found a German girl or a German wife desirable, the new masters gave vent to their fury in lustful rage.

The first German who was killed here was Father Franz Brunet; on October 3, 1944, he was taken from the churchyard and shot by the partisans for no reason at all. Immediately thereafter, most German men were taken from their houses by partisan detachments. Many Germans from surrounding villages were also bound and dragged here. Also a great number of German women were brought from elsewhere to Cernje. The first to be tortured and killed here were mostly wealthy women and the more intelligent Germans. After the transports arrived here, they were locked up in two large cellars and held there for weeks. Usually in the evening hours, groups of the elderly from both cellars were taken and abused and tortured in every possible way by the partisans. Every partisan or gypsy was now allowed to act out his rage, let German blood flow and break the ribs of German people, hit them in the teeth or possibly even liquidate them. The number of German civilians who never returned from those tortures to the others in the cellar is overwhelming. They created a corral in Schinderwiese and would pen them there, like restrained cattle. Whenever the number of Germans in the

cellars declined, they brought in new members of both sexes in order to treat them the same way as those already killed.

They were particularly ruthless and vile toward German women. They treated them like indescribable animals. One evening, a very beautiful woman was among those brought out by the partisans from one of the two cellars. For a long time she had to endure every possible torture from the partisans. She was forcefully stripped naked, and when she still did not submit, hot irons were pressed all over her naked body by the lecherous partisans and gypsies. With deep skin burns over her whole body, she was then pushed down the staircase to the cellar by the partisans. For two whole days this woman writhed on the ground in agony while her fellow captives watched. Then finally, after two days, she died in the cellar from her cutaneous burns.

115

On October 8, 1944, a group of high-spirited, drunken partisans invaded the cellar. Among them was a drunken officer with a submachine gun in his hand. All the Germans were forced to stand and line up next to each other against the cellar wall. The drunken officer then fired haphazardly and without cause into the group standing before him. Immediately many Germans rolled in their own blood. Some of these, e.g., the farmers Anton Kampf and Josef Maier from Zerne, continued to live in the cellar for a few days— one who was shot in his lung and the other in the knee — without bandages or medical help. Not until October 12 were they both removed from the cellar and shot. Meanwhile, the torturing and individual liquidation of the rest of the Germans locked up in the cellar progressed day-by-day, night-by-night without interruption.

On Sunday, October 22, all the remaining Germans from Zerne who were not yet in the cellars had to dig a large mass grave at Schinderplatz. It was 25 meters long, 6 meters wide and 3 meters deep. On Tuesday, October 24, the new village authorities made a public announcement by drumbeat on the streets of Deutsch-and neighboring Serbisch-Zerne that all Germans would be killed. The Serbian population and gypsies were invited to come to the Schinderplatz to see the Germans publicly massacred. And it was on this day, at 2 o'clock in the afternoon, that 174 Germans, including 50 women, were bound together with wire and led out from the cellars where they had been held for weeks under constant abuse and disfigured almost beyond recognition. There they were stripped naked and shot before a crowd of Serbians and gypsies. The Germans, bound in groups, were forced toward the mass grave, shot, and then shoved into the grave by partisans. The clothes of the dead were ordered by the new authorities to be sent to Zerne by wagon, sorted and distributed to Serbian and gypsy population. On the very next day these people strutted around wearing the clothes of the slain German men and women.

This mass execution was hardly over before the new authorities announced in the streets where Germans still lived that all remaining Germans would be slaughtered that evening. Armed gypsies

116

ran from house to house and told the remaining German women and girls that they, the gypsies, now had the authoritative power, right and permission of the village to rape and slaughter German women and girls at will. Not many Germans chose to wait for defilement and subsequent slaughter as announced by the gypsies, especially in view of recent circumstances. Therefore, in their despair, on the evening of October 24, 1944 in the village of Cernje, no less than 75 decent German human beings, mostly women and girls, took their own lives. Whole families went voluntarily to their deaths. Women threw their small children into wells and jumped in after them, other mothers took their children, hung them, and then hung themselves alongside. Even the old Mayor Peter

Stein and his wife Susanne committed suicide. Johann Goldscheck had been killed as previously described. His wife and daughter-in-law were raped by gypsies in the presence of two of their children. Immediately thereafter, all four took their own lives. The wife of Kaspar Rothenbach, named Eva, the wife of his son Johann, named Maria, and both of their daughters, about 20 and/or 22 years old, were also raped by the gypsies. Afterwards, all six committed suicide. They hung themselves in a row in the attic of their house. These are only some examples. They illustrate and substantiate how the monstrous new people's democratic regime, communist partisans and gypsies so atrociously ravaged this village.

After many more were liquidated in the death cellars of Zerne, where new victims arrived almost daily from surrounding villages, those remaining in the two cellars were brought out on October 25. There were still 480 Germans alive, including 80 women. Again they were all tied together with cord and wire and, while being constantly taunted and physically abused, were driven by heavily armed partisans to the adjoining agricultural property of "Julia Major." From there they were to be assigned to various types of heavy hard labor. At every possible opportunity, individually or in groups, still more were killed in the cruelest manner.

117

Thus, on November 15 and 16, 1944, one hundred Germans were shot at one time. Among them were 67 farmers from the purely German village of Stefansfeld and 33 Germans from Pardanj. These shootings were ordered by a Serbian woman, a partisan. In 1941 her husband, armed only with a handgun, had single-handedly opposed German troops marching into the territory, had shot at them and had fallen in battle. So his wife now wanted to see the blood flow from one hundred defenseless, unarmed German civilians, and she achieved her purpose.

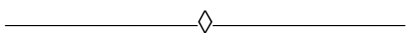
Among the German civilians locked up in the cellars were also German refugees from Romania and a German prisoner of war officer named Hans Konrad from Hatzfeld. This man could not work due to physical injuries he had incurred under torture by the partisans. For this reason his liquidation was ordered by the partisans. His wife was also in the camp. When he was led out to be shot, she left her work group and hurried to him. She reached him just before they were ready to shoot. She wrapped herself around him and declared that she did not want to be parted from him. They were both shot at the same time, although they were not Yugoslavian citizens. This happened on November 9, 1944. On the same day, eleven persons altogether were liquidated. They were mostly the sick and those who had become disabled as a result of abusive injuries. The order to shoot came from camp commandant Ban. Karadjordjevo. He had previously shot numerous Germans in Kikinda and later boasted of his actions in "Julia Major."

On a cold New Year's Eve 1944/45, about midnight, all German camp inmates were chased out of their accommodations. First they were made to stand and wait for a long idle time in the snow and cold weather, then they were ordered by the partisans to do "auf und nieder" in the snow for about an hour. Whoever did not push up and down fast enough was dreadfully beaten. Even the women had to take part in these nightly exercises. A pregnant young German woman named Theresia Moll from Tschestelek, the wife of a German officer from Romania, was forced, despite her Romanian citizenship and referenced condition, to perform the same exercise in the cold and

118

snow along with all the other men and women. Soon after this punishment, she bore a child who died almost immediately. The partisans justified their persecution because, on that same New Year's Eve, the radio had broadcast a speech given by a German

minister, and for as long as the speech lasted, the defenseless German civilians, men and women, should be subjected to mass torture. Then, on April 18, 1945, the last Germans who still remained there and in the Zerne village on the Lebel were driven out of their houses and into the concentration camp. Again in the evening of April 19, 22 old people who could no longer work were selected, driven away from the camp and shot at Schinderplatz without reason or orders, just because they were old and disabled. Often during the following days, German women and men were taken out at night and killed for no reason. Many young women also continued to disappear at night. Most of them are probably buried at the Schinderplatz in Zerne.



### **What happened in Zerne? Analysis of a Dark Chapter**

The well-known 1954 Beatus Streitter novel "Nové," published by the Stocker publishing house (Graz), is dedicated "to the memory of the girls from Cernje." It is for the following reasons: In the changing days of partisan despotism, indescribable atrocities were committed, mostly by gypsies, in the Banat farming village of Zerne (Cernje). In order to escape the threatened rapes and continuing executions, altogether 75 Zerne residents committed suicide on October 24, 1944. The account of these events as presented by Rohrbacher in his book, "A People Extinguished," is disputed. What really happened in Zerne? For clarification of this dark chapter, we ask the fellow countrymen of Zerne to share their position.

Mrs. Spitz of Los Angeles, who lived in Zerne during that time, sent us a list of names for those from Zerne whom she had personally known to fall victim to suicidal insanity: Gertrude

119

Goldscheck; Kathi Becker (and two children between the age of three and five years); Peter Stein and wife; Michael Schulz and wife; Nikolaus Gross and wife with daughter Magdalena Grün; Anton Kampf; Anna Kampf (poisoned); Katharina Lischeron (and nine year old child as well as mother née Hoffmann); Franz Konrad and wife; Matthias Bambach and wife; Josef Wirth and wife; Josef Fassbinder; Kaspar Rothenbach and wife; Johann Bothenbach and wife as well as two daughters between the age of eighteen and twenty years; Nikolaus Stiebel; Agathe Kampf and nine year old son as well as mother née Kern; Jakob Stiebel and wife; Therese Hönig and 23 year old daughter; Magdalena Franz and two sons between the age of nine and eleven years; Franziska Franz and eight year old daughter; Johann Hansinger; Anton Weissman; Matthias Kampf and wife (the wife was cut down and is said to have died while fleeing); Josef Hoffmann and wife with two children (the children are said to have been rescued from the well).

(Published in "Neuland" on November 16, 1932)



## **People Lost Due to World War II**

### **Died in Deutsch-Zerne Camp:**

*Josef Kampf*

House No.	House No.
Siebold Janka, Professor, Juliam, Stiebel Eva Tines Anna Hipfel Barbara Koch, merchant's wife Spengler Josef Kremer Paula Konrad Anna Henika Matthias Kreps Margit Fischer Josef Tabar Matthias Tabar Elisabeth, née Schleimer Kampf Michael	Weiss Peter Hoffmann Maria Spengler Michael 747 Spengler Antonia Schulz Anton 33 Lenner Illesch, child Schweininger Toni, child Kampf Johann, child Frank Johann Turn Johann Hoffmann Katharina Sterz Peter Bockmüller Nikolaus Serbisch-Zerne

120

**Shot at Deutsch-Zerne Camp:**

House No.	House No.
Kleefass Josef 120 Bremer Maria, née Retzler 236 Bockmüller Klara, née Lösch 15 Köstner Katharina 395	Weiss Josef 69 Dolwig Margaretha 394 Rausch Anna, née Theiss 44

**Died in Kathreinfeld Camp:**

House No.	House No.
Wilms Georg Tabar Elisabeth, née Kremer Bambach Lina Bäcker Therese Baron Margarethe Kutschera Nikolaus Lösch Barbara Spiess Martin Spengler Anna 6 Weron Christina 10 Stuprich Magda 19 Stuprich Magda 59 Tines Elisabeth 86 Rohr Elisabeth 122 Rothenbach Nani 76 Steigerwald Matthias and wife 396 Bambach Kathi 208 Kron Johann Spengler Anna 275 Paul Susanna 221 Sentesch Katharina Schleimer Lina, Sr. Tabar Kristina Quint Maria Rausch Anna	Wilms Elisabeth 48 Tabar Maria 66 Spitz, Sr. and wife 114 Tillschneider, Sr. and wife 144 Tines Therese 394 Steigerwald Franziska 71 Tillschneider Maria 215 Jost Kathi 222 Stiebel Gertraud 248 Sinnaler Barbara 215/a Kathrein Anna 223 Schleimer Elisabeth 249 Stuprich Franz and wife 267 Bambach Maria Bach Margaretha Fromari Maria Stiebel Getraud 248 Schmidt Josef and wife 251 Fraunhoffer Anna 276 Bockmüller Katharina Fromari Barbara Bischof Nikolaus (condemned to death and shot in Gross-Betschkerek) Serbisch-Zerne 12 8

**Died in Rudolfsgnad Camp:**



Steigerwald Josef  
 Stiebel Anna  
 Engels Lorenz  
 Stuprich Nikolaus (Kaschau)  
 Bischof Eva  
 Kampf Magdalena  
 Retzler Fritz

Brandecker Magda  
 Stuprich Johann  
 Weber Josef  
 Schleimer Peter (Schmidts  
 Phitt)  
 Engels Magdalena  
 Weissmann Anna  
 Stuprich Franz

121

### Died in Molidorf Camp:

	Date of Death		Date of Death
Schweininger Margit	5 Jan 1946	Kirsch Lina	13 May 1946
Mayer Anton	10 Jan 1946	Konrad Johann	17 May 1946
Stankowitsch Johann	10 Jan 1946	Willing Johann (child)	13 May 1946
Wolf Michael	11 Jan 1946	Schleimer Johann	3 Jun 1946
Walter Johann	20 Jan 1946	Schulz Katharina	8 Jun 1946
Köstner Katharina	28 Jan 1946	Ludwig Johann (child)	10 Jun 1946
König Elisabeth	31 Jan 1946	Roth Katharina	12 Jun 1946
Tabar Josef	2 Feb 1946	Mayer Josef	19 Jun 1946
Tabar Anton	4 Feb 1946	Schleimer Emma	25 Jun 1946
Diwo Franziska	6 Feb 1946	Weissmann Katharina	28 Jun 1946
Weissmann Katharina (child)	11 Feb 1946	Kremer Christina	29 Jun 1946
Stiebel Adelheid (child)	20 Feb 1946	Weissmann Gertrud	30 Jun 1946
Bungart Anna (child)	24 Feb 1946	Weissmann Elisabeth (Stiebel)	1 Jul 1946
Bodwen Johann	30 Feb 1946	Schweininger Franz	1 Jul 1946
Brenner Matthias	2 Mar 1946	Schweininger Peter	2 Jul 1946
Steigerwald Magda	4 Mar 1946	Wolf Franziska	2 Jul 1946
Tillschneider Juri	10 Mar 1946	Schäfer Johann	4 Jul 1946
Bell Michael	16 Mar 1946	Weissmann Christina	7 Jul 1946
Stiebel Magda	17 Mar 1946	Kampf Anna	8 Jul 1946
Dolwig Anna (child)	17 Mar 1946	Schmidt Anna (child)	10 Jul 1946
Bauhof Maria	24 Mar 1946	Wolf Franziska (child)	12 Jul 1946
Rothenbach Katharina	26 Mar 1946	Schmidt Anna	12 Jul 1946
Bambach Elisabeth (child)	27 Mar 1946	Weber Magda	17 Jul 1946
Serwo Johann	28 Mar 1946	Bockmüller Katharina	19 Jul 1946
Noel Elisabeth (child)	2 Apr 1946	Retzler Berta	19 Jul 1946
Pape Maria	2 Apr 1946	Wegesser Anna (child)	20 Jul 1946
Stuprich Magdalena	3 Apr 1946	Neurohr Katharina	20 Jul 1946
Bernat Anna	4 Apr 1946	Hoffmann Josef	21 Jul 1946
Lauer Johann	7 Apr 1946	Christoph Franz	21 Jul 1946
König Johann (child)	13 Apr 1946	Bischof Josef (child)	22 Jul 1946
Kaisere Therese	16 Apr 1946	Lischeron Nikolaus	24 Jul 1946
Fendt Josef	18 Apr 1946	Mayer Emilie	27 Jul 1946
Ackermann Anna	19 Apr 1946	Kampf Pepi	31 Jul 1946
Henika Franz	21 Apr 1946	Wilms Maria	1 Aug 1946
Bischof Anna	23 Apr 1946	Neurohr Eva	1 Aug 1946
Linster Katharina	24 Apr 1946	Kowatsch Lina	7 Aug 1946
Recktenwald Barbara	23 Apr 1946	Spuhler Katharina	10 Aug 1946
Sedlak Jakob	2 May 1946	Hoffmann Elisabeth	10 Aug 1946
Rothenbach Elisabeth	7 May 1946	Koch Andreas (child)	11 Aug 1946
Schuld Josef (child)	8 May 1946	Steigerwald Wavi	12 Aug 1946
Wilms Elisabeth	9 May 1946	Bambach Katharina	12 Aug 1946
Gerhardt Berta	9 May 1946	Kremer Christina	14 Aug 1946

122

Date of Death		Date of Death	
Ludwig Anton	15 Aug 1946	Koch Anna	2 Dec 1946
Theiss Nikolaus	17 Aug 1946	Sentesch Maria	4 Dec 1946
Schleimer Katharina	26 Aug 1946	Ginari Katharina	4 Dec 1946
Turn Elisabeth	27 Aug 1946	Sweininger Lina	5 Dec 1946
Rebel Katharina	29 Aug 1946	Diwo Maria	6 Dec 1946
Stuprich Elisabeth	1 Sep 1946	Anschlinger	7 Dec 1946
Fendt Leni	1 Sep 1946	Bischof Gertrud	9 Dec 1946
Weissmann Anton	2 Sep 1946	Rothenbach Katharina	9 Dec 1946
Engels Anna	5 Sep 1946	Habel Anton (child)	9 Dec 1946
Hoffmann Barbara	6 Sep 1946	Weissmann Johann	10 Dec 1946
Kathrein Ann	7 Sep 1946	Kleefass Elisabeth	10 Dec 1946
Diwo Magda	10 Sep 1946	Neger Maria	14 Dec 1946
Stuprich Maria	12 Sep 1946	König Susi	14 Dec 1946
Steigerwald Anton	18 Sep 1946	Schleimer Leni	17 Dec 1946
Walter Susi	19 Sep 1946	Koch Elisabeth	17 Dec 1946
Schulz Anna (Dickhanes)	1 Oct 1946	Neurohr Barbara	20 Dec 1946
Fessel Katharina	6 Oct 1946	Bauhof Paula (child)	20 Dec 1946
Weissmann Elisabeth (Frank)	10 Oct 1946	Walter Maria	21 Dec 1946
Theiss Michael	10 Oct 1946	Schulz Susanna	23 Dec 1946
Rothenbach Sophie	11 Oct 1946	Schulz Katharina	23 Dec 1946
Rebel Matthias (child)	15 Oct 1946	Fessel Anton	24 Dec 1946
Mesarosch Katharina	17 Oct 1946	Bohr Barbara (child)	26 Dec 1946
Weber Katharina	17 Oct 1946	Mayer Martin	27 Dec 1946
Fessel Nikolaus	21 Oct 1946	Weissmann Elisabeth	31 Dec 1946
Schleimer Elisabeth	26 Oct 1946	Weissmann Johann	31 Dec 1946
Amschlinger Elisabeth	26 Oct 1946	Grün Franz	7 Jan 1947
Weron Matthias (child)	26 Oct 1946	Rebel Katharina	13 Jan 1947
Kathrein Katharina	26 Oct 1946	Maus Paula (child)	14 Jan 1947
Recktenwald Rosi (child)	27 Oct 1946	Kremer Anna	16 Jan 1947
Stuprich Franz (child)	17 Oct 1946	Habel Johann (child)	20 Jan 1947
Engels Peter (child)	17 Oct 1946	Noll Franz	23 Jan 1947
Koch Stefan	31 Oct 1946	Weissmann Maria	27 Jan 1947
Habel Anna	3 Oct 1946	König Katharina	29 Jan 1947
Winter Anton	6 Nov 1946	Bambach Christina	30 Jan 1947
Stiebel Hans (child)	7 Nov 1946	Becker Johann	31 Jan 1947
Tabar Magda	11 Nov 1946	Kremer Anna, schoolmaster's	9 Feb 1947
Mayer Barbara	15 Nov 1946	wife	14 Feb 1947
Lischeron Anna	20 Nov 1946	Winter Anton (child)	14 Feb 1947
Bischof Gertrud	27 Nov 1946	Hüpfel Johann (child)	26 Feb 1947
Sedlak Bertl (child)	28 Nov 1946	Bischof Susanna	1 Mar 1947
Mayer Sophie	29 Nov 1946	Schulz Johann	1 Mar 1947
Kutschera Eva	29 Nov 1946	Seppelfeld Anton	6 Mar 1947
Weissmann Elisabeth (Motzel)	29 Nov 1946	Mayer Anna	9 Mar 1947
Tides Christina	1 Dec 1946	Recktenwald Anna	15 Mar 1947
		Tabar Katharina	

123

Date of Death		Date of Death	
Sensendorf Barbara	18 Mar 1947	Sentesch Jakob	6 May 1947
Hoffmann Anna	22 Mar 1947	Kreiter Anna	10 May 1947
Kampf Anna	24 Mar 1947	Juraschitz Matthias	17 May 1947
Feuerholz Nikolaus	27 Mar 1947	Zapletan Frieda	18 May 1947
Stiebel Johann	28 Mar 1947	Neumayer Magda	18 May 1947
Rohr Elisabeth	29 Mar 1947	Kleefass Elisabeth	28 May 1947
Schmidt Elisabeth	30 Mar 1947	Michaels Franz	28 May 1947
Martin Michael	30 Mar 1947	Feuerholz Gretel	

Kampf Matthias	30 Mar 1947	Bockmüller Katharina	29 May 1947
Weselak Peter	1 Apr 1947	Maul Franziska	31 May 1947
Schweininger Susanna	4 Apr 1947	Stankowitsch Franz	
Engels Eva	6 Apr 1947	Temari Elisabeth	
Kampf Nikolaus	14 Apr 1947	Stankowitsch Maria	
Hoffman Johann	14 Apr 1947	Fendt Eva	
Rebel Barbara	15 Apr 1947	Konrad Angela	
Bauhof Fanny	3 May 1947	Kotre Eva	
Bodwen Getraud	4 Apr 1947		

### Died in Gakovo Camp:

	Date of Death		Date of Death
Bodwen Anna	6 Jun 1947	Heinrich Katharina	8 Sep 1947
Ludwig Regina	7 Jun 1947	Sensendorf Hans	21 Sep 1947
Roth Elisabeth	11 Jun 1947	Fendt Magdalena	24 Sep 1947
Noel Katharina	13 Jun 1947	Lesch Anna	12 Oct 1947
Nähr Anton	13 Jun 1947	Mayer Anna	12 Oct 1947
Roth Philipp	16 Jun 1947	Schmidt Peter	20 Oct 1947
Stiebel Anton	20 Jun 1947	Hollerbach Barbara	29 Oct 1947
Becker Katharina	3 Jul 1947	Nicka Karolina	2 Nov 1947
Wilms Elisabeth	6 Jul 1947	Brumm Gertrud	10 Nov 1947
Serwo Matthias	17 Aug 1947	Tabar Eva	15 Nov 1947
Kampf Josef	26 Aug 1947	Hemmert Katharina	21 Nov 1947
Weissmann Maria	28 Aug 1947	Tabar Anton	9 Dec 1947
Wolf Anna	6 Sep 1947	Spengler Irma	8 Jan 1948
Kampf Michael	7 Sep 1947	Kampf Anna	15 Jan 1948

### Died in Mitrovica Camp Between December 15, 1945 and March 1946:

Hüpfel Maria and daughter	Kampf Anna, Klära
Rebel Anna	Frauenhoffer Maria
Frauenhoffer Susi	Steigerwald Magdalena and two adult daughters

124

### The Honor Roll in World War 2:

	House No.		House No.
Spengler Anton	6	Schleimer Matthias	219
Spengler Josef	z 6	Schummer Peter	231
Weron Matthias	10	Lukonitsch Johann	253
Schuld Michael	14	Lukonitsch Michael	253
Kampf Anton (Klära)	344	Kampf Matthias	Serbisch-Zerne
Gross Nikolaus	22	Stuprich Josef	267
Weissmann Matthias	24	Steigerwald Josef	283
Paul Michael	26	Steigerwald Johann	283
Engels Johann	377	Spengler Matthias	Serbisch-Zerne
Wilms Michael	48	Oberst Johann	Serbisch-Zerne
Mayer Josef	91	Martin Anton	Serbisch-Zerne
Fassbinder Sepp, wife and son	139	Lösch Matthias	Serbisch-Zerne
Schulz Johann	179	Feuerholz Matthias	Serbisch-Zerne
Katharina Peter		Feuerholz Michael	Serbisch-Zerne
Bockmüller Jakob (Schuster)		Schulz Peter	43
Kotre Paul	Serbisch-Zerne	Neumayer Johann (Luy)	

**The Missing in World War 2:**

	House No.		House No.
Becker Johann	1	Krach Johann	199
Hergott Nikolaus	9	Noel bei Kathrein	200
Kremer Johann	20	Krisch Nikolaus	203
Franz Peter	80	Weissmann Martin	352
Wilms Adolf	31	Beck Peter	206
Schäfer Johann	32	Schmidt Peter	232
Kampf Johann, barber	34	Stiebel Anton	248
Schulz Johann	53	Schweininger Josef	252
Neumayer Anton	57	Tabar Matthias, Jr.	Serbisch-Zerne
König Josef	63	Kirsch Johann	Serbisch-Zerne
Tabar Anton	81	Schäfer Matthias	Serbisch-Zerne
Stein Peter	86	Schweininger Anton	Serbisch-Zerne
Tabar Johann	93	Petri Josef, Jr.	Serbisch-Zerne
Schillinger Johann, Jr.	104	Recktenwald Nikolaus, barber	257
Bockmüller Michael	126	König Matthias, Jr.	259
Konrad Michael	155	Sensendorf Martin	262
Jung Johann	173	Weissmann Martin	Serbisch-Zerne
Recktenwald Josef	177	Wichnal Josef	Serbisch-Zerne
Mayer Johann	180	Weissmann Christoph	Serbisch-Zerne
Grün Matthias	Serbisch-Zerne	Blatt Matthias	Serbisch-Zerne
Schmidt Gustav	186	Oberst Josef	Serbisch-Zerne
Frauenhoffer Nikolaus	193	Rebel Johann	Serbisch-Zerne
Stuprich Nikolaus	198	Schmidt Michael	Serbisch-Zerne

125

	House No.		House No.
Schuld Josef	Serbisch-Zerne	Wolf Peter	Serbisch-Zerne
Kremer Matthias	Serbisch-Zerne	Fischer Josef	301
Brenner Wilhelm	Serbisch-Zerne	Bodwen Johann	310
Ginali Johann	Serbisch-Zerne	Tabar Josef	140
Wolf Johann	Serbisch-Zerne	Kotre Josef	Serbisch-Zerne

**Died in Sankt Georg Camp:**

Franz Anton

**Died in Kikinda Camp:**

Kotre Johann

**Died in Bor Camp:**

König Magdalena and two children

**The Kidnapped Who Died in Russia:**

Blatt Maria	Bambach Elisabeth
Fechter Magdalena	Lehn Jakob
Schummer Elisabeth	Retzler Peter
Kathrein Katharina	

Paul Anna died on the journey home to Germany

Kampf Friedrich died on the journey home to Frankfurt (Oder).

**Men Over Age 70:**

	House No.		House No.
Rausch Peter	8	Bockmüller Josef	Serbisch-Zerne

Quint Michael	12	Oberst Wenzel	Serbisch-Zerne
Weber Johann	30	Krettler Josef	Serbisch-Zerne
Wolf Nikolaus	371	Konrad Franz	Serbisch-Zerne
Weissmann Josef	378	Weissmann Johann	Serbisch-Zerne
Weissmann Johann	55	Lauer Johann	Serbisch-Zerne
Tillschneider Georg	144	Weissmann Martin	311
Rothenbach Josef	176	Schleimer Philipp	
Sentesch Jakob	Serbisch-Zerne	Kampf Hans (Kläre)	
Krach Peter	246	Tabar Michael (Theiss)	
Weiss Anton	268		

**The Following Persons Despaired in October 1944  
in Deutsch-Zerne and Ended Their Lives by Hanging:**

Goldscheck Gertrud	Becker Rosalia
Becker Katharina	Kampf Johann
Becker Anna	Gross Nikolaus

126

Gross Christine	Rothenbach Kaspar
Grün Magdalena	Rothenbach Eva
Hoffmann Barbara	Rothenbach Johann
Lischeron Katharina	Rothenbach Maria
Lischeron Katharina	Rothenbach Susanna
Schulz Michael	Bambach Matthias
Schulz Elisabeth	Bambach Josefine
Stein Peter, Mayor	Weissmann Anton
Stein Susanna	Stiebel Jakob
Wirth Josef	Stiebel Berta
Wirth Margaretha	Kampf Anton
Franz Magdalena	Bischof Eva
Fanz Kaspar	Bischof Franziska
Franz Josef	Hansinger Josef
Hönig Theresia	Stiebel Nikolaus
Hönig Theresia	Kern Magdalena
Kampf Agatha	Mayer Barbara
Kampf Nikolaus	Csitesko Anna
Wagner Josef	Rothenbach Maria
Maul Johann	Pruschmann
Neurohr Elisabeth	Schleimer Nikolaus, merchant in
Konrad Franz	Kathreinfeld
Konrad Gertrud	Bambach Anton in Kathreinfeld
Fassbinder Josef	

**The Following Persons Poisoned Themselves:**

Tabar Matthias	Schleimer Anna
----------------	----------------

**The Following Persons were Killed on October 24, 1944,  
Shot at 3 O'Clock in the Afternoon at Schinderplatz,  
and Thrown into a Mass Grave:**

	House No.		House No.
Brunet Franz, clergyman	191	Weissmann Josef	4
Kremer Michael, schoolmaster	Serbisch-Zerne	Hoffmann Josef	23
Kremer Anton, Mayor	Serbisch-Zerne	Stiebel Nikolaus	46
Goldscheck Johann	1	Schulz Michael	53
Kampf Peter	21	Neumayer Nikolaus	74
Till Anton	27	Schweininger Peter	85

Kausch Philipp	50	Schillinger Karolina	104
Krach Martin	26	Fendt Nikolaus	108
Tines Nikolaus	83	Spitz Josef	114
Wirth Franz	107	Wirth Josef	122
Steigerwald Peter	Serbisch-Zerne	Grün Matthias	350
Bischof Johann	115	Brumm Jakob	135
Stiebel Johann	125	Bischof Stefan	157

127

Schulz Heinrich	132	Köstner Peter	393
Eichmüller Josef	151	Frauenhoffer Josef	331
Mayer Josef	169	Schleimer Matthias	219
Weissmann Peter, Sr.	184	Fendt Anton, shoemaker	228
Tabar Anna	192	Fendt Johann, shoemaker	Serbisch-Zerne
Weber Friedrich, shoemaker	206	Dolwig Jakob	256
Getsch Johann	217	Stiebel Magdalena	Serbisch-Zerne
Jost Johann	222	Tabar Matthias, barber	Serbisch-Zerne
Hepp Sophie	245	Tillschneider Karolina	Serbisch-Zerne
Retzler Johann	236	Stiebel Anton	260
Mayer Michael	256	Tabar Nikolaus	273
Amschlinger Nikolaus	Serbisch-Zerne	Goldscheck Josef	274
Petri Josef	Serbisch-Zerne	Rauscher Anton	284
Schmidt Johann	258	Maurus Matthias	Serbisch-Zerne
Schulz Anton	262	Koch Sophie, midwife	Serbisch-Zerne
Hoffmann Josef	268	Koch Andor	Serbisch-Zerne
Franz Matthias	279	Hoffmann Josef, locksmith	390
König Nikolaus	Serbisch-Zerne	Kern Peter, Jr.	Serbisch-Zerne
Dekreon Josef, leatherworker	271	Ludwig Anton	Serbisch-Zerne
Wurmlinger Michael	Serbisch-Zerne	Spengler Matthias	Serbisch-Zerne
Kanton Friedrich	Serbisch-Zerne	Kretler Anton, windmiller	Serbisch-Zerne
Kern Peter, Sr., wagoner	Serbisch-Zerne	Bach Lajos, mailman	Serbisch-Zerne
Kampf Nikolaus, merchant	Serbisch-Zerne	Tides Heinrich	Serbisch-Zerne
Engels Josef	Serbisch-Zerne	Kreiter Peter	Serbisch-Zerne
Kalesa Peter, locksmith	Serbisch-Zerne	Wolf Josef-Julia	
Neurohr	Serbisch-Zerne	Bockmüller Michael	
Fechter Josef	Serbisch-Zerne	Hoffmann Franz	Serbisch-Zerne
Heschel Karl	Serbisch-Zerne	Bischof Johann	



## Momentous Decision

The preceding contributions give us a picture of what inhumane suffering our people endured at the end of the war and afterwards. Hunger, destitution, and death were their constant companions. Fiends, robbers, thieves and murderers who were driven by hate, revenge, and greed determined their fate. Therefore, it soon became clear to our people that there would never be good times for them in the homeland again, and their lives could only end by lingering illness or violent death. Sick, weak, and drained of despair, they now sought a way out, to flee from this hell and its minions. There could only be one way, to escape. It was a life and death risk. They knew

128

that the route would be long, dangerous and far. If they were captured, they would be subjected to inhuman tortures or simply shot. Nevertheless, it had to be dared! Secretly, they tied their remaining shabby belongings into a bundle and waited for a favorable opportunity. When the right moment came, they turned their weighty resolution into

action. With one hand on the bundle and the other on the children — provided that the little ones had not been placed in another camp — many mothers set out toward the unknown during the night and fog, often in extremely cold weather. Their companions were their old, weak parents. If they could not travel far into the long journey, they had to be left to their fate with a heavy heart. A truly harrowing situation!

If they reached their first goal, which was to cross the border, they could finally sigh with relief, but the unknown future, the fate of their beloved spouses, the lot of parents and relatives left behind, would not let them rest. Was the husband, the father, still alive? Would they ever see each other again? These fearful questions remained unanswered. To be taken in by good people, perhaps by relatives, allowed momentary relief, but it could not be the final solution. Scarcely had the excitement, fear, and shock of the past few days subsided, when the demands and obligations of life became apparent. They could not allow these people who received them to carry the entire burden, so they had to strive to become responsible for their own subsistence. Even if they found work and could provide for their own needs to at least some extent, they were still in constant danger of being traced by the occupation forces or authorities of their respective countries, and perhaps even deported back to their homeland. The mere thought of it called to mind all the martyrdom and suffering, deprivation and harassment. These concerns and agitations had no end, driving the fugitives to flee even further away. During sleepless nights, all imaginable possibilities were pondered, examined, rejected, and then reconsidered, until they finally resolved to continue on their way to Austria or Germany, where they hoped to find a permanent home.

129

This was a difficult undertaking because their existing means were not even enough for the journey, let alone for guides to cross the border. Wide distances along the way meant that a few days or weeks of rest must be taken during the journey in order to acquire new means to travel further. Thus, their last usable belongings and valuables — if they still had any — were sacrificed for this purpose. If their luck held, they arrived at their destination after extreme exertion and privation; however, those who were followed by misfortune were often imprisoned for weeks before they reached their goal. Those who successfully completed the long, difficult journey — and that was ten thousand of our countrymen — landed in a camp or on a farm in the country. They were now free from worry about living day and night with the fear and anxiety of falling into the hands of the minions from Hell.

The conditions here were also bad. The countries had been devastated by the war, cities lay in rubble and ash, traffic was paralyzed. Housing shortages, misery, and lack of all necessities also prevailed here. But it must be said, with acceptance and gratitude, that the people and public authorities of the countries of refuge undertook every effort that was humanly possible to overcome the disaster. Local and foreign charitable organizations gradually stepped in. Slowly but steadily, order was applied to the chaos caused by the war. After years of severe adversity and deprivation, improvements began to appear. Life began to normalize; by the most diverse connections, they began to contact relatives, acquaintances, friends, neighbors, and fellow countrymen. They exchanged messages and experiences, became acquainted with the fate of their loved ones. The Red Cross and various search agencies carried out work that can hardly be overlooked. Because of their beneficial operations, many families were reunited. They even provided certainty as to the fate of prisoners of war, husbands, fathers, and brothers. Meetings of village and homeland associations also conveyed this. Many received positive, joyful news, but so many others experienced bitter disappointment because they had to finally acknowledge the loss of

130

one or more loved ones. Prisoners of war returned home and were gradually reunited with wives, children, and parents — if they were all still alive — often after many years of absence, and could celebrate the happy reunion.

However, life with its inexorable demands, the difficulties of everyday life, again surfaced. Everyone expressed the same question and concern: How should they face the future? Their prospects were only somewhat promising. Where and how could one best develop a new livelihood? What can the grown children expect from the future? Plans were considered and rejected until they found a final resolution. Many saw a future in their country of refuge; others considered emigrating overseas where relatives or friends encouraged the possibility. Here it should be mentioned that our overseas friends and countrymen, during the time that we suffered privations and loss — either personally or by means of their organizations — supported and attempted with energetic assistance of every kind to alleviate our distress, for which they are entitled to our utmost thanks.

The decisions of our countrymen resulted in the fact that we found new homelands, scattered today among many countries of the world, and built a new way of life. It cost much work, sacrifice, sweat and labor to master this task. The effort absorbed our entire strength and brought us respect and appreciation everywhere we established ourselves. The most important countries for our countrymen are:

1. Federal Republic of Germany (207 families). Especially: Munich area (Karlsfeld), Bodensee region (Tettnang), Baden-Württemberg, Rheinland-Pfalz, Nordrhein-Westfalen, Hessen, Niedersachsen.
2. Austria (124 families). Especially: Linz, Vienna, Wels, Salzburg.
3. U.S.A. (217 families). Especially: Chicago (Illinois), Cleveland, Cincinnati (Ohio), Philadelphia (Pennsylvania), Detroit (Michigan), California, New York, New Jersey.
4. Canada (44 families). Waterloo, Kitchener (Ontario).
5. Argentina (67 families).
6. Other lands (14 families).

Despite the pride we feel each time we learn what joyful progress our countrymen have made, and how they brought respect and prosperity everywhere they settled, we are also overcome with quiet nostalgia at the memory of bygone days. Our countryman, Nikolaus Kampf (Kläre Klos),

131

gave the expression “Schreiwes” new meaning in 1971. He describes the changing of our times in his own dry, humorous way, and with a kind of easy, implied irony as follows:

Because I have no clue about politics,  
 I will just write what I have figured out so far,  
 I always like to read the “Neuland,”  
 Though it contains nothing about Zerne —  
 It is still my former home town.  
 We are now all scattered far and wide  
 And so I like to read about my own countrymen.  
 The countrymen’s visits have become ever fewer,  
 Even the sparrows on the roof sing of this.  
 But 20 years ago, when everyone was poor,  
 We liked to save our last penny to travel there,



At that time, they said that we had only to show unity,  
That we should let ourselves be heard at all the borders.  
Many said it made no sense to go for the meetings,  
Because no one knew who we were.  
And we must save our money  
Because we want to go on vacation abroad.  
If I wanted to get a little plastered on vacation,  
But still spend a small amount of money,  
Then I'd travel back to my homeland  
And invite myself in.

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## Homeland, Politics and Our Destiny

What is a homeland? This term is difficult to determine or define. We understand homeland to be the parental home, the place where we were born, where our cradle stood, where our first words were spoken while in our mother's lap, where we dared to take our first steps, where, from within the circle of family and beyond, we experienced youthful bliss. Homeland is where we lived, worked, played, where we felt safe even as victims, for we were ready at any time to lay our lives on the line. To us, the homeland is something precious, the place we love, whose wellbeing we fear for.

132

Each person has a homeland to be proud of. By a merciless and cruel fate, this possession was taken from us. There were two peoples who questioned our right of domicile and made it a contentious matter in the course of history: Hungarians and Serbians. Were they right?

In the ninth century, Hungarians took possession of the country within the area of the Carpathians. They were a warlike people who undertook looting expeditions into neighboring nations, attacked and robbed them, and returned home enriched with their booty. In the beginning, the attacked were no match for the lightning raids of these horsemen. However, there soon came a time when neighboring peoples — particularly Germans — taught them to successfully defend themselves and inflict devastating defeats. Thus the Hungarians came to deliberate and gradually adapt to their neighbors' way of life, and were converted to Christianity. Along with Christianity they were gradually introduced to the western way of life. Soon their first king, Stefan the Holy, invited Germans to his country. There should be people with different trades and occidental cultures introduced. His wife was Gisela, a Bavarian princess, who fully supported and encouraged him. Their people came under the sphere of western peoples. Several times in the course of Hungarian history (Géza II, Béla IV), German settlers were invited to the country to train the people in various trades (mining industry) and handicrafts. It was Germans who built the first cities and administered them according to the laws of their native towns. The kings conferred special rights and privileges to them, which made it possible for them to lead lives just as in their motherland. In this way, they became the instructors of the Hungarian people (Zipser, Siebenbürg Saxons). In the year 1526 the Hungarian army was totally destroyed by the Turks at Mohács. King Ludwig II, most of the aristocracy, and the upper ranks of the clergy were killed on the battlefield. The remaining nobility was divided after the dreadful event and selected two kings, a Hungarian and the Hapsburger Ferdinand. While inner conflicts ravaged the country, the Turks conquered nearly all of Hungary and advanced to Vienna. The entire Western civilization and Christianity along with it were endangered. In the crucial battle at Vienna (1683), the Turks were defeated and

eventually forced out of Hungary. Who freed this country? It was German armies under the supreme command of Prince Eugen, by order of its emperor and the king of Hungary,

133

who achieved this task. The Hungarians were much too weak for it, and only a small fraction of them followed the liberating army. Settlement of the country followed the liberation. After enduring nearly two hundred years of Turkish rule, there was no population. Germans were again mainly consulted. The short history of settlement can be reread in other places; in the old Banater language, it can be summarized: "The first found death, the second fought adversity, only the third had bread."

Initially after settlement, the territory remained under the protection of the emperor. After compromising with the Hungarians, it was annexed to Hungary. As long as the Banat was under the protection of the emperor, our national security ensured that special rights were bestowed on us since our settlement was actually just a part of the resettlement from the western portion of the emperor's domain into the eastern part. With the advent of the compromise with Hungary, however, we were claimed by political cunning. We were simply sacrificed and forgotten in the large scheme of things.

We were separated from the motherland. When the Mackensen army was relocated into the Banat and war operations against Serbia began in World War I, not just simple soldiers but also high-ranking officers — who one might expect to know of our existence — were joyfully surprised and astonished to find flourishing German cities and villages here. Unfortunately for us, that was a sad but true statement. Adam Müller-Guttenbrunn expressed it this way:

"There burns a pain, as a child's tears burn,  
when parents' hearts are stiff and unkind.  
Oh, that worlds separate us from the motherland,  
And we are just strangers in our native land.  
Still the ancient home bells ring for us,  
The bells of our fathers, true and chaste,  
But the storm devours their blessed rejoicing,  
And flash upon flash ruins the light of peace..."

When the Hungarians first began to rule, they aspired by all means to advance Magyarization. Unfortunately, they only succeeded in winning by temptations and seeking privileges for themselves. They gave up their German names, their nationality, and their native language and

134

professed themselves to be Magyar (Magyaronen). Shortly before World War I, I myself began to feel a national movement, first in Werschetz and surrounding areas and Pantschowa. But the greater awakening took place only after World War I was over. Adam Müller-Guttenbrunn wrote the following lines about the situation before the turn of the [19th] century:

"Who accuse the Schwaben as foreign to Hungary?  
Here before them ruled the Turks, the Tatar,  
They count as valid gentlemen on their earth,  
Are citizens here and not your guests, Magyar!

They have bled in Prince Eugen's armies,  
Expelled the foe, that here in our country dwelt.  
Your own King called to them once in honor:  
Plow my soil, brave Schwaben fist!"

The Treaty of Versailles terminated the first World War. This was a treaty dictated out of blindness and hatred that by its very terms carried the germ of World War II. They crippled a great power that had played a prominent role in Europe for centuries just to satisfy the will of a few, crude politicians. They decided the fate of many peoples, crushed the proof of their worth, and replaced it with guilt. Today they are anxious and eager to unite Europe, not only economically (EWG), but also politically, so that it may then become a native country for many peoples. Is that not what Austria-Hungary was, and was not our Banat a small image of Austria-Hungary? Only foolishness could shatter it and replace it with the rule of such people who had never played a significant political role in the course of history.

At the end of World War I, our fate was handed over to Serbia, who could exist only with the support of Russia and France, and today Yugoslavia also exists in such a way that, depending upon the political climate, it now borrows from the East, then from the West. The political megalomania of these people, who were the direct cause for the outbreak of World War I, can never provide historical grounds to claim our presence in the Banat as illegal because of the special autonomous rights we possess, conferred by German emperors as well as Hungarian kings.

At the beginning of their exercise of power, the Serbians presided with mildness. They approved our mother tongue as the language of instruction in the schools, and a Culture League was approved, even promoted. That served the purpose, however, of separating the Germans

135

from the Hungarians because a union between these two peoples would have made the Serbians a minority in the Banat. As long as these two lived in discord, the Serbians had time to stabilize conditions. The first warning signs of what the Serbians intended for us were at the peace talks. They wanted to have the territory assigned to them, but probably not the population. That was not successful for them, but their plan continued to exist. After the peace treaty was signed, they gradually changed their behavior, and their insidious game openly came to light.

In the cause of agrarian reform, they expropriated the [*Csekonics*] estate on which thousands of minority families (German, Hungarian, etc.) earned their means of livelihood. This was exclusively distributed to Serbian war volunteers (Dobrovoljacen) and other Serbians. Thus, the livelihood for the families of national minorities was eliminated, and the Serbian element was strengthened.

The second measure was to remove the expert and proven civil servants from Hungarian times and replace them with their people, who had no basic technical knowledge. The few old officials who were left in their positions were allowed to do their work, but the new people spied on them, denounced them, exploited them, and campaigned for the governing party in each case, whereby they need not hesitate to use threats and harassment. Police were even emplaced to aid the oppression.

In our preferential status, we were allowed to pay more and higher taxes than the Serbians.

The Culture League, which they had authorized, was dissolved immediately, its property was seized, and its leaders were incredibly tormented. German delegates were even flogged on their way through the Serbian mob to vote, their meetings disrupted and dissolved. Their delegates issued an insulting speech prohibition. On election days they

broke the windows of the German populace. Conditions were particularly bad in villages of mixed populations.

How savage the political customs of the whole country had become is proven by the fact that the leaders of the Croats were shot in a meeting of Parliament.

136

After the occupation, the mother tongue was introduced to the schools as the language of instruction. It did not, however, last very long, and gradually everything was changed. It got to the point that the second grade was required to learn the subject of national language, starting in the third grade a number of national topics (history, geography) had to also be taught in Serbisch, and by the end of the fourth school year, the children had to be able to write German in Gothic and Latin script, Serbian in Cyrillic and Latin script. It is not difficult to imagine what became of that! Our political leaders demanded that school autonomy be granted to us, which was rejected with indignation. In Hungarian times, this right was also granted to the Serbians, yet they were always trumpeting to the world how the Hungarians oppressed them. As a result of its public education, a flourishing Serbisch culture and literature developed. Their culture organization "Matica srpska" was not hindered from developing active and expressive cultural works and education, as appears in its annals. Their seat was in Neusatz (Novi Sad), which is why this city is also called Serbian Athens. The path to public service was also barred to Germans or members of other national minorities. Nevertheless, in the rare instances when they succeeded, they could only get subordinate positions, and not responsible or leadership posts.

In order to withstand the areas of economic strain, we were forced to create pecuniary institutions, like Agraria, a central credit bank and other branch organizations, which excited new distrust and became another stumbling block.

The diligence and economic efficiency of our people, which are usually considered human virtues and which lead to material prosperity, instead provoked envy and hatred, and were, to the Serbians' way of thinking, increasingly aroused in public places, often even in front of the church.

The constant pressure to which we were exposed finally resulted in counter-pressure. Thus emerged a modernization movement, which created discord within our own ethnic group, but its very appearance, marching music, parades, had a tendency to create ill will among the Serbians, and caused ever more dangerous threats. Then when the war broke out, hundreds of hostages were kidnapped — no doubt could exist about their final fate — and the wave of terror that fell

137

over us was probably only relieved by the initial success of the German troops. Is it any wonder then that we Germans met the appearance of German troops with thankful relief, because they had freed us from the increasing pressures and harassment. We had no clear idea of what political conditions and efforts were in the realm, and what we tried to imagine, as one from personal experience discovered later, was to a great extent false.

After the occupation, a police force of able-bodied Germans was trained to maintain order and security, whose assembly aroused no suspicion. As it was when the "Prince Eugen" division was formed, this was met with mixed feelings, but their deployment into the Serbian area was the biggest mistake that the German leadership could have made. We thereby increased the pretext to label us as traitors, and the hatred from the opposition was immeasurable, which finally led to the annihilation of our people. That our escape was prevented — for which our peoples' group leadership was also guilty —

increased the extent of the disaster, for then more than a third of our people were victimized.

There are various reasons why our history of so many years ended tragically. The national consciousness of people, awakened toward the end of the last century [19th], led to rampant chauvinism, which soon became a great danger for our people. While this attitude slowly became the common mindset of other people and affected and dictated their actions, our people remained virtually unaffected by it. When we finally became aware of the danger that threatened us, it was too late. By the cunning alienation of our intelligence by the Magyars, by nearly completely banishing our mother tongue from the schools, and with their success at putting our nationality consciousness to sleep, our people suffered an irreparable loss of assets, including enforced widespread birth control. During the shrewd introduction of Magyar dominance over us, the Slavics tried to brutally annihilate us. Through the panslavic movement, through their secret society, the Sokol, through chicaneries and aggressions of every kind, through the denial of our rights, we

138

were to be annihilated and robbed of our homeland in the most gruesome manner. They succeeded.

The only lesson that we can learn from history, not just for ourselves, but for all mankind, is the following: Only mutual understanding, respect for fellow men and their differences, and love among deserving people can protect us and the greater part of humanity from future catastrophes, and preserve the peace.

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### Zerne People Living in Chicago

The largest number of our Zerne compatriots found a new home in Chicago. In a strange environment, they — apart from a small group of prior immigrants — gradually settled down and found a new livelihood there. They became citizens of a world power, the USA, a country of unlimited possibilities that, in the past as well as in the present, had already achieved admirable technological and economic accomplishments. The liberal tradition of this country, which has always revered the freedom and dignity of men, does not limit a citizen's right to unrestricted development.

The general circumstances and common desire to protect and maintain the social life and mother tongue in a foreign country, to pass the manners and customs of our ancestors to succeeding generations, were the probable motives that led to the establishment of the Zerne Recreation Club on September 23, 1956.

The club holds a general meeting each month. This takes place every second Sunday of the month, at 2 o'clock in the afternoon in the Donauschwaben Hall, 4219 Lincoln Avenue.<sup>1/</sup>

The first executive committee consisted of the following:

President:	Josef Hoffmann
Vice-President:	Dr. Rudolf Hatz
Secretary:	Matthias Rothenbach
Treasurer:	Peter Kampf
Trustees:	Anton Kampf, Ignaz Rauscher, Josef Krämer

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<sup>1/</sup> In 2003: *Zerner Vergnuegungsverein*

c/o Mr. Ignatz Rauscher, President  
 22406 Bertha Lane  
 Barrington, IL 60010

139

Registrar:	Johann Michels
Bartender:	Johann Zachari
Raffle Committee:	Anna Hüpfel, Magdalena Pape, Anna Schneider, Magdalena
Honorary Members:	König Josef Schamber Matthias Leitermann

The club immediately developed creative activities and also enrolled members from other neighboring villages in the old homeland.

In 1964, the club activities expanded. They understood the necessity of providing children with supplementary instruction in their native language. This led to the founding of the Zerne Weekend School. The first teacher was Arthur Schmidt of Betschkerek.

Now the number of events increased. In addition to the most beloved youth celebration, the “Kirchweih” [*Church Consecration*], where up to 600 guests were present, they now held festivities at Christmas and Mother’s Day. The students of the weekend school organized the program for these latter two events. They were attended by a pleasing number of guests, and words of praise were found in the weekly German language papers, “Sontagspost” [*“Sunday Post”*] and “Eintracht” [*“Unity”*]. Even the quarterly “Neuland” [*“New Land”*] in Salzburg recognized the club activities from time to time. Since 1966, instruction at the weekend school has been by the married couple, teachers Arthur and Wilhelmine Schmidt. Fifty students, who are divided into 4 classes, attend the lessons. Instruction takes place at St. Alphonsus Catholic School every Saturday from 9 to 12 twelve o’clock.

The executive committee of the club for the year 1971 consists of the following homeland people:

President:	Peter Juraschitz
Vice President:	Josef Hauser
Honorary President:	Fabian Helmer
Secretary:	Peter Huhn
Finance Secretary:	Andreas Mussar
Tickets-Treasurer:	Hans Hepp
Registrar:	Christoph Grün, Jr.
Bartender:	Matthias Schäfer
Supervisory Board:	Peter Kampf, Peter Hoffmann, Hans Mussar, Martin Juraschitz

140

Kitchen Committee:	Marie Mussar, Ida Schäfer, Elisabeth Juraschitz
Chef:	Elisabeth Juraschitz
Raffle-Committee:	Katharina Berenz, Anna Helmer, Magdalena Straub, Elisabeth Schummer, Marie Cromay, Käthe Bappert

#### **School Board 1970—1971**

Chairman:	Matthias Brenner
Secretary:	Hedy Grün
Cashier:	Rita Schäfer

Supervisory Board: Wilhelmine Brenner, Anna Hepp  
 Teaching Staff: Arthur Schmidt, Wilhelmine Schmidt

### Membership on January 1, 1970

Paying . . . . .	216
. . . . .	4
Honorary members . . . . .	18
. . . . .	2
Advocates . . . . .	214
. . . . .	18
Deceased . . . . .	
. . . . .	
Membership fees 1970 paid . . . . .	214
. . . . .	4
not paid . . . . .	
. . . . .	<hr/>
	218

Membership status for 1971:

Paying . . . . .	
. . . . .	
Honorary members . . . . .	
. . . . .	
. . . . .	
Altogether . . . . .	
. . . . .	

The example of our compatriots in Chicago not only earns our recognition but also inspires our admiration. All members deserve our thanks, but particularly those officers who exercised such selfless and conscientious deeds over the course of years. Special thanks are owed, however, to the teachers of the weekend school, whose devoted work can give so much to the next generation's way through life.

For the future good development of the Club!

May it continue on!

141

## A P P E N D I X

### Zerne Families Worldwide

With surnames of Zerne non-resident wives.

The collection of compatriots in the USA, Canada and Argentina  
took place via Lm. Anton Kampf,

for Austria by Lm. Nikolaus Kampf,

for the Federal Republic of Germany predominantly  
by Lm. Peter Schmidt (Stuprich).

142

## U S A Chicago, Illinois

- |                                |                           |
|--------------------------------|---------------------------|
| 1. Anna Weissmann              | 37. Ignaz Rauscher        |
| 2. Elisabeth Rothenbach        | 38. Johann Michels        |
| 3. Franziska Roth              | 39. Dr. Rudolf Hatz       |
| 4. Josef Hoffmann              | 40. Peter Kampf           |
| 5. Matthias König              | 41. Anton Schulz          |
| 6. Johann König                | 42. Matthias Brenner, Jr. |
| 7. Matthias Rothenbach         | 43. Josef Rebel           |
| 8. Katharina Petri             | 44. Katharina Spitz       |
| 9. Stefan Pozojevich           | 45. Elisabeth Schummer    |
| 10. Anton Kampf                | 46. Franz Themare         |
| 11. Josef Lischeron            | 47. Matthias Weiss        |
| 12. Michael Lukonitsch         | 48. Heinrich Linster      |
| 13. Matthias Schweininger, Jr. | 49. Nikolaus Anschlinger  |
| 14. Peter Hoffmann             | 50. Josef Bischof         |
| 15. Johann Hoffmann            | 51. Josef Till            |
| 16. Christof Bischof, Jr.      | 52. Nikolaus Neurohr      |
| 17. Christof Grün              | 53. Peter Brenner         |
| 18. Widow Anna Weiss           | 54. Peter Juraschitz      |
| 19. Anton Bambach              | 55. Johann Fendt          |
| 20. Matthias Remsing           | 56. Johann Bollmann       |
| 21. Anna Braun                 | 57. Michael Kathrein      |
| 22. Hans Spengler              | 58. Brichta Anna          |
| 23. Barbara Weissmann          | 59. Widow Karoline Wilms  |
| 24. Michael Weissmann          | 60. Karl Tines, Sr.       |
| 25. Christina Weissmann        | 61. Josef Frauenhoffer    |
| 26. Anna Fischer, nee Hergatt  | 62. Nikolaus Frauenhoffer |
| 27. Widow Elisabeth Brychta    | 63. Karolina Decker       |
| 28. T. v. Mumber Franz         | 64. Katharina Mayer       |
| 29. Johann Goldscheck          | 65. Karl Tines, Jr.       |
| 30. Kathi Stiebel              | 66. Josef Tines           |
| 31. Maria Konrad               | 67. Katharina Lutje       |
| 32. Johann Paul, Jr.           | 68. Johann Pape           |
| 33. Gertrud Mayer              | 69. Nikolaus Weber        |
| 34. Peter Kaiser               | 70. Michael Ginali        |
| 35. Michael Sterz              | 71. Josef Krämer, Jr.     |
| 36. Anton Krach                | 72. Gertrud Rebel         |

## Cincinnati

- |                        |                      |
|------------------------|----------------------|
| 1. Rudolf Bambach, Sr. | 6. Nikolaus Kampf    |
| 2. Rudolf Bambach, Jr. | 7. Jack Kampf        |
| 3. Leontine Bachert    | 8. Anna Dolwig       |
| 4. Paula Heine         | 9. Franz Schwarz     |
| 5. Peter Kampf         | 10. Nikolaus Schwarz |



- |                            |                             |
|----------------------------|-----------------------------|
| 11. Karl Themare           | 27. Eva Kalany, nee Wolfram |
| 12. Eva Konrad             | 28. Michael Wolfram         |
| 13. Karl Themare, Jr.      | 29. Anna Wolfram            |
| 14. Alex Czanik, Sr.       | 30. Franz Quint             |
| 15. Alex Czanik, Jr.       | 31. Michael Roth            |
| 16. Josef Czanik, Sr.      | 32. Martin Stiebel          |
| 17. Josef Czanik, Jr.      | 33. Michael Spiess          |
| 18. Nikolaus Rothenbach    | 34. Johann Theiss           |
| 19. Matthias Bach          | 35. Josef Unterreiner       |
| 20. Hans Grün              | 36. Hary Adam               |
| 21. Widow Anna Tabar       | 37. Peter Weber             |
| 22. Anton Hanak            | 38. Anna Tabar              |
| 23. Michael Weissmann, Sr. | 39. Maria Krauser           |
| 24. Michael Weissmann, Jr. | 40. Peter Tabar             |
| 25. Klaus Peter            | 41. Michael Wild            |
| 26. Anton Kartye           |                             |

### Philadelphia

- |                    |                       |
|--------------------|-----------------------|
| 1. Nikolaus Serwo  | 10. Hans Stein, Jr.   |
| 2. Paul Serwo, Jr. | 11. Jürgen Kruse      |
| 3. Anton Tabar     | 12. Paul Serwo, Sr.   |
| 4. Nikolaus Tabar  | 13. Jakob Gross       |
| 5. Matthias Mandl  | 14. Michael Serwo     |
| 6. Johann Leisch   | 15. Katharina Sartor  |
| 7. Anna Tabar      | 16. Laci Majzik       |
| 8. Katharina Stein | 17. Johann Stein, Sr. |
| 9. Gertrud Kampf   | 18. Ferdinand Roth    |

### New York

- |                |                     |
|----------------|---------------------|
| 1. Anna Bach   | 4. Henry Schmidt    |
| 2. Anton Bach  | 5. Katharina Gallus |
| 3. Ludwig Bach | 6. Anton Vella      |

### New Jersey

- |                  |                 |
|------------------|-----------------|
| 1. Johann Winter | 2. Adam Metzger |
|------------------|-----------------|

### In Different USA States

- |                  |                 |
|------------------|-----------------|
| 1. Josef Noel    | 3. Robert Ahres |
| 2. Matthias Noel | 4. Franz Keller |

### Detroit

- |                    |                         |
|--------------------|-------------------------|
| 1. Barbara Kirsch  | 4. Emilie Müller        |
| 2. Matthias Kirsch | 5. Matthias Steigerwald |
| 3. Johann Kirsch   | 6. Elisabeth Schäfer    |

- |                          |                       |
|--------------------------|-----------------------|
| 7. Matthias Schäfer, Jr. | 15. Peter Rausch, Jr. |
| 8. Johann Mann           | 16. Paul Tittjung     |
| 9. Philipp Werschling    | 17. Josef Ludwig      |
| 10. Frank Seiberling     | 18. Franz Weitz       |

11. Nikolaus Lambrecht
12. Elisabeth Damm
13. Paul Müller
14. Peter Rausch, Sr.

19. Johann Michels
20. Josef Heger
21. Anton Sensendorf

### Cleveland

1. Elisabeth Weissmann
2. Anton Weissmann
3. Michael Mayer
4. Peter Mayer
5. Otto Fuchs
6. Gertrud Westhof
7. Johann Westhof
8. Anna Hoffmann
9. Johann Hofmann
10. Josef Hoffmann
11. Peter Winschl
12. Georg Weber
13. Anton Franz
14. Josef Franz

15. Peter Franz
16. Michael Anton, Sr.
17. Michael Anton, Jr.
18. Peter Engst
19. Lorenz Steinbach
20. Frank Schönberger
21. Anton Mayer
22. Peter Kampf
23. Matthias Tides
24. Franzi Eichmüller
25. Anton Bambach
26. Michael Schulz
27. Jakob Tabar

### California

1. Susanna Kampf
2. Johann Seiler
3. Magdalena Stiebel
4. Katharina Engels
5. Peter Stiebel
6. Johann Stiebel
7. Jakob Erasmus
8. ? nee Stiebel
9. ? nee Stiebel
10. Christine Krämer
11. Stefan Illy
12. Hans Stein
13. Peter Stein

14. Nikolaus Tabar
15. Angela Spitz
16. Johann Spitz
17. Michael Spitz
18. Josef Spitz
19. Christof Schmidt
20. Anton Schmidt
21. Johann Sensendorf
22. Michael Wilms
23. Anna Engels
24. Maria Frank
25. Johann Schleimer

### Canada

1. Nikolous Grossmann
2. Johann Becker
3. Ludwig Zeiger
4. Matthias Kathrein

5. Margarethe Franz
6. Anton Theiss
7. Matthias Theiss
8. Johann Kilcher

9. Johann Konrad
10. Katharina Schulde
11. Anton Schulde
12. Nikolaus Schulde
13. Nikolaus Gehl
14. Martin Weissmann
15. Peter Mussar
16. Johann Schäfer
17. Eva Schäfer
18. Johann Theiss
19. Paula Krettler
20. Matthias Tabar

27. Johann Konrad, Jr.
28. Jakob Stankowitsch
29. Michael Stankowitsch
30. Anton Gruber
31. Andy Lock
32. Amel F. Duhn
33. Johann Tabar
34. Frank Hayden
35. Stefan Tabar
36. Reuben Warren
37. Peter Ritting
38. Johann Theiss

21. Elisabeth Ringwald
22. Ivan Bondarenko
23. Adam Brumm
24. Andreas Hoffmann
25. Otto Brichta, Sr.
26. Franz Scherber

39. Johann Wagner
40. Josef Reichardt
41. Michael Funk
42. Anna Paul
43. Franz Krämer, Jr.
44. Lina Melinz

## Argentina

1. Josef Dekreon
2. Johann Konrad
3. Josef Eichmüller
4. Andreas Glaser
5. Georg Glaser
6. Peter Oberst
7. Peter Hoffmann
8. Peter Papp
9. Matthias Schmidt
10. Leonhard Schleimer
11. Martin Engels
12. Josef Spitz
13. Dominik Spitz
14. Fritz Kovacs
15. Martin Kis
16. Emma Mayer
17. Therese Anschlinger
18. Martin Weissmann
19. Peter Kahles
20. Martin Winter
21. Josef Lichtfuss
22. Nikolaus Jost
23. Jakob Jost
24. Peter Rintje
25. Margarete Wiesinger

26. Michael Weissmann
27. Matthias Bering
28. Jakob Frauenhoffer
29. Josef Rothenbach
30. Anna Krieger
31. Anna Rosenhoffer
32. Nikolaus Spitz
33. Ignaz Spuhler
34. Hans Dorn
35. Peter Weissmann
36. Johann Lösch
37. Anton Schulz
38. Barbara Traubenik
39. Brüder Schmidt
40. Anna Buchmüller
41. Anton Fessl
42. Ilonka Fessl
43. Peter Bach
44. Katharina Kis
45. Matthias Goldscheck
46. Anton Kern
47. Elisabeth Franzen
48. Christian Rausch
49. Hans Noel
50. Katharina Kathrein

146

51. Josef Kampf
52. Kaspar Schummer
53. Peter Koller
54. Katharina Koller
55. Anton Rothenbach
56. Matthias Neidenbach
57. Matthias Henika
58. Kaspar Schulz
59. Susanna Retzler

60. Gertrud Gengler
61. Hans Weissmann
62. Anna Steigerwald
63. Matthias König
64. Matthias Schummer
65. Susanna Rothenbach
66. Michael Kotre
67. Anton Lösch

## Austria

### Vienna and Surrounding Area

1. Matz Grün
2. Margarete Grün
3. Magdalena Hoffmann
4. Katharina Schulz
5. Anton Schulz
6. Katharina Lichnovski
7. Anna Bischof
8. Anton Bischof

11. Matz Sentesch
12. Josef Sentesch
13. Matz Sentesch
14. Imre Zavargo
15. Kindling
16. Elisabeth Neumayer
17. Maria Stuprich
18. Maria Amend

- 9. Fritz Retzler
- 10. Peter Spengler

- 19. Elisabeth Gregor
- 20. Karolina Grün

### Linz and Surrounding Area

- |                      |                          |
|----------------------|--------------------------|
| 21. Konrad Weber     | 42. Magdalena Hoffmann   |
| 22. Peter Wilms      | 43. Gayer                |
| 23. Hans Wilms       | 44. Josef Weber          |
| 24. Peter Stuprich   | 45. Kaufmann             |
| 25. Hans Neurohr     | 46. Trum                 |
| 26. Anna Neurohr     | 47. Magdalena Spengler   |
| 27. Sepp Ackermann   | 48. Elisabeth Wilms      |
| 28. Sepp Bodwen      | 49. Gogron               |
| 29. Hans Sterz       | 50. Susanna Mayer        |
| 30. Michael Sterz    | 51. Hans Tabar           |
| 31. Anna Hari        | 52. Susanna Schweininger |
| 32. Peter Sterz      | 53. Josef Mayer          |
| 33. Peter Sterz, Jr. | 54. Anton Recktenwald    |
| 34. Josef Michels    | 55. Nikolaus Recktenwald |
| 35. Anton Michels    | 56. Hans Wegesser        |
| 36. Heidenfelder     | 57. Matthias Wegesser    |
| 37. Konrad Bäcker    | 58. Maria Sensendorf     |
| 38. Altendorfer      | 59. Schwander            |
| 39. Jakob Winter     | 60. Asko                 |
| 40. Josef Weber      | 61. Elisabeth Bell       |
| 41. Matthias Weber   | 62. Magdalena Bell       |

147

- |                        |                        |
|------------------------|------------------------|
| 63. Johann Bell        | 94. Maria Bockmüller   |
| 64. Hans König         | 95. Josef Bockmüller   |
| 65. Matthias Wagner    | 96. Schüttengruber     |
| 66. Maria Wagner       | 97. Manschefski        |
| 67. Josef Wagner       | 98. Ernst Bockmüller   |
| 68. Palitsch           | 99. Sepp Bockmüller    |
| 69. Johann Tabar       | 100. Anton Bockmüller  |
| 70. Gutenbrunner       | 101. Josef Bockmüller  |
| 71. Peter Tides        | 102. Watzinger         |
| 72. Berta Franz        | 103. Rollinger         |
| 74. Susanna Kanton     | 104. Anna Kampf        |
| 73. Susanna Reisinger  | 105. Nikolaus Kampf    |
| 75. Gill               | 106. Weinhöpl          |
| 76. Anna Schäfer       | 107. Barbara Sedlak    |
| 77. Frei               | 108. Anna Sedlak       |
| 78. Hans Bechinger     | 109. Johann Sedlak     |
| 79. Michael Kanton     | 110. Michael Sedlak    |
| 80. Hans Schillinger   | 111. Michael Henika    |
| 81. Hans Szilagyi      | 112. Sefi Brenner      |
| 82. Elisabeth Schulde  | 113. Wilhelm Brenner   |
| 83. Matthias Schulde   | 114. Matthias Brenner  |
| 84. Hans Weissmann     | 115. Karolina Kampf    |
| 85. Hans Weissmann     | 116. Nikolaus Stuprich |
| 86. Wawi Schulz        | 117. Balser            |
| 87. Maria Schmidt      | 118. Koller            |
| 88. Hans Kampf         | 119. Karl Sedlak       |
| 89. Fränzi Schummer    | 120. Magdalena Bischof |
| 90. Bundus             | 121. Amei Bischof      |
| 91. Schwarz Josef      | 122. Maria Grossgut    |
| 92. Lohner             | 123. Anna Baumgartner  |
| 93. Michael Bockmüller | 124. Else Raier        |

## Yugoslavia

- |                       |                     |
|-----------------------|---------------------|
| 1. Nikolaus Feuerholz | 4. J. Stefik        |
| 2. Alexander Hatz     | 5. Dr. Marko Janjic |
| 3. Stefan Szantó      | 6. Bogdan Kalenic   |

## Romania

- |                 |                  |
|-----------------|------------------|
| 1. Josef Mayer  | 3. Franz Schäfer |
| 2. Anton Engels |                  |

## France

- |                        |                 |
|------------------------|-----------------|
| 1. Widow Maria Retzler | 2. Anna Retzler |
|------------------------|-----------------|

148

## England

1. Josef Grün

## Australia

1. Friedrich Hollerbach

## Hungary

1. Rákosi Lonci

## Federal Republic of Germany

- |                           |                         |
|---------------------------|-------------------------|
| 1. Martin Rauscher        | 34. Konrad Tabar, Sr.   |
| 2. Johann Retzler         | 35. Konrad Tabar, Jr.   |
| 3. Matthias Wegesser      | 36. Gertrud Kremer      |
| 4. Nikolaus Reiter        | 37. Josef Kremer        |
| 5. Walter König           | 38. Anton Kremer        |
| 6. Dr. Josef Kreps        | 39. Josef Sterz         |
| 7. Dr. Johann Nicka       | 40. Anton Schiwan       |
| 8. Helene Kirch           | 41. Elisabeth Fischer   |
| 9. Johann Hatz            | 42. Magdalena Tabar     |
| 10. Anton Wirth zun.      | 43. Andreas Eckert      |
| 11. Barbara Wirt          | 44. Peter Baumann       |
| 12. Johann Bischof        | 45. Elsa Pavlik         |
| 13. Maria Retzler         | 46. Johann Tabar        |
| 14. Anna Michels          | 47. Karolina Tokodi     |
| 15. Nikolaus Spiess       | 48. Michael Pittinger   |
| 16. Josef Engels          | 49. Peter Mayer         |
| 17. Jakob Sehr            | 50. Susanna Schillinger |
| 18. Jakob Nickels         | 51. Katharina Wild      |
| 19. Matthias Schleimer    | 52. Christoph Weissmann |
| 20. Matthias Brenner, Sr. | 53. Thesere Bohr        |
| 21. Nikolaus Tabar        | 54. Anton Engels        |
| 22. Nikolaus Tabar, Sr.   | 55. Jakob Engels        |
| 23. Nikolaus Tabar, Jr.   | 56. Elisabeth Hoffmann  |
| 24. Josef Schmidt, Sr.    | 57. Franz Hoffmann      |
| 25. Josef Schmidt, Jr.    | 58. Peter Kathrein      |

- 26. Nikolaus Rausch
- 27. Karolina Rausch
- 28. Franz Hüpfel
- 29. Katharina Normann
- 30. Philipp Beck
- 31. Kaspar Schummer
- 32. Franz Tabar
- 33. Franz Stuprich

- 59. Peter Krach
- 60. Konrad Eichmüller
- 61. Magdalena Weissmann
- 62. Nikolaus Schulz
- 63. Eva Kowatsch
- 64. Karolina Kampf
- 65. Elisabeth Fritz
- 66. Peter Wirth, Sr.

149

- 67. Peter Wirth, Jr.
- 68. Katharina Stiebel
- 69. Josef Frauenhoffer, Jr.
- 70. Nikolaus Frauenhoffer
- 71. Josef Engels
- 72. Elisabeth Ruff
- 74. Peter Schorsch
- 73. Katharina Franz
- 75. Martin Konrad
- 76. Elisabeth Bischof
- 77. Anna Kremer
- 78. Josef Juraschitz
- 79. Christoph Renye
- 80. Nikolaus Schuld
- 81. Josef Keller
- 82. Nikolaus Keller
- 83. Peter Ludwig
- 84. Nikolaus Ludwig
- 85. Matthias Ludwig
- 86. Peter Schmidt
- 87. Johann Schmidt
- 88. Anna Schmidt
- 89. Magdalena Schmidt
- 90. Josef Fendt, Sr.
- 91. Nikolaus Fessl
- 92. Nikolaus Tabar
- 93. Josef Mayer
- 94. Elisabeth Mayer
- 95. Elisabeth Kaiser
- 96. Nikolaus Weiss
- 97. Johann Schleimer, Sr.
- 98. Johann Schleimer, Jr.
- 99. Anton Ginali
- 100. Jakob Stiebel
- 101. Michael Weissmann
- 102. Franz Kremer
- 103. Johann Hepp
- 104. Josef Franz
- 105. Nikolaus Stiebel
- 106. Anton Stiebel
- 107. Mathilde Stiebel
- 108. Michael Retzler
- 109. Peter Brandecker
- 110. Johann Wilms
- 111. Magdalena Weissmann
- 112. Elisabeth Kremer

- 113. Barbara Dekreon
- 114. Susanna Cservenyak
- 115. Martin Grabowski
- 116. Josef Grabowski
- 117. Gertrud Bohl
- 118. Johann Schulz
- 119. Erna Mirwald
- 120. Christine Krisch
- 121. Margarethe Muschong
- 122. Stefan Koch
- 123. Anton Dekreon
- 124. Nikolaus Neumayer
- 125. Katharina Wünschl
- 126. Hans Weron
- 127. Michael Weron
- 128. Peter Weron
- 129. Magdalena Weron
- 130. Josef Bauhof
- 131. Heinrich Bauhof
- 132. Peter Wolf
- 133. Stefan Mayer
- 134. Anton Mayer
- 135. Johann Blatt
- 136. Peter Getsch, Sr.
- 137. Peter Getsch, Jr.
- 138. Magdalene Deffert
- 139. Anton Bodwen
- 140. Hans Tabar
- 141. Michael Kampf
- 142. Magdalena Karls
- 143. Peter Bambach
- 144. Josef Krach
- 145. Martin Krach
- 146. Anna Getsch, Sr.
- 147. Anna Getsch, Jr.
- 148. Magdalena Getsch
- 149. Anna Franz
- 150. Anna Hagels
- 151. Katharina Schiwan
- 152. Anton Rapp
- 153. Josef Rauscher
- 154. Elisabeth Wirth
- 155. Peter Schmidt
- 156. Elisabeth Span
- 157. Josef Span
- 158. Lorenz Engels

150

- |                              |                           |
|------------------------------|---------------------------|
| 159. Karolina Tabar          | 184. Hans Krach           |
| 160. Magdalena Tabar         | 185. Elsa Kiss            |
| 161. Susanna Schleimer       | 186. Katharina Götz       |
| 162. Josef Kampf             | 187. Susanna Tabar        |
| 163. Käthe Frauenhoffer      | 188. Johann Tabar         |
| 164. Johann Kampf            | 189. Magdalena Weissmann  |
| 165. Elisabeth Kampf         | 190. Magdalena Tabar      |
| 166. Agathe Tabar            | 191. Katharina Pandl      |
| 167. Maria Weiss             | 192. Josef Fendt, Jr.     |
| 168. Elisabeth Bodwen        | 193. Nikolaus Fendt       |
| 169. Karolina Schulz         | 194. Eva Taler            |
| 170. Luise Schulz            | 195. Susanna Stuprich     |
| 171. Johann Schulz           | 196. Johann Wagner        |
| 172. Berta Eichmüller        | 197. Karolina Wichnal     |
| 173. Josef König             | 198. Johann Schmidt       |
| 174. Margit Schmidt          | 199. Josef Schleimer, Sr. |
| 175. Magdalena Tabar         | 200. Josef Schleimer, Jr. |
| 176. Nikolaus Tabar          | 201. Katharina Fuchs      |
| 177. Karolina Schleimer      | 202. Anna Amman           |
| 178. Katharina Wojciechowski | 203. Elisabeth Schleimer  |
| 179. Matthias Schleimer      | 204. Magdalena Schmidt    |
| 180. Katharina Müller        | 205. Willy Bauhof         |
| 181. Anton Spuler, Jr.       | 206. Josef Hoffmann       |
| 182. Andreas Eckert          | 207. Michael Grün         |
| 183. Josef Franz             |                           |



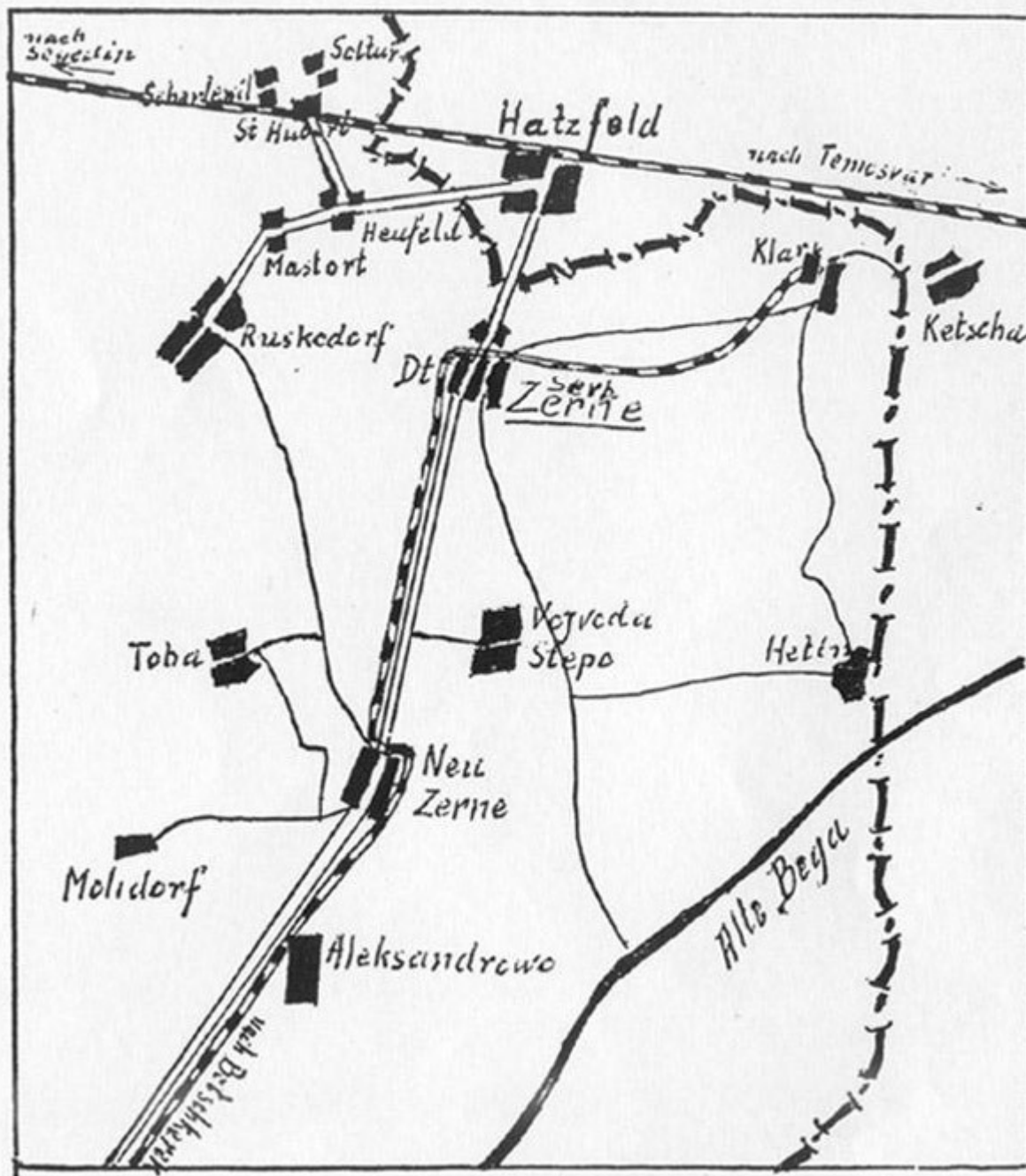
## TABLE OF CONTENTS

1. Foreword . . . . .	<a href="#"><u>5</u></a>
2. The Banat, Our Homeland . . . . .	<a href="#"><u>11</u></a>
3. The Reasons for Settlement of the Banat . . . . .	<a href="#"><u>13</u></a>
4. The Settlement . . . . .	<a href="#"><u>15</u></a>
5. Geographical Locations, Conditions, and Appearance . . . . .	<a href="#"><u>18</u></a>
6. Local Administration . . . . .	<a href="#"><u>21</u></a>
7. Manorial System, Lord of Patronage . . . . .	<a href="#"><u>23</u></a>
8. Development Up to World War I . . . . .	<a href="#"><u>26</u></a>
9. Economy, Commerce, Health Service . . . . .	<a href="#"><u>29</u></a>
10. World War I. . . . .	<a href="#"><u>32</u></a>
11. The Period Up to World War II . . . . .	<a href="#"><u>37</u></a>
	<a href="#"><u>40</u></a>
	<a href="#"><u>46</u></a>
	<a href="#"><u>56</u></a>
	<a href="#"><u>61</u></a>
	<a href="#"><u>82</u></a>
	<a href="#"><u>87</u></a>
	<a href="#"><u>91</u></a>
	<a href="#"><u>96</u></a>
	<a href="#"><u>120</u></a>

.		<a href="#">128</a>
12.	The Church, the Cemetery. . . . .	<a href="#">132</a>
.		<a href="#">139</a>
13.	The School . . . . .	<a href="#">142</a>
.		<a href="#">152</a>
14.	Family Life, Morals, Customs. . . . .	<a href="#">153</a>
.		
15.	Associations, Miscellaneous . . . . .	
.		
16.	Houses and Dwellings . . . . .	
.		
17.	Craftsmen, Traders . . . . .	
.		
18.	World War II . . . . .	
.		
19.	The Political Breaking Point Approaches . . . . .	
.		
20.	Conditions After the Occupation . . . . .	
.		
21.	People Lost . . . . .	
.		
22.	Momentous Decision . . . . .	
.		
23.	Homeland, Politics and Our Destiny . . . . .	
.		
24.	Zerne People Living in Chicago . . . . .	
.		
25.	Appendix. . . . .	
.		
26.	Table of Contents . . . . .	
.		
27.	Pictures . . . . .	
.		
	<a href="#">Addendum</a>	



HANS TABAR:  
ZERNE



HOME	VILLAGE DATA	HISTORY OF ZERNE	CHRONICLE OF THE KAMPF FAMILY	FAMILY PHOTOS AND TREES	VILLAGE AND MISCELLANEOUS PHOTOS	RECORDS, RESOURCES AND RESEARCHERS	LINKS
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