

The Germans in Dobrudscha (Part 2)

The book listed below, containing 248 pages of information, is being translated chapter by chapter and posted as each chapter is completed. Part 1 gives you a summary of each of the 15 chapters in the “Contents” section. The words in the [square brackets] are those of the translator and are not found in the original text.

Translator: Allen E. Konrad
06 January, 2017

The Germans in Dobrudscha

**along with a contribution
to the history of the German
migration in Eastern Europe**

**by
Paul Traeger**

**With 73 illustrations in the text and tables
Stuttgart 1922
Foreign and Home Publishing Company
(*Ausland und Heimat Verlags=Aktiengesellschaft*)**

2.

Place of Origin and Earlier Migrations

The German farmers in Dobrudscha did not immediately find their way from Germany into the remote and unknown area on the lower Danube. Long migrations lay behind them before they landed here, and for some families, two generations had already gone by since leaving the mother country.

Asked today about their origin, you get to hear some very familiar German place names: Mannheim, Karlsruhe, Landau, Speyer, Rastatt, Heiderlerb, Worms, Stuttgart, Munich, Leipzig, Danzig and others. But they do not mean the well known towns in our fatherland, but the places in South Russia which bear similar names. These are the places that were their homes before they came to Dobrudscha and these are their last living memory of them.

With few exceptions, the immigration of German colonies proceeded into the South Russian *Gouvernements* of Bessarabia, Kherson, Jekaterinoslav and Taurida. Some of these were already founded under Catherine II soon after the occupation of the Crimea; the majority, however, owed their emergence to the extensive colonization policy of Alexander I. To populate the newly acquired, almost deserted provinces, he had resumed his great predecessor's efforts and, with minor changes, set it into motion with the well-known Manifest of 22 July, 1763.¹ The Russian diplomatic representatives and their own commissioners developed a zealous promotional activity, particularly in the southern states and in the Polish provinces of Prussia, making the Russian invitation known through proclamations and circulars.² The alluring benefits and concessions that were assured to the immigrants found open ears in parts of Germany primarily because of the economically run down conditions and impoverished areas due to the many years of war. This new German emigration to southern Russia started in 1803 and swelled in the following years in an ever growing stream. It was directed mainly to the province of Kherson and Taurida, from 1814 onward to Bessarabia, which had fallen two years earlier to Russia. Here the founded colonies were given names in 1818 which reflected the most significant names of famous battles of the last years of the war, such as: Tarutino, Borodino, Beresina, Katzbach, Teplitz, Dennewitz, Fere-Champenoise, Arzis, Malojaroslawetz, Krasna, Brienne, Kulm, Leipzig, Paris; names that one frequently hears if you ask the farmers of German Dobrudscha villages about the origin of their parents. The Russian advertising in Germany stopped in 1819,³ but the influx in the German settlements still continued into the following decades.

1 Das Manifest Katharinas ist in deutscher Uebersetzung vollständig wiedergegeben von :Veratz, Gottlieb, Die deutschen Kolonien an der unteren Wolga, Saratow 1915, S. 24/29. — Praetorius, Max, Galka, eine deutsche Ansiedlung an der Wolga. Weida i. Th. 1912. S. 91. — Dalton, Unkundenbuch der ev.=reform. Kirche in Russland, Gotha 1889, S. 43, — teilweise von Klaus, A., Unsere Kolonien. Studien und Materialien zur Geschichte und Statistik der ausland. Kolonien in Russland, Odessa 1887, S. 22; — Der Ukas Alexanders vom 21. Februar 1804 ist wiedergegeben von Bienemann, Fr., Werden und Wachsen einer deutschen Kolonie in Sudrussland, Odessa 1873, als Beilage II, S. 387/91, und von Keller, P. Konrad, Die deutschen Kolonien in Sudrussland, 1. Bd., Odessa 1905, S. 27/28.

2 Ein derartiges Circular hat sich im Archiv der evang. Kirche von Odessa erhalten. Abgedruckt von Bienemann, als Beilage I, S. 385/6.

3 Vergl.: Die russische Regierungspolitik in bezug auf die Einwanderung, besonders die deutsche. Von G.G., Baltische Monatsschrift, 53. Jahrgang. Riga 1911. S. 14/80 und 101/121. Der Aufsatz ist entnommen dem Werke von M.G. Seredonin, Histor. Uebersicht ub. Die Tatigkeit des Ministerkkomitees von 1802/1902.

The stipulated benefits that really impressed the German emigrants were the following: free allocation of 60 *Deßjatinen* [162 acres; 65.4 hectares] of good land to each family, exemption from all duties and taxes for 10 years, freedom from military and civil service for them and their descendants, as well as from billeting soldiers, except for the passing through of military commands, and the freedom of religion. Funds for provisions were pledged for the journey from the Russian border to the final destination.

The oldest woman in one of the first German settlements in Dobrudscha, a lady of rare freshness of spirit, was able to still tell me the song the emigrants sang during their departure from Germany and which she herself had sung even as a child. It is significant how this migration song had the promised privileges in the verse:

When the people moved from Germany to Russia.

Let us just see the spring
And the beautiful summertime.
Whoever wants to go to Russia,
Prepares himself for the journey.

The emperor has announced to them,
That he wants to have Germans.
Ground and so much to share with,
As they want to own.

Russia is a beautiful area,
Here a veritable drudgery.
And there we will lay out
Vineyards on the most beautiful Rhine.

So goodbye, now we want to leave,
It is high time now.
We want to leave for the Danube,
Because it is not far from here.

When we arrive at the Russian border,
We will get a pass and travel money.
Ten years we are free from donations
And also free of conditional quartering.
And there we offer no soldiers,
Not ourselves and our children.

Russia is a beautiful area
For the writers and lawyers.
There is much there for them.
Because sand does not cost anything here,
Because it lies there at the door,

You only have to open the window,
The wind already brings it onto the paper.⁴

Almost all German tribes (*Stämme*) were represented among the German settlers in new Russia. Most of them came from South Germany, with Württemberg first in line. It was from here, for a century, foreign colonizers found their recruiting in the most appreciative soil, the English first, then Karl VI, Maria Theresia and Joseph II, Frederick the Great and Catherine. Dim political and economic circumstances, religious afflictions and a very large birth rate offered enough occasion to emigrate. But maybe Rümelin did not get it wrong when he ascribed a certain wanderlust to the Swabian people because of an abnormal low level of desire to be sedentary.⁵ In addition to the Swabians, there were especially the people from the Palatinate (*Pfälzer*), from Baden, from Alsace, from Hesse, from the Rhineland and from Bavaria. But also from North Germany, a considerable number responded to the calls of the Tsar. By far the majority came from the eastern provinces of Prussia, and also people from Mecklenburg, Pomerania, Brandenburg (*Märker*), Saxony, Silesia and other North Germans.

But only a part of the colonists, perhaps only a few, came directly from their native home area to South Russia. Up to now, it has hardly been a consideration, but for a deeper understanding of their composition and some character traits it is no less important to remember that a substantial number of people, long before their journey to Russia, had already been torn away from their native soil years and decades before. Through long journeys, they had traversed large stretches of Europe and sought a better lot in various countries far from each other. The peace of an ancestral sedentary life was lost by many. Quite a few never found again the favorable conditions which were offered to them by the southern Russia prairie (*Steppe*). A drive of restlessness seems to have gotten into their blood which kept on pushing them ever farther and farther from time to time. Also, the mixtures in the individual colonies were influenced by these earlier migrations.

Not all these Swabian people took the route down the Danube. Because, when they left home, many did not have Russia as their destination. They accepted the call of Friedrich the Great and had stayed put for a long time in West Prussia and Austria-Poland, some already since the 8th and 9th decade of the 18th century.⁶ Others had settled in the province of Posen between 1793 and 1800, and around the year 1803, again many Swabian throngs had fled into the Polish countryside. They had not found the hoped for rest from the chaos of war here either. So the invitation of the Tsar was welcomed and they moved on. Many Prussian families joined them.⁷ In the present time, one has to keep these migrations in mind in order to understand what I often encountered in Dobrudscha when the people, who called themselves Swabian and spoke the Swabian dialect, named Prussian cities as the place of origin of their grandparents, being of the

⁴ The woman explained the last stanza to me, that there is a lot of sand in Bessarabia, so the grit for the writers and lawyers costs nothing. But there is no doubt that here is a memory error or that the word Russia only later took the place of "Prussia is a beautiful area for the writers and lawyers."

⁵ Rümelin, Gustav, *Die Bevölkerungsstatistik des Königsreiches Württemberg*, Stuttgart 1884, S. 88.

⁶ Beheim-Schwarzbach, M., *Hohenzollernsche Colonisation*. Leipzig 1874. S. 430 ff. u. 626.

⁷ Busch, E.H., *Materialien zur Geschichte und Statistik des Kirchen- und Schulwesens der evang.=luth. Gemeinden in Russland*. St. Petersburg 1862, S. 138. — Bienemann, Dr. Friedrich. *Werden und Wachsen einer deutschen Kolonie in Südrussland*. *Gesch. der evang.=luth. Gemeinde zu Odessa*. 1893. S. 30.

opinion that these were located in Württemberg. So they would mention to me Thorn and Kulm and Kulmsee, places where Friedrich the Great had actually settled Swabian people.⁸

Furthermore, we find Palatinate people among the German settlers in New Russia, who had lived in the area of St. Petersburg nearly a lifetime before they migrated further south. They came into the country in 1767, during the recruiting by Catherine and founded the Jamburg Colony. In 1793, they left this area and moved to the Jekaterinoslaw *Gouvernement*. The name of their old settlement in the north was brought over again on their new one.⁹ The number of colonists, who previously had been located in Russian-Poland, in the Grand Duchy of Warsaw, was very large. Also among them were the Swabians, but the people were predominantly from East and West Prussia, Brandenburg, Uckermark [northeast part of Brandenburg], Mecklenburg, and other Germans from the north. To this, German colonies of people from Silesia, German-Bohemia and Saxony were founded when they came to work the industries in the country toward the end of the century. With the partitioning of Poland, the largest percentage of the German population took up settlement in Bessarabia and so it was that from 1814-1818 the settlements were simply called "Warsaw Colonies." Reflected in them particularly, like the stopover on other soils, was the influence also on the composition of the individual communities. All settlements that were created with immigrants coming directly from their German homeland, as a rule, upheld their nationality origin in a fairly uniform character. Individual family groups stayed together as much as possible and settled in separate villages. This is true both of the older colonies in the Kherson and Taurida *Gouvernements*, as well as those established later in Bessarabia, such as Sarata, Gnadenthal, and Lichtenthal. As for the Warsaw colonies, however, most were from the outset a strong mix of family groups. Since an essential part of the Dobrudscha Germans emerged from them, some information is reproduced from a contemporary report that was handed over to us.¹⁰ In the colony of **Leipzig**, there were 17 Württemberg families, 60 Prussian, 2 Saxon, 1 Swiss, 72 Polish; in **Beresina**: 81 Württemberg families, 15 Prussian, 2 Saxon, 53 Polish, 11 Mecklenburg; in **Borodino**: 78 Württemberg families, 31 Prussian, 2 Saxon, 14 Bavarian, 1 Hungarian, 1 Polish, 11 French; in **Krasna**: 35 Württemberg families, 53 Prussian, 2 Bavarian, 15 Bohemian, 3 Hungarian, 1 Swedish, 54 Polish, 7 French; in **Fere-Champenoise**: 47 Württemberg families, 32 Prussian, 4 Saxon, 1 Austrian, 1 Swedish, 68 Polish; in **Klöstitz (Kljastzii)**: 68 Württemberg families, 46 Prussian, 1 Saxon, 34 Polish, 1 French. In the Polish listing, it is to be understood that obviously it includes Germans who actually had Polish passports, and similarly, in regards to the French, Alsacian and Rhenish Palatinate, who had French passports and, under Swedish, Pomerania.

A significant withdrawal also took place to the south from the German colonies in Volhynia, But the range of immigrants, who in a sense were recruited as second time around immigrants, was by no means complete. A significant number of Swabian people had come to know already for decades the strangers and the colonist life in southern Hungary. They themselves, or their parents and ancestors, were at one time drawn to the rivers Danube and Tisza, in the Banat and Bačka (*Batschka*) [territory straddling between Serbia and Hungary]. In the historical investigations which, in 1848, the German mayor offices were required to put together

⁸ Beheim=Schwarzbach, M. Friedrich der Große als Gründer deutscher Kolonien in den im Jahre 1772 neuerworbenen Landen. Berlin 1864. S. 83.

⁹ Koeppen, P. v. Ueber die Deutschen im St. Petersburgischen Gouvernement. St. Petersburg 1850. S. 11.

¹⁰ Statistische Nachrichten über die im eigentlichen Bessarabien oder Budschk angesiedelten Warschauischen Kolonien. St. Petersburgische Zeitschrift. Herausgeb. von August Oldekip. 12. Bd. St. Petersburg 1823. S. 50/72.

concerning their colonies by order of Council of State Hahn, the president of the Welfare Committee responsible for the foreign settlers in southern Russia, Hahn provided us with multiple indications 1848, although they are now only published in the small colony area of the Großliebenthal district in the province of Kherson.¹¹ The founders of Petersthal came in 1805, from southern Hungary, in units of 10 to 12 families. That this had to do with the “Bačka Banat,” emerges from the Statement of Origin of a family. 80 families from Hungary settled in the Freudenthal Colony; there were 21 in Alexandershilf, and from Neuburg it is reported that, in 1807, 29 Hungarian families were settled, who already “had lived in the marshy areas for 25 years.” Others had been away much longer from their German homeland, the settlement of the Banat was already started by Swabian people in 1728. The first 13 families of the Franzfeld Colony came from Temesvar and Kula in 1805 and 1806.¹²

A number of the immigrants had previously stopped over in the German colonies which Josef II established in Galizia. This area was occupied mainly by people from Württemberg and Baden, in addition to people from the Rhenish-Palatinate and Hesse. The German settlements in Galicia were especially significant in the more recent times for Germanness in Dobrudscha in that it was from there that there was a direct increase in the sixties of the previous century.

Furthermore, the old German colonies in Bukovina contributed to the colonization of New Russia much like the different geographical assertions that I came across in Dobrudscha.

So we can discover that when we examine more closely the Germanness in Dobrudscha, it is not just a straightforward picture of an emigration from Germany to southern Russia and from there again to Dobrudscha. The first part of this migration includes a long period of time and some wide detours, and we will see that the second migration was also not a direct move from the settlement in the southern Russian steppe to the later Danube wedge (*Winkel*). From the leaving of the German homeland until the time of the arriving of the first colonists on Turkish soil, a full lifetime had passed for most of them, and for many already two or more. Their stay in southern Russia had lasted two to four decades. Here, they had spread and multiplied and, to a great extent, made the steppes productive. Where, still in 1800, there were no more than 13 colonies with 2,700 souls, in 1826, there were already no less than 172 villages with 54,772 German residents, who called as their own a real estate of 666,964 *Dessjatinen* [1,800,000 acres; 726,990 hectares].¹³

From this rapidly growing in number and expansion of villages came the farmers who have transplanted a branch of the German people in the barren Dobrudscha. And their memory generally only goes back as far as to those people. With few exceptions, still today, almost everybody knows from which Russian communities their parents came from.

¹¹ Diese wichtigen Berichte werden im Archiv der Reichsdomänenverwaltung fürs Chersonsche und Bessarabishe Gouvernement in Odessa aufbewahrt. Sie sind für die evang. Siedlungen des obengenannten Gebiets v. J. Stach (Die deutschen Kolonien in Südrussland. 1. Teil, Prischib v. J., S. 134 ff.) wiedergegeben. Their full editing and publishing was an extremely desirable and meritorious task for the exploration of the South Russia colonies.

¹² Keller, P. Konrad. Die deutschen Kolonien in Südrussland. Odessa 1905. S. 254. — The colonist list of Güldendorf (Stach, p. 161 et seq.) lists a few families who had immigrated to Hungary from Franzfeld near Rensatz in 1817. The Liebenthal colony name Franzfeld can go back to the same name in the Panscova district.

¹³ Vergl.: Historisch-Statistische Bemerkungen über die im südlichen Russland gegründeten Kolonien (Aus dem Journal des Ministeriums des Innern) in: Annalen der Erd-, Völker- und Staatenkunde. Herausg. Von Heinrich Berghaus, III. Reihe, 7. Bd., S. 170-179. Berlin 1839.

The colonies were predominantly from the provinces (*Gouvernements*) of Bessarabia and Kherson. From Bessarabia, I list as home of origin: Leipzig, Kulm, Katzbach, Klöstitz, Alt-Arzis and Neu-Arzis, Borodino, Beresina, Tarutino, Brienne, Paris, Teplitz, Malojaroslawetz, Sarata, Plotzk, Ismail, Alt-Elft, Friedensthal, Krasna, Mannsburg, Lichtenthal, Postthal, Mintschuna, Neu-Württemberg, Gnadenthal and Belgrad. From the settlements in the province of Kherson: Worms, Rohrbach, Landau, Speyer, Katharinenthal, Sulz, Karlsruhe, München, Rastatt, Neudorf, Mannheim, Neuburg, Glücksthal, Hoffnungsthal, Neu-Danzig, Johannisthal, Großliebenthal and Kleinliebenthal, Petersthal, Güldendorf, Elsaß, Josefthal, Waterloo, Franzfeld, Meusatz and Wossnessenski. Those from the colonies of the remaining South Russia provinces eventually went back. From the settlements in Taurida, only Hochstädt and Wasserau were mentioned to me; from the province of Jekaterinoslaw, only Ludwigsthal. As homes of origin in Volhynia these are to be mentioned: Verditschew, Burtschak, Neudorf and Slobota; in Russian-Poland: Lodz, Czyzemin near Pabianice, Laskowitz, Grünthal, Turek, Petrikau; in Courland: Libau. There were also occasional influxes from the German colonies in the Caucasus and the Volga River

First among the German settlements outside of Russia to be considered is Galicia. From here are found some communities, as will be considered more closely, whose migration, out of the Josef II founded colonies of Brigidau, Neudorf, Josef Berg, Ugartsberg, Falkenstein and Padew, ended up in Dobrudscha. In addition, there were Dobrudscha families who previously resided in Boleschow (Neu-Babilon), a colony founded by the Polish kings for the Jews, to which people from Württemberg were called in 1767;¹⁴ in Zaleszezyki, a settlement which had been established on the Dniester River in 1750 by August Poniatowski, consisting mostly of Germans from Elbing and Breslau; in Augustdorf near Sniatyn, Stryi, Stadlau, Dolina, Tsesowitz (?). In Bukovina: Radautz, Alt-Frattautz and Tereblestie; in Hungary: Budapest, Neu-Banovce, Dorschau (?) and Semlin.

It is much harder, if you want to get information from the farmers, as to where the cradle of their ancestors once came from back in Germany. Their knowledge stops or does not go any further than a general statement such as Württemberg or Prussia. This forgetting did not occur first among the living generation in Dobrudscha. The second generation in Russia had already not known or considered worth hanging on to what their father and mother had told them. This indifference in people to holding fast to an awareness of their nationhood pride is a striking phenomenon and may be fully understood by the fact that each was devoid of any living relationship to the old homeland. This observation has also been made by others. This by Wilhelm Hamm on his travels in the years 1858 and 1859: "Germany is completely forgotten by these people, they do not know anything about it and do not want to know any more about it."¹⁵ Beheim-Schwarzbach also reported about the Swabian colonists in West Prussia that they were no longer able to specify the home villages they had come from.¹⁶ Bishop Zottmann declares the same about the Volga Germans: "The colonists themselves do not know what German area they are from. The immigrants are dead, and the offspring have forgotten it."¹⁷

¹⁴ Das Deutschtum in Galizien. Lemberg 1914. S. 81.

¹⁵ Hamm, Dr. Wilh. Südöstliche Steppen und Städte. Frankfurt a. M. 1862. S. 57.

¹⁶ Friedrich der Große als Gründer deutscher Kolonien. 1864. S. 55.

¹⁷ Zottmann, Franz X. von, Züge katholischen und deutschen Lebens aus Russland. München 1904.

The diversity of origin has only led to a sharp distinction among the colonists, which is also still strictly observed today in Dobrudscha by the difference in how things are spoken by the southern and the northern Germans or, as they themselves put it, in “Swabia” the Schwäbisch, and in “Kashuben” or “Platt,” the Platt being the dialect spoken by the northern Germans. These two groups have lost almost entirely a knowledge of the differences of their origin. The name Swabia includes people coming from Alsace, Baden, Palatinate, Hesse, Rhineland and even Bavaria. In one village of Dobrudscha, which in particular possessed some peculiarities to that of Alsace, someone assured me: “We are all Swabian,” and, at the same time, said that most from Alsace originated from Lorraine and Baden.

Of the two groups, the Swabians have a pronounced feeling of exclusiveness. They think of themselves as something better, as is also the case among the Swabian in the German Reich.¹⁸ As it so often happens in Bessarabia, where they live together in a community with the Kaschuben, they “always know that they going to have the upper hand,”¹⁹ and the children of the northern Germans usually learn to speak Schwäbisch, but seldom is the reverse the case. In former times, the contrast was strong enough to even prevent marriages between the two. The consciousness of superiority within the first generation probably also actually had a certain justification. The Swabian colonist, as a rule, was usually culturally more advanced and brought with him a better education. In the West-Prussian colonies, in 1798, out of 10 Swabians, always 8-9 could clearly write their names, while on the other hand, out of 10 local farmers, 7 always signed their names with an “X”.²⁰ I noticed nothing more of an inner contradiction between the two groups in Dobrudscha, although the different origins in individual colonies was still kept so alive in the mind so that someone in the Swabian villages could always readily point out to me the 5 or 6 families of North German origin, even if they had lived in this settlement since its founding and no longer differed by way of a dialect.

To come up with reliable findings about the more precise German home of origin and the individual places of origin presented great difficulties. In most families, every tradition ceased to exist. There was no longer a direct connection with surviving relatives who had stayed behind. There is an exception in the case where a Dobrudscha farmer once made the long journey to the Black Forest, in search for the home village of his ancestors and relatives. Only here and there had a family member remembered the German place names which his grandparents once belonged to. Even less could one count on written records. The war had destroyed forever whatever old family papers and passports had still been available. After Romania joined the Central Powers, the German farmers were immediately treated as one of the enemy. They were immediately exposed to the persecution and looting by the Romanians and Russians, and, full of fear, they burned and destroyed whatever German written and printed material that was in their houses. So, in my continuing research of the families, I was able to locate very little documentary material, the oldest being with the Swabian farmer Speitel in Tariverde, which was an extraction from the baptism book from Osterdingen in Württemberg concerning the children born to Jacob Speitel in 1757. This document had been buried and so was saved. It was drawn up on 27 April, 1804 and signed by Pastor M. Gerok. The oldest Protestant and Catholic church

¹⁸ “Schiller and Hegel are for us the standard.”

¹⁹ Matthät, Friedrich, Die deutschen Ansiedlungen in Russland. Ihre Geschichte und ihre volkswirtschaftliche Bedeutung für die Vergangenheit und Zukunft. Berlin 1866. S. 47.

²⁰ Oncken, W., Friedrich des Großen Wirtschaftspolitik und die schwabischen Colonien in Westpreußen. Preuß. Jahrbücher, 19. Bd., 1867. S. 714.

books in which I still found the locations of the first three places of settlement, unfortunately, did not provide the place of birth in their entries. However, I received a number of valuable insights through the membership lists of the Baptist sect.

Another source from which one can usually draw information was denied in Dobrudscha: the cemeteries. In the old German colonies of Poland, in which the family traditions in other respects are similar, one can usually find some old stones in any churchyard, listing the year of birth of the deceased and also the German place of birth. You will search in vain for that in the villages of Dobrudscha. Their burial grounds are noticeably poorly kept, without attention and care, without sentiment and consecration, inspiring the impression of impiety. The main reason for this may well be the external circumstance in that it is a land which lacks stones. The simple wooden crosses which one puts up as grave markers themselves decay ever so quickly as do their non-weatherproof inscriptions.

A reference of origin for a specific family, even if not with a more precise listing of a specific location, can be obtained, in some cases, through the knowledge from the South Russian settlement from which a family left for Dobrudscha. At least, from a number of these colonies, reliable information was turned over to us about the homeland of their founders. So we know that in Großliebenthal there were 40 Families that came over from Schwaikheim;²¹ that the Bavarian colonists in Sarata came from Burgau, Günzburg, Lauingen, Dillingen, Werthingen, Landsberg, Friedberg and Eichen; that those from Württemberg came from Heidenheim, Schorndorf, Waiblingen and Brackenheim; that Gnadenthal was settled by Württemberg families from Schorndorf, Waiblingen, Cannstatt, Ludwigsburg and Marbach.²² Thanks to the above mentioned investigation of the Welfare Committee, we received complete listings of the settled families of some Protestant colonies such as Helenenthal and Güldendorf, stating the home of origin and the assets they brought along.²³ A number of these names are represented even today in Dobrudscha, and for some they can come to demonstrate their relationship. Still more productive is the previously mentioned book of Father [priest] Konrad Keller. Volume 2 gives a detailed listing of settlers, indicating the origin and enumeration of all family members from the Catholic colonies of Beresan: Landau, Speyer, Sulz, Karlsruhe, Katharinenthal, Rastatt and München. These lists all came about randomly from the first migration to Dobrudscha in 1839 and 1840, so that they not only generally indicated the German towns of origin of many families, but also made it possible, by comparison with the oldest church records in Dobrudscha, to identify the Russian home of several of the first immigrants.

Because of the related difficulties in Dobrudscha, the original villages are on record for a relatively small number of families. This I found out directly through personal information or through proofs from documents. They nonetheless give an informative picture of the family tribe and from which broader tribe the German character abroad was formed, even though the number of family origins are very small. They shed light on the indicated various migrations and where they stopped over in between and show that it is not compatible with the actual conditions

²¹ Bienemann, S. 31.

²² Baisch, K. Kurzgefasste geschichtliche Übersicht der Gründung und des Bestehens der Colonien des Sarataer Bezirks. Archive für wissenschaftliche Kunde von Russland. Herausg. von A. Erman. 12. Bd., S. 437/56. Berlin 1835.

²³ Stach, S. 157 ff. — Ein Verzeichnis der von 1803-1812 in Odessa eingewanderten Handwerkerfamilien, teilweise mit den Heimatsortschaften, gibt auch Bienemann als Beilage IV.

to simply speak of them as the “Dobrudscha Swabian.” It would be a daring move to assign this name to nearly all the German families.

The following is a verified compilation of the documented individual places of origin.

Württemberg: Cannstatt, Marbach, Beilstein, Osterdingen, Poppenweiler, Rielingshausen, Hergsten (?), Winterbach, Kaltenwesten (?), Bietigheim, Neuburg, Kirchberg, Neubulach, Althausen. **Baden:** Donaueschingen, Heidelberg, Speckbach, Offenbach, Elchesheim, Freiburg, Flehingen, Bietigheim, Elsenz, Kirchart, Langenbrücken, Lohrbach, Rohrbach, Sennsheim, Hechingen. **Rhenish Palatinate:** Leimersheim, Mörlheim, Kandel, Oberosterbach, Rußdorf, Albersweiler, Kapsweyer, Schweighofen, Birkenhördt, Völkersweiler, Herzheim, Hatzenbühl, Schönau, Eschbach, Rülzheim, Bergzabern, Dernbach, Bindersbach, Neupfotz, Knittelsheim, Hördt, Kuhardt, Althausen, Offenbach, Landau, Speyer. **Alsace:** Riedselz, Selz, Reimersweiler, Klimbach, Röschoog, Walburg, Siegen, Oberseebach, Schweighof, Hüttenheim, Wanzenau, Salmbach, Obersteinbach. **Hesse:** Lorch, Selnhausen. **Bavaria:** Hindelang, Neumarkt. **Prussia and Prussia-Poland:** Berlin, Landsberg on the Vistula, Danzig, Templin, Sonnenburg, Kulm, Kulmsee, Posen, Graudenz, Thorn, Kreutz, Dirschau, Briesen, Insterburg, Jauchendorf, Curau, Borderkampe near Elbing, Wehburg, Purvel (?), Krossin, Deichholländer near Gnesen, Raditz. **Saxony:** Grimma, Dittersbach, Reichenbach. **Mecklenburg:** Strelitz, Woldach. Without specifying place names: Pomerania, Silesia, Hannover, Reuß. From **German speaking areas outside of Germany:** Switzerland (Oberglatt), Bohemia (Grunau), Styria (Lembach, village in the Ilz Parish), Transylvania (Hermannstadt).

=====