

The Germans in Dobrudscha (Part 13)

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.

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The Germans in Dobrudscha

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

**by
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13.

Spiritual Life, Practice and Custom

With their entry into Dobrudscha, the German farmers were more disproportionately influenced by culture than they were in Russia. In Russia, they made up a large community in a wide area which guaranteed them mutual strengthening, advancement and development. Main highways and commercial roads and more or less significant places of urban civilization were accessible to them. However, in Dobrudscha, they were lonely, alone, abandoned little islands, surrounded by quite strange tribes which were also foreign among each other and without cultural common interests. Even in most of the colonies their schoolmaster was one of their own for a long time and their pastor saw them only a few times during the year. Every connection with the old home was completely lost. This did not offer to them in any way a social support, they hardly knew anything about it. So when the Romanian state took over the administration of their school system, their youth was handed over to the influence of foreign teachers, and they had to learn the foreign language in order to learn something.

It would be hard to be surprised if, among such circumstances, these small, scattered flocks of German farmers were to regress spiritually and morally, if they had also suffered loss of their national characteristics. It is a praiseworthy testimony to them that without wavering and limitation neither one or the other has happened. As they are a healthy and vigorous branch of our people, they are also spiritual and moral.

Their cultural situation and state of mind has remained rural. What they could acquire from formal knowledge, all have dipped from the same weak source. There is no formally educated class among them, in contrast to the South Russia colonies who soon received pastors and college trained teachers which arose from their midst. Only in recent time did some sons of colonists attend the German school in Bucharest; one, who also tried to be a poet, went to study theology in Switzerland, and several young women were sent to Weimar for education. Just before the outbreak of war, 6-10 boys were also to come to Germany for school. These are beginnings and exceptions. In their entirety, the colonists have received little from school. Notwithstanding, surprisingly, almost all of the farmer classes in Germany barely attained cultivation of the mind and spiritual liveliness. They express themselves extraordinarily eloquently and follow each conversation with interest and quick opinion. One takes note in their personal attitude that they have a lot of self-confidence, and the great, free certainty of behavior, as I again and again noticed, most pleasant.

The decisive progress in their spiritual formation and in their whole mental life is a strong churchly sense and profound, true godliness, the faithfully preserved legacy of their grandparents, who had left their Swabian homeland in part only because of their religious convictions and religious struggle. They obtained from the Bible the food for the spirit and mind, their language development and tersely expressed sayings. The Bible knowledge of these farmers is quite extraordinary. And it is not just an outward memorization; with never saturated zeal they seek to penetrate the thoughts and teachings of Scripture and to inwardly digest them on their own. There are church-related Brethren Fellowships in all villages, of which we have already spoken, men and women alike, coming together every week, two or three times, and

debate a biblical situation, searching in open conversation for clarification and its meaning for the way of living. Since the pastor seldom comes to the village, they are accustomed that one of them themselves conducts the Sunday worship service. Where the men were abducted during the war, the women also took over this office. I am thinking particularly with admiration of the long sermon by a farm wife about the war that brutalized people and the rampant firm hold of sin.

Nevertheless, the pious sense of the farmers is not expressed alone in church attendance and Bible reading. It is decisive in all their behavior and has led to a seriousness, or more correctly, to a strictness of their mental views, which often seems alienating. Entertainments, which seem harmless to us, which for us belong to a healthy folk life, are condemned as sinful and opposed. There is sometimes an almost fanatical spirit especially in the Lutheran communities. Entertainment games are just as taboo as dancing. Even what we consider as the precious possession of the German people, the folk songs, are outlawed as “Rogue songs” (*Schelmenlieder*) or “Alley songs” (*Gassenlieder*). It becomes very suspicious when the pastor and the teacher play with the youth or sings secular songs. While the Romanian Government, in order to Romanize, built kindergartens in the colonies, the German teachers of their communities were obliged to give up playing ball as “Unchristian.” Also the clinking of wine glasses was considered by the Pietists as inadmissible, for “that is what the world is doing,” and “do not put yourself in a worldly position.” The fact that the German municipalities do not tolerate taverns is also an outflow of this mind-set. In the few villages where there is, or at one time had a tavern, it is always operated by an Armenian, Romanian or Bulgarian, because “a German does not give himself to something like that.” There are no social clubs, no bowling alley, no shooting range, no gymnastics and no German card game (*Skattisch*). I was able to establish that there was a “Singing Club” in Atmagea, which, of course, only used the church-related song. These somewhat gone-to-far views were not first developed in Dobrudscha. According to Stach,¹ in many of the colonies in the Cherson and Bessarabian *Gouvernements*, a false “piety of undisputed rule has come to pass which sees in every jest, every pastime and in every innocent youth game a moral taint.” On the other hand, the serious strictness of the way of life has also made the German colonies into patterns of moral discipline and order. Criminal activity in them is very low. Murders are unknown and stealing rarely takes place. In only a few cases are there even illegitimate children.² In other respects, it would be wrong if one wanted to infer from what is described a hypocritical character of the colonists. In moving about with them, I have experienced everywhere a spontaneity and also a willingness to-laugh-along friendliness. However, in the Catholic villages in general, the sense is more cheerful and the custom more tolerant. The boys and girls also dance a lot here, usually every Sunday, except during Lent. The girls in turn have to take care of a place for dancing, the fellows for a concertina (*Harmonika*). On these evenings, singing also takes place and young and old, as we will see, have in the head an abundant supply of old songs from the German homeland.

¹ Die deutschen Kolonien, S. 92. — Also in the Volga colonies, similarly, the pastor calls for total renunciation of secular and spiritual enjoyments, even the most harmless kind, as in theater attendance, horse-back riding, etc. Vergl. Praetorius, Max, Golka, eine deutsche Ansiedlung an der Wolga. Weida 1912, S. 69.]

² According to the “Ecclesiastical Ordinances in the Constantza Parish,” brides who have been guilty of premarital sexual intercourse are identified as “no longer single.” If it turns out later that both or one of them unjustifiably gave “unmarried” (*ledig*) for the status in the marriage entry, this is made known in a public worship service and the person concerned is deprived for three years of the ecclesiastical rights of marriage.

Apart from the Bible and hymn book, which are probably not absent in any home, some old devotional books are very common, some of which have already accompanied the ancestors on their migrations and that enjoy hardly any lesser reverence among the colonists than the Book of Books. Among the Lutherans it is “*der Hiller*,” whose complete title reads: *Small treasure chest of spiritual songs to the praise of God, consisting of two parts of 366 small lyric poems of about just as many biblical verses, for the service of the children of God compiled by M. Philipp Friedrich Hiller, pastor in Steinheim near Heidenheim. In two parts. Reutlingen. Printed and published of Enßlin & Laiblin.* How far this book of the pastor and song writer, who was born in 1699 in Mühlhausen on the Enz and died in 1769 in Steinheim, has penetrated is shown in the touching narration of stolen young women during a Persian invasion of the Transcaucasian colony of Katharinenfeld, how consolation alone is found in a single copy of the *Treasure Chest of Songs (Liederkästlein)*, by the manner in which it is divided again and again among the prisoners until finally one has only 4 pages left in it.³ In addition to *The Hiller*, the *Brethren Small Book (Brüderbüchlein)*, the hymn book of Count of Zinzendorf, the founder of Herrnhut, is distributed among the ecclesiastical brethren,.

As *The Hiller* is significant for the Lutheran colonists, so significant for the Catholics is the *Great Heavenly Key (Große Himmelsschlüssel): Cochem's complete Great Golden Heavenly Key, or: very powerful, useful and consoling prayer book. For the special use of female devotionals, in 17 parts greatly expanded and improved edition. Pest.* In addition, used for evening prayer and worship service gatherings of the Catholics, the *Great Myrrh Garden (Große Myrrhengarten)* by the same author: *The Great Myrrh Garden of the Bitter Life. by P. Martin von Cochem. Weeded with care, with beautiful passion flowers from the works of the same author. Paderborn.*

Most of the Lutheran hymn books appear to be imported from Trowitzsch Publishing in Berlin, besides the *Christian Hymn Book* from Odessa

The other secular intellectual nourishment, as far as it is obtainable considering the pressure, is very modest. As in every German farmhouse, the *Kalendar* plays the main role. As a rule, it is usually the only secular book. In the early days, many still had the *Odessa Calendar*;⁴ currently I have found the *Viennese Messenger (Wiener Boten)* most wide-spread (in Ciucurova, Cogealac, Tariverde, Cogeala, Cobadin, etc.),⁵ here and there also the *Prochaska Family Calendar (Prochaska Familien Kalender)*, Vienna. In some colonies, the valuable, already attracted to by many *House Calendar of the German National Education Association in Romania* was well introduced, which regrettably did not appear further after the 3rd year (1913). The Catholics make use of the *St. Maria and St. Joseph Calendar for the Promotion of Christian Life*, published by the St. Josef=Bücherbruderschaft in Klagenfurt; the Baptists use the Christian folk calendar *The Seasons (Die Jahreszeiten)*, published by the 1st Budapest Baptist congregation. It is significant that not one of the current calendars comes from Germany.

And what else besides the calendars? I have been diligently researching the existing or known reading material and have found neither Family Papers, nor a History Book, or Marches Book

³ Schrenk, M. Friedr., *Geschichte der deutschen Colonien in Transkaukasien.* Tiflis, 1869, S. 162.

⁴ *Neuer Haus- und Land-Wirtschaftskalender für deutsche Ansiedler im südlichen Rußland, Odessa.* Im Jahr 1912 erschien er im 44. Jahrg.

⁵ *Illustrierter Kalender,* Wien, Druckerei der Verlagsanstalt.

(*Märchenbuch*), nor any Folk Song collection. However, after the outbreak of war, all things printed in German had been hidden or destroyed in many places, but also inquiries as to information in this regard were without results. The fact that a small community library had been established in Cogealac has already been mentioned. The two daily newspapers that were read in many homes before the war were the German Bucharest newspapers, *Rumänische Lloyd* and *Bukarester Tageblatt*. I have only known one instance of a reference to a newspaper coming from Germany. On the other hand, since the beginning of the strongest exodus, quite a number of *Dakota Freie Presse* have entered the Dobrudscha villages.

In folk strata which had not yet become so literary, ancient customs, traditions and ideas which are transmitted from one generation to the other continue ever strong through what is unwritten since time immemorial. We will discover that, removed from the modern civilization of the homeland, we will find more about these things from our folks, in many cases, more than in most regions of our fatherland. It would therefore be greatly desired that German folklore research would also pay more attention to foreign Germans than up to now. Even the Dobrudscha farmers have undoubtedly preserved many things that have disappeared or are only fading and live on in the dark. They are so much under the pressure of the new, strange situations in superficial things which the old familiar must give way; in village layout and house plan, manner of dress and agricultural methods, so, in that which is overcoming them, they have stubbornly held fast in their inner life to their convincing beliefs and no less onto the national characteristics of traditions and customs.⁶ From the colonists in South Russia, the Russian General Officer Pavlovich testified in the middle of the last century: "With great strictness they watch over the preservation of their old traditional customs." There, in the meantime, modern influences and ideas have penetrated into the German villages, from which Dobrudscha was formerly protected. What we still find here of festive customs and practices is throughout old German folk stuff. The deviations in the details point in some cases directly to a certain region (*Gau*) of the German homeland, so that they also provide a basis for the origin of the relevant colonist groups.

Within the Catholic villages at Christmas, a young woman dressed in white, along with holy Joseph and a donkey, both represented by boys, go from house to house and hand out presents to the children. "Beelzebub" is found in their company, who however comes only to the children who are bad. That the Christ Child brings a donkey with it seems to occur in only a few places in Germany. But there is proof that it does happen in Alsace⁷ and that is the place from which a large number of the Dobrudscha Germans come from. Also in the Upper vicinity, the Christ Child moves about with a little donkey and the "Pelznickel."⁸ That is what Servant Ruprecht, usually disguised in a fur coat (*Pelz*), is also called in the Swabian colony of Ilischesti in Bukovina.⁹ As to why the name "Beelzebub," its origin is not known and maybe it came about through an erroneous new interpretation of "Pelznickel." In Manganpunar Colony, the Christ Child is accompanied by a young woman with an ox head and two other persons, each carrying a crown and a sword in the hand. Upon entering the house, they sing this song:

⁶ Busch, S. 191.

⁷ Aus dem Kreis Weißenburg von Stehle, Bruno, Volksthümliche Feste, Sitten und Gebräuche im Elsaß, Jahrbuch für Geschichte, Sprache und Literatur Elsaß=Lothringens, 10, 218. — In Molsheim the children sing: "Put the donkey on the manure so that it can eat hay and pine." Weineck, Fr., Der Knecht Ruprecht und seine Genossen, Niederlaus. Mitt. S. 18.

⁸ Wolff, Th., Volksleben an der oberen Nahe. Zeitschr. Des Ver. F. Volkskunde, 12, S. 428.

⁹ Kaindl, R. F. Beiträge zur Volkskunde Osteuropas, ebenda 26. Jahrg., S. 324. — "Pelzmärkte" in Schwaben, vergl. Ortwein, Fr., Deutsche Weihnachten. Gotha 1892, S. 36.

*Allen Jahre wieder
Kommt das Christus kind
Auf die Erde nieder,
Wo wir Kinder sind.*

Every year again
Comes the Christ Child
To the earth below,
Where we children are.

*Kehrt mit seinem Segen
Ein in jedes Haus,
Geht auf allen Wegen
Mit und ein und aus.*

Bending with his blessings
One in every house,
Goes in all the paths
With and in and out.

*Tret' rein, tret' rein,
Du frommer Christ.
Gott voller Gnade
Von dem Übel sage.*

Step inside, step inside,
You gentle Christ.
God full of grace
Say something against the Evil.

*Von dem liebsten Jesulein
Der Stern wird sich heben
Zu dir, Jungfrau rein.*

From the dearest little Jesus
The star will direct itself
To you, virgin pure.

After singing, the Christ Child asks whether the children have obeyed the parents and then gives them their presents. As they depart they sing:

*Jetzt legen wir alle die Hände aufs Blatt
Und sagen euch alle eine schön' gute Nacht,
O Jesulein süß, o Jesulein süß,
Gelobt sei Jesus Christus.*

Now we all place our hands upon the blade
And bid to all of you a nice good night,
O sweet little Jesus, O sweet little Jesus,
Praise be to Jesus Christ.

On New Year's Eve, the young men sing a song in front of individual houses which contains the good wishes for a new year. Then they shoot their shotguns (*Flinten*) and pistols. The shooting in of the New Year is, or at least was a practice among most of those with German heritage, where, however, many places now have forbidden the cracking sound of shooting and whips. Especially in Alsace, despite the forbidding by the police, many shots are still fired in Rixheim, Stoßweier, Eschburg, Nellingen, and other places.¹⁰ The shooting in of the New Year is still carried out even today in the South Russian colonies. This practice takes place in the belief that during loud clamor, shooting, popping, and the making of noise, the evil spirits are scarred off. In Caramurat, I was definitely informed about this that one shoots the devil out of the village.¹¹

From Maundy Thursday (*Gründonnerstag*) until Holy Saturday (*Karsamstag*), the bells in all of the Catholic world are silenced.

*Nach Mitten der heiligen Wochen
Ziehn alle Glocken nach Rom,
Vom Glöcklein der Waldkapelle
Bis zur Riesenglocke im Dom.*

In the middle of Holy Week
All bells defer to Rome,
The little bells of the forest choir
To the giant bell in the cathedral.

¹⁰ Jahrb. F. Gesch. etc. Elsaß=Lothringens. II, 179.

¹¹ Vergl Knortz, K., Folkloristische Streifzüge, Leipzig. 1899, s. 43: "The shooting out of the New Year has the purpose of drive off the witches and encourage the trees to bear much fruit."

During these days, the Catholic communities begin worship service with the children making noise with “rattles” (*Rätschen*). That the “rattle boys” (*Rätschenbuwe*) also sing, as Keller reported from the Beresan Colonies,¹² was not mentioned to me here in Dobrukscha.

In Caramurat, from early on Good Friday until early Holy Saturday, at the tomb of Christ, which is depicted under the Sacred Heart of Jesus Altar of the church, a couple of grown young boys and one of the keepers of the guard keep watch. The young men armed with a shotgun, the guard with a sword.

Pentecost is still celebrated in the old German practice of setting up a May Tree (*Maibaum*), or a flag pole, and the young people dance and set up sporting events around it.

At an engagement in Caramurat, the friends of the couple gather and sing the following song:

*Schönes Schätzelein, schönes Schätzelein,
Ei, was hört man von dir?
Ich hab' gehört, du willst heiraten,
Ach, wie schwer fällt das mir.*

Beautiful sweetheart, beautiful sweetheart,
Oh my, what is this I hear about you?
I heard that you want to get married,
Oh, how heavy that falls on me.

*Heiraten, heiraten
Ist gar ein hartes Band.
Kein Mensch ist auf Erden,
Der es auflösen kann.*

To marry, to marry
Is really a difficult bond.
There not a person on earth,
Who is able to untie it.

*Auflösen, auflösen
Kann is Gott nur allein,
Den nehmen wir zum Zeugen,
Daß er Helfer soll sein.*

To untie it, to untie it
God alone can do that,
Then will we take as a witness,
That He is to be the helper.

*Rote Äpfel sind sauer,
Gelbe Beeren sind süß,
Und ich hab' dich geliebet,
Das weißt du gewiß.*

Red apples are sour,
Yellow pears are sweet,
And I have loved you,
You know that for sure.

*Geliebet, geliebet,
Was hab' ich davon?
Mein Herz ist betrübet,
Das hab' ich zum Lohn.*

To be loved, to be loved,
What do I get by it?
My heart is distressed,
That is what I have as a reward.

*Wenn ich und mein Schätzelein
Voneinandergehen müssen,
So müssen zwei harte Stein'
Wasser lassen fließen.*

When I and my sweetheart
Have to separate from each other,
So two hard rocks must
Allow the water to flow.

Dort steht er am Berge,

There he stands on the hill,

¹² II. Bd., S. 367. Ueber die Sitte handelt eingehend Nich. Andress: Ratschen, Klappern und das Verstummen der Karfreitagsglocken. Zeitschr. Ver. F. Volkskunde, 20, 250ff. — Ueber die Verbreitung im nördlichen Baden, O. Heilig, ebenda, S. 398/9.

*Schaut traurig zurück,
Ei, was hat er gelassen
Das irdische Glück.*

Looks back sorrowfully,
Oh my, what he has forsaken
The worldly good fortune.¹³

Shooting takes place after the song, with the same idea of scarring off misfortune as at the shooting on New Year's. It appears that with an engagement in Westerwald, it is only here that the shooting is replaced with the cracking noise of whips.¹⁴

The wedding time inviter also provides the invitation in the Lutheran colonies. He has decorated himself with colorful ribbons and carries an equally ornate long rod. He presents his invitation in the form of a saying that begins:

*Ich komme hereingeschritten,
Hätte' ich ein Pferd, käm' ich geritten.*¹⁵

I come walking into your presence,
Had I a horse, I'd come riding in.

At the wedding, the "Bridesmaids" (*Brautmädels*) wear a wreath of flowers in the hair and at the back hang several long, colorful ribbons. The "Groomsmen" (*Brautjungen*) have the flowers and ribbons attached to their hats. Also part of the wedding are the waiters (*Aufträger*) dressed in white aprons and with a white cloth over the shoulder. The most dramatic moment of the wedding celebration is the evening before bedtime when the "dancing off of the small wreath" (*das Kränzchen abgetanzt*) takes place and then the bride is untied. The carrying out of this ceremony is felt to be the actual farewell to the woman's time as a young girl (*Mädchenzeit*) and a farewell to the parents. While the bridal wreath is being removed by the bride's mother or by one of the baptism godparents, and the braiding and ribbons are loosened, the guests sing:

*S' ist mir auf der Welt nichts lieber
Als mein Stübchen, wo ich bin.
Denn es wohnt ihm gegenüber
Eine so schöne Nachbarin.*

Nothing in the world is more dear to me
Than the living room where I am.
For nearby it there lives
A so lovely female neighbor.

*Spielet auf, ihr Musikanten,
Spielet auf ein Lied so laut,
Denn ich seh vor Augen stehen
Eine so schöne, zarte Braut.*

Play, you musicians,
Play a song so loud,
For I see her standing before my eyes
A so lovely, tender bride.

*Und der Bräutigam steht daneben
Und ist mit goldenem Band geziert,
Und dem Vater war's ein Leben,
Weil er so schön war ausstolziert.*

And the bridegroom stands beside her
And is decorated with a golden ribbon,
And for the father it was a life,
As he so nicely strutted around.

Und die Mutter tut sich kränken,

And mother is very grieved,

¹³ This song was also sung to me, with a few variations, in Mangeapunar. The beginning comes from an "eve-of-the-wedding-party song" from Hessen (Mittler 890, Simrock 235), as well as one from the Palatinate (Heeger-W. 22 f.) and Nassau (Wolfram 264). Further text of the song is however varied. Look at page 194 for the exact title of the quoted work.

¹⁴ Bock, Alfred, Hochzeitsbräuche in Hessen u. Nassau. Z. B. f. B. 13, 382.

¹⁵ In many areas of Germany, he actually does come high on a horse and then begins the speech: "I come to you riding in order to invite all of you and ask you to come." Vergl. Rich. Andree, Braunschweiger Volkskunde, 2. Aufl., S. 300. Einen Hochzeitsbittsprich aus den russischen Kolonien gibt vollstaendig Rob. Löw, Deutsche Bauernstaaten auf russischer Steppe, Charlottenburg 1916, S. 39.

*Kränken tut sie sich so sehr,
Weil sie das Kind so schwer erzogen,
Zart an ihrer Herzensbrust.*

She is grieved so very much,
Since she raised the child with difficulty,
Tenderly on her loving breast.

*Und der Vater tut sie trösten,
Trösten tut er sie so sehr.
Dann wird Gott seinen Segen geben,
Wenn man ihn recht bitten tut.*

And father comforts her,
He comforts her very much.
Then God will give His blessing,
When a person rightly asks Him.

This “Wreath Song,” with exactly the same words, was shared with me in two of the Catholic colonies. A second song is then sung after that song:

*Merkt auf, ihr Christen, was ich euch erklär’,
Merkt auf mit Fleiß: wo kommt der Ehstand her?*

Christians, pay attention to what I tell you,
Pay attention purposely: Where does
Marriage come from?

*Den Ehstand hat kein Mensch erdicht’,
Gott selber hat ihn eingerichtet’ —
Im Paradies, im Paradies.*

No human being invented marriage,
God has arranged it Himself —
In paradise, in paradise.

*Als Gott den Adam erschaffen hat,
Gab er ihm ein, auf daß er schlief.
Er nahm eine Ripp’ aus Adams Leib
Und bildet daraus die Eva, sein Weib,
Setzt ein die Eh’, setzt ein die Eh’.*

As soon as God had created Adam,
He made it so that he would fall sleep.
He took a rib out of Adam’s body
And made from it Eve, his wife,
Instituted marriage, instituted marriage.

*Der Ehstand ist ein fester Schluß
Und macht auch viel Verdruß.
Man muß sich geben geduldig drein,
Muß denken: Es muß gelitten sein
So lang Gott will, so lang Gott will.*

Marriage is a permanent union
And makes for much displeasure.
One must allow himself lots of patience,
Has to think: It must be endured
As long as God wills, as long as God wills.

*Der Ehstand ist ein festes Band,
Muß gebunden sein durch Priesters Hand.
Und niemand darf sich wagen dran,
Der dieses Band auflösen kann,
Der Tod allein, der Tod allein.¹⁶*

Marriage is a permanent bond
Must be bound through the priest’s hand.
And there is no one allowed to try,
Who can break this bond,
Death alone, death alone.

¹⁶ This song is still sung at weddings today in various districts in South Germany. With exactly the same words, only with more verses, it is familiar in Wurmlingen and Wendelsheim, Württemberg (Schwäb, Volkslieder, Beitrag zur Sitte und Mundart des schwäbischen Volkes. Freiburg i. Br. 1864, Nr. 17 u. 18). Also in Ingolshiem, in the Alsace Weißenburg District (Mändel, C., Elsässische Volkslieder, Straßburg 1884, Nr. 221). Almost in complete agreement in Becheln and Welterod in Nassau, where it is sung to the engaged by the young men and woman in front of the house of the bride. (Wolfram, E.H., Nassauische Volkslieder, Berlin 1894, Nr. 267). In the district of St. Goar (Erk=Böhme, D. Ldh. 867b) and Franconia (Ditfurth II, 191). Also sung as “Niedersingerlied” (from “niedersingen” = song accompanying at bed time) in 4 communities of Canton Luzern on the evening of before the day of the wedding, sung in front of the house of the bridal people. (Tobler, L., Schweizerische Volkslieder, Frauenfeld 1882, 1 Bd., Nr. 59). Also in Hungary, the song is still used as a wedding song. by the Swabian moorland farmers at Lake Neusiedler. Remigius Sztachovics (Braut=Sprüche und Braut=Lieder auf dem Heideboden in Ungarn, Wien 1867, S. 40/42) found it in St. Johann, and in other places, in a hand-written note from the year 1700. Sztachovics names Johannes Vogel as author, who lived and composed from 1589-1663 in Nürnberg.

After the wreath has been removed, the bride leaves the room where the dancing takes place in order to take off her white clothing. Then she returns and the dancing continues. It takes place like that in Belburg, in the upper part of the Palatinate.¹⁷ In the Lutheran villages, mostly only religious songs are sung at weddings.

After a burial, one still comes across funeral banquets, a “Death Light Meal” (*Toten=Imbs* from *Imbiß*). This is also an old German practice, an echo of the Germanic offering for the dead, which the church and authorities have always fought against in vain, still observed today in the Palatinate and in Bavaria.¹⁸

The fact that even old German folk superstition is still very much alive in the Dobrudscha villages is hardly surprising after all. I did not have the time to go into this in particular. Also, one is not easily forthcoming out of understandable mistrust in these things as it relates to a stranger from another strata of education. What I have heard, here and there, in Catholic, as well as in Lutheran colonies, shows sufficiently, however, how firmly faith in ghost forms (*Spukgestalten*) and sorcery (*Zauberei*) still exists; how, in particular, widespread and in practice is the discussion and getting mixed up with things pertaining to illnesses.

When a child gets cramps, a piece of the silk breast band worn at the wedding, which is always kept, is torn off and burned and the ashes are put into water which is given to the child. Or the child is wrapped in the father's or mother's wedding garment and laid down to rest.

In response to where one is terrified, the “frightened measure” (*verschrecktes Maßer*) is administered or rubbed. If this does not eliminate the evil, you know for sure: “This has nothing to do with becoming scared” (*Vom Schreck isch nit*).

With a wasting away (“If one has lost body mass”), the sick person must get up quietly on a Friday, walk under a door with arms stretched out upward to the two corners and, turning back and forth, call out:

<i>Der Zimmermann hat's Maaß verloren,</i>	The carpenter has lost his body mass,
<i>Und ich auch.</i>	And so have I.
<i>Der Zimmermann will's Maaß wieder haben,</i>	The carpenter wants his mass back again,
<i>Und ich auch.</i>	And so do I.
<i>Gottvater, Gottsohn, Gottheiliger Geist!</i>	God the Father, Son, and Holy Spirit!

For most, it already helps the first time, but if not, this must be repeated the next three Fridays.

For fever, one ties around himself a strip of white cloth on Thursday. On Friday morning, the cloth is removed and the person uses it to tie himself, back to the tree, to a plum tree and says:

<i>Guten Morgen, Pflaumenbaum,</i>	Good morning, plum tree,
<i>Ich glaub' dir.</i>	I trust in you.
<i>Siebenundsiebzigerlei Fieber plagt mir.</i>	The 77 fever is plaguing me.
<i>Der erste Vogel, wo auf dich tritt,</i>	The first bird to set foot on you,

¹⁷ Schönwerth, Fr., Aus der Oberpfalz. Sitten und Sagen. Augsburg 1857, I, S. 110.

¹⁸ Gothein, Eberh., Bilder aus der Kulturgeschichte der Pfalz nach dem dreißigjährigen Krieg. Badische Neujahrsblätter HV, S. 62. — Bronner, F.J. Von deutscher Sitt' und Art. München 1908, S. 87 ff.

*Der mein Fieber mit sich ritt.
Gottvater usw.*

My fever will ride with that one.
God the Father, and so forth.

The woman who shared this with me was a Swabian from Cogealac, and it is still familiar now in Swabia. In Höchstberg, the person moves around a nut tree, saying:

*Nußbaum, ich komm zu dir,
Nimm eines von den siebzigerlei Fieber von mir etc.*¹⁹

Nut tree, I am coming to you,
Take one of the 70s fever from me, etc.

For erysipelas (*Gesichtsrose*) [Facial redness—a deep-red inflammation of the skin or mucous membranes], the person needs to speak the following:

*Rose, Rose, du mußst weichen,
Wenn ich dich tu bestreichen.
Gott Vater, Sohn und Heiliger Geist!*

Erysipelas, erysipelas, you must soften,
When I besmear you.
God the Father, Son and Holy Ghost!

For herpes (*Flechte*):

*Heute ist Sonnabend, aller Juden Sabattag,
Kein Schweinefleisch essen sie nicht,
Kein Bein brechen sie nicht.
Du Flechte, laß dein Fressen und Beißen!
Gott Vater, Sohn und Heiliger Geist!*

Today is Saturday, sabbath day for all Jews,
They do not eat any pork,
They do not break a bone.
Herpes, stop your devouring and itching!
God the Father, Son, and Holy Ghost!

If the little children cry to much, they are carried off to the chicken shed and held three times over the rooster rafters while calling on the three highest names.

When making butter, a “comb” (*Strehl* or *Kamm*) is placed under the butter churn so that the butter will turn solid more quickly.

The *Teppermännchen* comes at night and squeezes a person’s chest. But it is not always content in doing only this. A woman in Caramurat maintained that it always drank the milk from her breast during the nightly visits.

In Germany, a common defence against witches and sorcery is a horseshoe nailed to the threshold or the beams of the outter door, which I noticed only once in a German farmhouse, while it almost never lacks in the doors of the Romanian houses.

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¹⁹ Birlinger, A., Aus Schwaben. Wiesbaden 1874. 2. Bd., S. 447.