

German-Bohemian Heritage Society Newsletter

The Heimatbrief

Vol XI No. 1 March 2000

Celebrating the GBHS' 15th Anniversary

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Coming Events

- March 18, 2000
Board of Directors Meeting
- April 8, 2000
Family History Conference
- April 9, 2000
GBHS 15th Anniversary
Celebration
- August 19, 2000
GBHS Picnic

*Alone we can do so little,
together we can do so
much.*

Helen Keller

GBHS Officers and Board Members

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Front cover screened photo of the German-Bohemian Immigrant Monument located in German Park, New Ulm,

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We encourage contributions to the "Heimatbrief" in the form of articles, letters, notices, or free queries. Advertising is not accepted. Preferred formats for articles are Mac or PC word processing files with disc and hard copy, email, or typed pages. Short letters or queries may be neatly handwritten. The editor reserves the right to edit contributions for length, substance, and grammar. The German-Bohemian Heritage Society is not responsible for accuracy, errors, or omissions in articles submitted by others. Send contributions to Louis Lindmeyer, GBHS, P.O. Box 822, New Ulm, MN, 56073-0822. Or email to lal@mnic.net.

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GBHS 15th Anniversary/Family History Conference

On **Sunday April 9**, from 1 p.m. to 5 p.m. the GBHS will be officially celebrating it's 15th anniversary at the Holiday Inn in New Ulm with an anniversary party. Plans call for food, beverages, and music provided by concertina players as well as a command performance by the German-Bohemian Heritage Singers. Participants will have the opportunity to watch and listen to videos, play cards, or just socialize with others. Final plans are in the process of being drawn up. Each member will receive a flyer detailing the event at a later date.

History Conference

The German-Bohemian Heritage Society is also sponsoring a Genealogy and Family History Conference in conjunction with their 15th Anniversary Celebration. The conference is being co-sponsored by the Brown County Historical Society (BCHS), the Germanic Genealogical Society (GGS), Martin Luther College of New Ulm, and the New Ulm Public Library.

The conference will be held **Saturday, April 8** in New Ulm, MN. Registration will begin at 8:30 a.m. at the BCHS Annex Building. Sessions will be held from 9 a.m. - 3:30 p.m. at the BCHS Annex and the New Ulm Public Library. There will be fifteen presentations on German and Norwegian family history research as well as sessions on beginning genealogical research and computer and internet resources.

The conference will conclude at the BCHS museum where conference members will have an opportunity to view 3 floors of exhibits including "Belongings From the Past" and "Voyage to America" which is on loan from the Vesterheim Museum in Iowa. Both exhibits deal with the topic of immigration to America. There also will be German-Bohemian and Norwegian entertainment, refreshments and folk arts, and crafts demonstrations .

Participants may preregister until 1 April for \$8 by sending payment to GBHS Conference, Box 822, New Ulm, MN, 56073. There will also be limited registration for \$10 the day of the conference.

Conference Speakers Schedule

Key to Rooms

Room A- Brown County Historical Museum Annex

Room B- New Ulm Library Meeting Room 1 - phone access

Room C - New Ulm Library Meeting Room 2

Session Schedule

1 - 9:00: **How to Get Started, for Beginning Genealogists**- Mary Bakeman, Rm. A
Researching For Your German-Bohemian Family - Robert Paulson & Robert Froetschl, Rm. B
History of 19th Century Germany - Arnold Koelpin, Rm. C

2 - 10:00: **Researching Your Norwegian Ancestry** - Marilyn Sorenson, Rm. A
German Church Books and Civil Records -Zella Mirick, Rm. B
10 Top Germanic Genealogy Resources -Dolphin Thomas, Rm. C

3 - 11:00: **Norwegian/Norwegian-American Records in the US** -Marilyn Sorenson, Rm. A
Getting the Most Out of the Family History Library - Zella Mirick, Rm. B
Minnesota Resources for Genealogy -Dolphin Thomas

LUNCH BREAK

4 - 1:30: **German History and Geography for Genealogists** -Kent Cutkomp, Rm. A
Using Your Computer for Genealogy -Paula Goblirsch, Rm. B
Was Your Ancestor in the Army? -Karen Hobbs, Rm. C

5 - 2:30: **Organizing Your Family History Research** - Mary Bakeman, Rm. A
Internet Web Sites for Genealogy -Paula Goblirsch, Rm. B
German Language Help for Genealogists -Kent Cutkomp, Rm. C

3:30 - 5:00: Exhibits - "**Belongings From the Past**" and "**Voyage to America**"
Refreshments, Entertainment and Demonstrations of Folk Arts and Crafts
Brown County Historical Museum

Getting Personal

By Paul Kretsch

I have been the President of the German-Bohemian Heritage Society for a good number of years. As a result of this, I have spent a good amount of time trying to help tell the story about the German-Bohemians. I have always taken care not to use my position to bring out my personal observations when doing this. While still somewhat favoring this interpretation I have convinced myself to get a little more personal this time.

We have all read a lot of interesting stories about times past, both in the German-Bohemian homeland as well as other homelands. I would like to draw your attention to

what is happening now because an important part of the German-Bohemian culture, which started in the homeland, will end with my generation.

Some of us have the distinction of being the last ones able to converse in the German-Bohemian dialect. Keeping an old European language alive in the United States, is a unique story in itself. I would like to tell you about my personal involvement in this story and that of my family's. I would also like to give you some background information on the area in which I grew up. This will show that even if not all the German-Bohemian decedents chose to speak the dialect it did manage to survive. Knowing that this part of the German-Bohemian culture is coming to an end does make me feel sad, and I would like to share my feelings about that too.

I was born in 1938 and grew up on a farm in Sigel Township. This township is located in the county of Brown. Our farm was located ten miles south of the city of New Ulm, Minnesota. I was one of four children born to Anton and Eleanor Kretsch. Their address was Rural Route New Ulm and they, as well as their neighbors, depended on that city for many things.

My family's connection to New Ulm goes back to the year 1856, when the city was still in its infancy. My great great grandparents, Joseph and Theresa Kretsch, arrived in New Ulm in 1858, but Joseph's brother John was the trailblazer and he is the one who arrived two years earlier. He cleared the way for his wife, his two daughters, my great great grandparents, and their four oldest children. In 1860 Joseph and Theresa Kretsch moved onto 160 acres of prairie land that became available for homesteading in Sigel Township. This land is located about seven miles southwest of New Ulm. They were among some of the rural pioneers who came into New Ulm during the Dakota conflict of 1862, and assisted in defending the city.

Joseph and Theresa immigrated to the United States from the village of Waier, which was in the county of Bischofteinitz and the district of Pilsen in Bohemia. What is left of Waier is now part of the Czech Republic, and they prefer calling the village Rybnik. Joseph and Theresa came from the area that spoke what our organization now calls the German-Bohemian dialect. I suspect they could also speak the standard German language and just how fluently would have depended on how much of an education they received.

To my knowledge, all the relatives on my father's side of the family could trace their ancestry back to that German-Bohemian area. This of course includes the Kretsch name as well as other names such as Holm, Portner, Tauer, Hoffman, Lindl, Zitzman, Weiss, Schwarz, and Stocker. Besides the village of Waier, the other villages included would be Wonischen, Muttersdorf,

Waldersgrün, Grafenried, and Anger.

My mother's maiden name is Haala and that name also traces back to that same German-Bohemian area. My great grandfather, Blasius Haala immigrated in 1879, and he came from Ober-Sekerschan, which was in the county of Mies and the district of Pilsen. This county was located to the northeast of the county of Bischofteinitz. Blasius married after coming over here and raised his family on a farm that was also situated in Brown County. You can find that farm site about ten miles south of Sleepy Eye, Minnesota in Albin Township. His son and my grandfather, John A. Haala, moved to Stark Township and raised his family there. Stark Township is located directly to the north of Albin and what was grandpa and grandma's place is found about eight miles south of Sleepy Eye. The Haala's and their neighbors depended on Sleepy Eye to take care of most of their needs.

Research has shown that when the dust settled and most immigrants were finished coming to Brown County, about 17% of all the farmers were of German-Bohemian ancestry. When the township lines were drawn, the county ended up with sixteen townships, and Cottonwood, Sigel, and Stark had the heaviest German-Bohemian populations. Sigel had the most with the German-Bohemians representing over 50% of its population. Cottonwood was next and then came Stark. Cottonwood is located to the east of Sigel. and Stark is to the west. There were German-Bohemians living in eleven other townships and these are Albin, Bashaw, Burnstown, Eden, Home, Lake Hanska, Leavenworth, Linden, Milford, Mulligan, and Stately. New Ulm is the county seat of Brown County and a good number of German-Bohemian immigrants decided to make that their home as well. For anyone interested in this topic. I suggest you pick up the book titled "German-Bohemians, The Quiet Immigrants". The coauthors, La Vern Rippley and Robert Paulson, give a much better account of this and other information regarding the German-Bohemians settling in Brown County.

I used the information to help demonstrate that the area in which I grew up was in the heart of the German-Bohemian population. I now live in New Ulm and I know, that even if some people have lost sight of their origin, many parts of the German-Bohemian culture still exist throughout the county. The one part of any culture that best points towards its origin is the language. Although time and attitude have affected my ancestor's language, enough people continued to use it and that is why it still lives today. Both sides of my parents' families remained so influenced by the German-Bohemian dialect that it was their primary language. That's the language my parents spoke when they met and they continued using it throughout their married life. My father passed away in 1986 and now mother has to wait until visiting relatives and some of her friends before finding people that can

converse with her in that language. One time I asked my mother when it was that she learned how to speak English and she answered by saying she wasn't sure. She said we only spoke the dialect at home, but did add that it must have happened in school. This could apply to my father as well.

Although my parents' first language was the dialect, for a lot of their German-Bohemian neighbors it was not. They spoke a form of German they called "Hochdeutsch" (Standard German). I referred to it as New Ulm German, and have heard people call it American German. I think it was called that because of all the English words that were introduced into it. I don't know what the correct characterization would be, but I definitely know it is not the German-Bohemian dialect. These neighbors were of my parents' generation and lived in Cottonwood and Sigel Townships. The trend of speaking this way could have started a generation before them. Their immigrant ancestors did speak the German-Bohemian dialect when they came to Brown County, but I feel the change may have come about because of the connection these two townships had with the city of New Ulm. Those of you who know the history of New Ulm also know that in its early years the people in control of the city were an intellectual type of German speakers. My feeling is that the German-Bohemians living in and around New Ulm had to learn how to speak German if they wanted to communicate with this intellectual type. I doubt these people showed much interest in learning how to speak the dialect. There were a good number of other German speaking types of people that immigrated to New Ulm and the surrounding countryside, and the German-Bohemians must have felt a need to communicate with them also.

In many of the homes in Sigel and Cottonwood the father, besides speaking German, could still speak the dialect but the mother either couldn't or wouldn't. A lot of these mothers were German-Bohemian descendants, but apparently the language they wanted to speak was German. This left dear old dad waiting until he met up with another local male or someone from a township located to the west, before being able to speak in the dialect. The children, who grew up speaking German in these homes, could understand the dialect but could not speak it. When children were able to speak the dialect, you usually found that both parents were using it and more often than not the mother or both of the parents had moved there from Stark.

It appeared that some of the German-Bohemians in Stark Township didn't recognize the people in Sigel and Cottonwood Townships as fellow German-Bohemians. This could not have been a carry over from the homeland because a lot of these people's ancestors were neighbors over there. It must have resulted from something that happened over here and I feel a lot of it was due to that

form of German that was spoken in those two townships. Hardly any of the adults in Stark spoke German, they spoke the German-Bohemian dialect, and a lot of the young people my age and younger were also able to speak it. There is the possibility that the people from Stark resented those in the other two townships for speaking that way, and considered it a sign of giving in to the German speakers from New Ulm. If that was the case, it did display some nearsightedness on their part, because they and their neighboring townships didn't have to depend on New Ulm like those from Sigel and Cottonwood did. Upon closer inspection, one could see that although some willingly changed the language, none of the other customs and traditions were changed. No one ever really came out and said it, but there was a difference of opinion that had developed between these townships. It was especially noticeable between Sigel and Stark and there was some animosity displayed on both sides.

My parents were shown a little of this animosity when they first got together, but nothing serious ever arose from it. Even if it was in the late 1920's, my father was breaking new ground by crossing the township line to go courting. I was told his movements were monitored, and he may have been spared a lot more controversy because he often had companions. There were three other young men from Sigel interested in spending some time with those cute Stark girls. All four of these Sigel fellows did end up marrying a Stark gal and it must have helped open things up, because the traffic flowed both ways after that. There was still a small amount of animosity left when I came on the scene, but by the time I finished high school none of these disagreements seemed to exist anymore. This did coincide with English being established as the more popular conversational language among my generation.

After leaving Stark and living in Sigel my mother did learn how to speak German. This meant that English, the German-Bohemian dialect, and German could be spoken in my parent's home. Whoever came to visit would determine what language was used, but when we were home alone the dialect would take center stage. When I was young I didn't think much about it, but now I'm thankful I was exposed to these different languages, especially the German-Bohemian dialect. I feel that I understand my ancestors and the German-Bohemian homeland better because I know how this language works. I have received written material and cassette tapes from people thinking they had found something for me in the German-Bohemian dialect. I always enjoy receiving these, but sometimes what I receive is in a Bavarian dialect. There are some similarities between the Bavarian dialects and the German-Bohemian way of speaking, but those dialects do not represent how my German-Bohemian ancestors' would express themselves. Had I not received so much exposure to my ancestors' dialect I probably wouldn't know the difference.

I have heard it said that every village in the German speaking area of Bohemia had a different way of speaking this dialect. I find that difficult to believe and feel whoever said that must have meant different areas spoke differently, rather than every village. All of the German-Bohemian speakers, that I'm familiar with, use this dialect in the same manner. This includes people past and present living in the U.S. and in Europe. These people have ancestry that comes from the homeland counties of Bischofteinitz, Mies, Tachau and Taus.

I would not reject the idea that some different words were spoken in different counties. I know of people that came from the county of Tachau that say a few words differently than some of us do, but that doesn't really change how the dialect is used. I feel you had to get to the outskirts of that four county area before the different ways of speaking began.

I do consider English my first language, the German-Bohemian dialect my second- and the standard German language my third. Out of these three, the dialect best represents a language to use when looking to have a good time. Maybe it's the people saying it, but when humorous things are said in this language it seems to be funnier than when something similar is said in the other two languages. I do know that whining and complaining do not work well in the dialect, its vocabulary does not include words that can be easily used in that manner.

Some of us German-Bohemian speakers that came from the different homes in the Sigel and Cottonwood Townships are still alive and kicking. Our ages range from the middle fifties to about the late nineties. The small number of men and women born and raised in the city of New Ulm with the ability to still speak the dialect have ages ranging from the middle sixties on up. There is also a group of German-Bohemians I haven't mentioned that settled to the north of New Ulm in the western part of Nicollet County. Their history in reference to the dialect is very much the same as that of Sigel and Cottonwood. They too were influenced by what took place in New Ulm and there are some older gentlemen left from that area that can still speak the dialect. Then there are the people from Stark and some of the other townships to the west of Sigel that are still actively speaking this language. They have an age range from the early fifties to the late nineties. 'When all of us people are gone, and there are less of us every year, the act of speaking the dialect will be gone as well.

I feel guilty for not having passed it on to my children, but they wouldn't have anybody in their generation to speak with because no one else passed it on either. This old European language that was introduced to this area back in 1856 got lost in the new and exciting things this country was offering at the time. Unfortunately the same thing is happening to the language over in Europe. It will be a

shame when the act of speaking this language comes to an end, but at the same time I find it hard knowing how to keep its true character alive. So much of it includes feelings, and how do you put that on a piece of paper or a recording of some kind. It is difficult to explain but I feel you would have had to walk the walk, sung the songs, and talked the talk, before really understanding what it is I mean.

Although difficult to do, I am trying different ways of getting the dialect recorded. I am attempting to write it, and I have started doing sound recordings. The GBHS has held classes in which the dialect was studied and those of us belonging to the German-Bohemian Heritage Singers are doing songs in the dialect at our performances and include these songs in our recordings. I feel there should be something left behind to help give people an idea on how this language was structured. Our relatives and friends in Germany are doing a very good job at recording the dialect and I use their various methods as much as possible.

This dialect is especially unique because its birthplace has undergone changes and another language now exists there. We can't go back to our ancestor's homeland and hear it spoken like some others can. The only way this language has any chance of surviving is through us descendants and we should be recording as much as we can before all the people with the knowledge of how it works are gone.

“Aus dem Egerland, nach Milwaukee”

By: Susan Muehlhans-Karides

“Marie Theisinger of Ebmeth, married Joseph Muehlhans of Koenigsberg a.d. Eger in *Milwaukee* December, 1921.....” An entry in a Milwaukee Catholic church book for a Deutsch-Boehmische immigrant? In fact, a notation in the baptismal record of my grandmother, inscribed in the *Kirchenbuch* of a small village in the Kaiserwald of Falkenau, Boehmen. A remark, seemingly written with the familiarity of a city far across the Atlantic, as though Milwaukee were simply another town or village in the Bezirk Falkenau.

A remark, barely a sentence, sparked in me a thought that my heretofore genealogical quest had failed to consider: that my grandparents had not chosen this city, Milwaukee, as their final point of destination out of sheer whimsy; it was a conscious decision, as well thought out, no doubt, as the initial plan to leave all that was familiar to them for foreign soil; for another life. How bizarre, I muse, that the thought never before occurred to me. Yet, I look at the ships' manifests from which they

departed their homeland—he in 1903 and she in 1921—and I see clearly: “Destination: Milwaukee”.

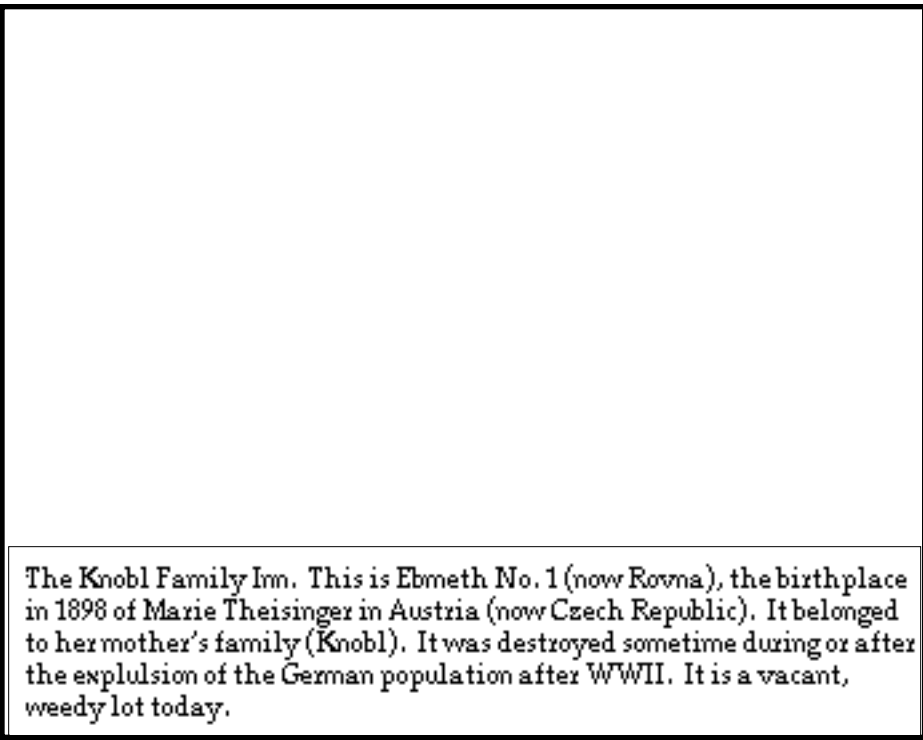
Why “Milwaukee? ”, I begin to wonder... I remember that my grandfather was “sponsored” by his Uncle Anton Goetz to emigrate from their Heimat; he had arrived nearly twenty years prior. The memory comes to me, too, that Grandmother Marie nearly twenty years her husband’s junior, knew his family in the old country. She carried with her letters and other items from those in his family left behind, to be delivered upon her arrival. That, told to her sister and in turn to her daughter, was the only fact we have that the families indeed knew each other before; that her decision to leave behind her beloved siblings was well thought out and planned. And, after a small detour in Chicago, Milwaukee was to be her final home. If this were true for both of them, I thought, then it surely was for others as well.

I had certainly read of “chain migration” before; it was no sudden burst of knowledge. But in my fervent chase for vital records, I discarded the idea; it was of no use to me, why clutter my head with it? Suddenly, it becomes my focus. I am intrigued with the notion that others from their village, their district, their country, had come here, too; had preceded them. How many others from these places in the Egerland chose Milwaukee as their destination for the bravest journey they have decided to embark upon? When did they begin to arrive? What were their names? Where did they live? And, perhaps most importantly, *where do I even begin to find these answers?*

Throughout my quest to learn about my heritage, I’ve become an accumulator of all things “Deutsch-Boehmische”, and literature seems the most desirable. Out-of-print material is highly sought after and I take every opportunity to broadcast it. I search for a copy of *Falkenau, Stadt und Land* as if it were the Holy Grail. On our first trip to our ancestral homeland, our family is generously gifted with a cousin’s copy. Written in 1986 by Hugo Theisinger, the *Heimatbuch* is a compilation of the

history of the German-Bohemian cities and towns that exist, as such, no more. For the first time, I see my very unusual surname printed in a book other than the *City of Milwaukee White Pages*, wherein my father and brother are the sole entries. There are other names, too, and I am moved to write them down, and begin to record them in a simple spiral notebook, as if for safe-keeping.

In recording its history, the author provides list after list of “Egerlaender” surnames: lists of the last inhabitants of these residences lost to confiscation during the occupation and *Vertreibung* in 1946; lists from 1938 that record conscription numbers for each dwelling; grim lists of fallen soldiers of the first and second world wars; short lists of names that appeared in these places as early as the 15th century, written as proof that these Germanic names were here for generations and likely earlier, but a fire a century or so earlier burns away the evidence of that. And I write in my turquoise notebook every one of these surnames, with no conscious thought as to why I need do so. Perhaps it is only for the fact that they are there. And they are the names of my family, of my roots.



The Knobl Family Inn. This is Ebmeth No. 1 (now Rovna), the birthplace in 1898 of Marie Theisinger in Austria (now Czech Republic). It belonged to her mother’s family (Knobl). It was destroyed sometime during or after the expulsion of the German population after WWII. It is a vacant, weedy lot today.

Some of the surnames of my ancestors, so unique here, are so commonplace there, in this book, in these places. To be sure, there are “Fischers”, “Maiers”, and “Schmids”. But more so, here too are listed “Muehlhans” and “Theisinger” and “Liebl” and “Kern”. They will appear again, in other literature of the homeland and will be duly recorded. They will show up in the numerous family

trees that others here and in Germany generously share with me. They will eventually number over nine hundred.

My handwritten lists in my turquoise spiral notebook will eventually serve as my “starting point” when I am spurred on by a notation in a church book, in a small village in my ancestral homeland, to find out about those who came to this somehow “familiar” place in America. It would be a “master index” by which I could compare those names, found primarily in the district of Falkenau-- but in neighboring districts as well-- with what I would be searching for in Milwaukee. It would help me compile a

list of surnames that came “aus dem Egerland”. Now, I would have to devise a way to match them to surnames here; to put them in Milwaukee. Family history on a much grander scale. In this very German city, where a German surname is apt to be pronounced correctly, this would not be such an easy task, I thought.

We’ve all encountered it, we German-Bohemian family historians digging through document after document in search of whatever it is we are searching for: a maiden name, the name of a village—for some unfortunates, a country! “Grandpa came from Germany.” “No, this record says he was from Austria.” “But, wait, this one says Bohemia.” “Oh, but I remember being told that we were Bavarian—no, Austrian—okay, we’re German.” At some point, we learn the complicated history of the ever-changing, fractured place that we learn is our ancestral homeland: “German-Bohemia”, “Austria-Hungary”, “Czechoslovakia”, “Sudetenland” and, now, the “Czech Republic”; it is *all of them*.

Apparently, those census-takers, ship scribes, and vital registrars looked not toward future generations bent on learning their ancestral place of origin. Add to that a city so German, it was referred to as “*Deutsch-Athen*.” A city where a “German”, wherever his roots, could continue to speak his mother tongue; dwell in a neighborhood of breweries and beer gardens (not to mention a corner tavern on every block), on a street nicknamed “Sauerkraut Alley”; or sit down with his latest edition of any number of German-language newspapers. The Germanic immigrant was in such a way “assimilated” into, basically, his own culture. Here, a German was a German, seemingly regardless of the geography from which he sprang. In a successful search of one long sought after death record, circa 1870, I came upon this printed on the record of the decedent: “Place of Birth” Kloben, Bohemia, *Germany* !

My consideration to use census data as a means to cull names of German-Bohemians was dismissed early on. A person from Germany on the 1870 census was born in Austria on the 1880, perhaps Bohemia by the 1900. Nonetheless, those instances, indeed, provided some information and it was used to some extent. Some church records were invaluable; especially those of St. Joseph’s German Catholic Church (from 1856 to 1910) and St. Michael’s after 1910. In the church book of St. Joseph’s, the later records gave country of birth; the German “Bohmen”, rather than “Bohemia” was cited often. At St. Michael’s, by the time of my grandparent’s marriage, the specific parish community was given (i.e. “Koenigsberg a.d Eger” for him; “Frohnau” for her). Extremely helpful in placing names from “there” to “here” were the many family histories that other GBHS members and others in Germany had shared with me.

Cross-referencing of the surnames to the “Master List”

continued, with searches of Milwaukee City Directories at several intervals. Owing to the fact that our German-Bohemian ancestors were not “free” to emigrate before 1848, I chose to begin with the 1850 City Directory (no bigger than a 6X4 inch dictionary). Using City Directories rather than documents that specifically stated place of birth required the setting of “spelling rules” to be followed: names from the “Master list” that ended in a final “l” that appeared here as “el” would be included. An “e” omitted from an unlauted vowel (i.e. “ue” to “u”) were also considered. Because they appeared on the “Falkenau List”, variations in spelling such as “d” for “t” (Deisinger or Theisinger) or “ey” for “ei” (Steidl or Steydl) were included as well. For a city directory that spelled “cigar maker” as “*seegar* maker”, these rules did not seem to be too liberal. It would be a surprise, however, to find very few instances of spelling variation from the “original”. Of course, as has occurred since the invention of beer, *my* surname was always misspelled! Finally, common surnames such as “Fischer”, “Maier”, and “Schmidt” were considered because they were on the initial list. Even as late as 1885, however, they did not appear as often as one would have thought.

In 1850, less than 10% of the names on the Falkenau list appeared in the city of Milwaukee. Therefore, having knowledge that some German-Bohemians from Falkenau arrived in 1855, the 1856-57 directory was also consulted. By then, 23% of the surnames appeared. Because I had examined the St. Joseph’s church book for the years 1856-1910. I “skipped” to the 1885 directory. The “explosion” of immigration is apparent: by 1885, 56% of the surnames encountered in Falkenau appear in Milwaukee. (A “study” of the 1880 Soundex was abandoned after several hours were devoted to only the “S” and “R” indices; nevertheless, that data was included). It should be noted, however, that although the surnames do appear, there are not numerous entries for each name. Reading the addresses, one can see that very often all the listings for a given surname are for one or two families.

With knowledge that immigration continued through the turn of the century, tapering off by the 1920s, the last city directories consulted were 1920, 1931 and 1941. A scientific, longitudinal study was not my intention; no letters from professional demographers, please! By that time, over 70% of the surnames appeared in Milwaukee; 654 of 926 names transcribed from Falkenau sources.

The pattern of immigration of German-Bohemians into Milwaukee appears to emulate that of ethnic Germans in general; beginning primarily after 1848, with the bulk of them arriving toward the end of the 19th century. Germans from Bohemia tended to blend with the rest of

Milwaukee's German populace, making it nearly

impossible to state that there was a distinct “German-Bohemian neighborhood.” The city directory data demonstrates what one Milwaukee historian described as “Milwaukee’s *coordinate* culture of Germans” wherein the German populated portions of the city developed, not so much as neighborhoods, but as communities of their own.

From the early days of immigration ca.1850s-1860s-- the

German-Bohemians tended to settle near the central business district, in Wards 1, 2, and 6 (present-day “downtown” and “East town”), on either side of the Milwaukee River. Several rooming houses dotted these streets, providing temporary shelter for immigrants finding work in the nearby

businesses. Soon, Wards 1, 2, 6, and 9 showed the most German settlement (1/2 and 3/4 German composition, respectively). However, there was significant settlement in Ward 7, primarily a “merchant center” in which were located a few known German-Bohemian shopkeepers. Although St. John’s Cathedral had been erected between 1847-1853 to serve the Roman Catholic community of this area, it is more likely that German-Bohemians attended St. Mary’s Roman Catholic Church, only a few blocks from the Cathedral, a church built to serve the German-speaking population of the city. There were Lutheran parishes in the area, however, the *Heimatbuecher* and anecdotal evidence show that the majority of Germans from Bohemia were Catholic.

Milwaukee grew rapidly between the 1860s to the turn of the century and the wards were continually further subdivided. For example, the borders of the 9th Ward, by 1896, had been redrawn to reflect new wards numbered 9, 10, 19 and 20. Therefore, for purposes of describing

neighborhoods, I will resort to a bit of “Milwaukee-ese” and refer to these neighborhoods as “the Old 9th Ward” or the “Old 2nd Ward.

Ward 9 of the city, on the west side of the river, included St. Joseph’s German-Catholic Church, located at 11th and Cherry Streets, established in 1856, Reverend Joseph Holzhauser, pastor. It is in the parish registers of this

church that German-Bohemian names appear often, beginning with the earliest church records. Known German-Bohemian immigrants of 1855 had recorded marriages in the church book beginning in 1856. Most of the G-B surnames appearing in the city directories are attached to residences within

walking distance of the church; “Cherry” and “Galena” Streets are quite common; 16th Street was the western city limits at this time. The increasing population moved westward from the 1860s, these street names continuing in that direction into the 1880s, when 27th Street became the westernmost border (today’s “near north” or “near west” sides of town). From addresses of “5th and Galena” in the 1850s to “24th and Cherry” by the turn of the century, the German-Bohemian population spread into the city’s 9th ward. This area would include St. Michael’s Catholic Church, established in 1883, located at 24th between Vliet and Cherry Streets. Later, the Catholic parishes of St. Leo’s and St. Anne’s had German-Bohemians in their membership. However, as these were after the turn of the 19th century, most of those were likely to be first generation Americans, or the offspring of the immigrant from Boehmen.

While the northern and western wards of the city received the majority of these immigrants, to some extent,

the south side of the city was settled by some of them as well, predominantly in the 8th Ward, the western edge of the "South Side" of the 1880s. As ethnic Czechs began to immigrate to the city, they appear to have settled on this side of town as well. Perhaps the language and customs mirrored more the predominant Polish population of this area than that of the "German" neighborhoods.

It is interesting to note, however, that by the 1870s, some ethnic Czechs were settling in the "German Wards" on the north and west sides. However, city directory entries show that they had their own cultural institutions, appearing not to have melded in with the Deutsch-Boehmische of the area. Four city blocks from St. Joseph's German Catholic Church, the Bohemian American Hall stood on 12th Street. Its "officers" bore ethnically Czech surnames. In 1885, Reverend Leo J. Suchy served as pastor of both St. John of Nepomuk at 4th and Cherry St. (north side) and St. Venceslaus at 9th and Scott St. (southside) The city directory lists these parishes under "Bohemian Churches". At the same time, Milwaukee had 27 German language newspapers and a Bohemian one as well: "The Domacnost". By 1941, a "Bohemian Savings and Loan" and the "Bohemian National Loan and Building Association" stood at 12th and Vine Streets. Clearly, the German-Bohemians aligned themselves with the ethnic German population. In records where a form of "Bohemia" was actually given as place of origin, it was more often written as "Boehmen" for one bearing a Germanic surname and "Bohemia" for a person bearing a Czech one.

Although I have not checked the parish records, the likely churches for southside German Catholics would have been Holy Trinity (erected 1849-1950), Reverend Joseph Sadler as Pastor (a "confirmed" Deutsch-Boehmische name) or, later, St. Antonious at 4th and Mitchell Streets. Following is a small list of churches that German-Bohemians living in the 1st, 2nd, 6th, 7th, 8th, or 9th Wards likely attended. However, Milwaukee had numerous Catholic churches within blocks of each other, so other churches should also be considered for genealogical research purposes. Most of these churches are described as German churches (or Bohemian) by the archdiocese. LDS Family History Center does have the Milwaukee Archdiocese church books on microfilm to the year 1920.

CHURCHES BY WARD

"Old 1st and 7th Wards

Old St. Mary's , (German-Bavarian), est. 1847, located at 836 N. Broadway
St. John's Cathedral est. 1846 at 802 N. Jackson

"Old" 2nd Ward

Holy Name, est. ? at 11th and State (however, only 4 blocks from St. Joseph's)

"Old" 6th Ward

St. Gall's established 1849, located 3rd & Clarke
St. Francis of Assisi (German), est. 1871 at 4th between Center & Brown
St. John De Nepomuc (Bohemian), est. 1863 at 4th & Cherry (4 blocks from St. Francis)

"Old 8th Ward (may border some of 5th Ward) "Southside"

St. John the Evangelist, est. 1840 at 9th and Mineral
Holy Trinity, est.1849 at 613 S. 4th (formerly Greenbush St.)
St. Antonius (German), est.1872 at 9th and Mitchell
St. Wenceslaus (Bohemian), est.1884 at 14th and Scott
St. Matthews, est.1892 at 1114 S. 25th Street

"Old" 9th Ward

Sacred Heart est.?, at 7th and Galena
St. Joseph's German Catholic Church, est.1856 at 11th and Cherry
St. Michael's, est.1883 at 24th and Cherry
19th Ward (west of the 9th Ward after 1896)
St. Ann's (German), est.1895 at 36th and Wright
St. Thomas Aquinas, est.1901 at 36th and Brown
St. Leo's (German), est.1909 at 25th and Locust

The religion of the *Heimat* was not the only aspect of life in the old country that Deutsch-Boehmische continued to practice upon their arrival in the city. The occupations named in the city directories of Milwaukee mirror those practiced in the homeland. As noted Milwaukee historian John Gurda recently wrote, the Germans did not follow the beer to Milwaukee, the beer followed their arrival. The occupations associated with that industry are shown again and again for those bearing Deutsch-Boehmische surnames: coopers, teamsters, malters, brewers and millers. Yet, just as often, were given occupations that we often find in our family research from the old records held in the Czech Archive: shoemakers, butchers, carpenters, harness-makers, bakers, confectioners, tailors, blacksmiths, glove-makers and cap-makers, masons and plasterers, coppersmiths and tinsmiths, wagon-makers, basket-makers, cabinetmakers and upholsterers (Koenigsberg a.d. Eger was renowned for its furniture-making), grocers and—very often—saloon-keepers. Those who remained in the city after their arrival had likely practiced one of these trades before their emigration. Those who were farmers in Boehmen are probably those who went on as "homesteaders" to other Deutsch-Boehmische settlements in rural areas of Wisconsin and neighboring states.

Those who stayed and eventually died in the city were most likely to be buried in one of the city's large cemeteries. In the early years, Union Cemetery, on the near north side, had a very German "population". Many Deutsch-Boehmische have been "located" in Calvary

Cemetery near Milwaukee County Stadium. Holy Cross Cemetery was to become the final resting place in later years. Like the neighborhoods, the cemeteries were developed westward from downtown Milwaukee.

Little of the old neighborhoods exist anymore; freeway expansion, public housing and “revitalization” projects in the 1960s and 1970s leveled those portions of the north and west sides of the city where Deutsch-Boehemische settled. St. Joseph’s German Catholic Church and several other churches stand no more. It is ironic that the same can be said for many of the places that German-Bohemian immigrants left behind over a century ago.

GERMAN-BOHEMIAN SURNAMES IN MILWAUKEE

Following is a list of the surnames that were prevalent in Falkenau (and some neighboring areas) that later appeared in records and/or city directories for the city of Milwaukee. Those names followed by an asterisk (*) appeared only on the 1938 resident list for the city of Koenigsberg a.d. Eger and where not seen in two other district of Falkenau *Heimatbuecher*. They did not appear in great numbers in Koenigsberg. However, if included here, they did appear in Milwaukee sources. A detailed source list from which all the surnames were taken will be given at the end of this article.

NOTE: Names of apparent Czech derivation were included in that it may benefit family researchers.

Achtner*, Adler Albert, Arnold, Aschermann, Auerbach, Bach, Bachmann, Baeuml, Baier, Baierl, Barda, Barta, Bartl, Basel, Bassel, Bata, Bauer, Bauernfeind, Baumann, Baumgart(e)l, Bauml, Baumwald, Bechstein, Beck, Becker, Beer, Beran, Beranek, Berg, Bernd, Bernt, Berth*, Biedermann, Birner, Blechschmidt, Blei, Bloch, Blum, Bock, Bodem, Bohatschek, Bol(l)and, Bondy, Bothe, Braeutigam, Brandl, Brandner, Braun, Braun(e)l, Breit*, Brenner, Brucker, Bruecker, Burkl (Birk), Christl, Czech, Czerny, Dauber (Daeuber), Degelmann, Dehn, Deisinger, Deistler, Dellner, Deml, Dengler, Denk, Dick*, Dieb(e)l, Diener, Dierolf, Dietl, Dis(t)ler, Dobner, Doellner, Doerfler, Doetz (Doestch), Donat(in)*, Dotzauer, Dueringer, Dunger*, Dvorak, Eber, Eberl, Ebert, Eckl, Edelmann, Ehm, Eichler, Eisert, Eismann, Engl, Erben*, Erhardt, Ertl, Feistl, Felber*, Fenkel, Fenkl, Fiala*, Fiedler, Fischbach, Fischer, Flach(s), Flader(er), Fleissner, Flot(t)/(h), Foerster, Forster, Frank, Franz, Friedl, Friedrich, Frieser, Fritsch, Froehlich, Frohna, Fuhrmann, Gabriel, Gartner, Gebhardt*, Geier, Gerstner, Gitter, Glaessner, Glaser, Glassl, Glatz, Glo(e)ckner, Glueck*, Goeger*, Goerl, Goesl, Goessl, Goet(h)l, Goetz, Goetzl, Gottfried, Grader*, Gradl, Graef, Grasberger, Graser, Grill, Grimm, Grof, Groff, Gruber, Guenther, Guetter (=Gitter)

Habak, Haberer, Habermann, Hackenberg, Hackl, Haering*, Haertl*, Hahm, Hahn, Hahn(e)l, Hajek, Hamm, Hammerl(e), Hammerschmidt/Hammerschmied, Hampel (HAMPL), Hanusch, Hart, Harzer, Haselbauer, Haula(e)*, Hauler, Haun, Hauner, Hauser, Hayer, Hecht*, Heger, Heidler, Heil*, Heindl, Heinl, Heinrich, Heinz, Heinzmann, Heizer, Hellmann/Helmann, Helm, Hemmer, Herbert, Herbst*, Hergert, Hermann, Herold, Herschmann, Hess, Hetz, Hetzer, Heyer, Hiller, Himmel, Hinkl(e)*, Hirsch, Hladik, Hochmuth, Hoefler, Hoell, Hoeller*, Hoenig, Hoess(e)l, Hoffmann, Hoier, Hojer, Hollik, Holzer, Hopf, Horn, Horner, Hoyer, Hribar, Hubl, Hudlicka, Huettl, Huettner, Huf, Hutter, Jaeger, Jahn, Jakob, Janizchek, Janoschek, Janota (Jannotha), Jelinek, Jordan, Jung, Kaempf, Kahler, Kaiser, Karl, Kaspar, Kast(e)l, Kauer, Kautzer, Keil, Kellermann, Kempf, Kerl, Kern, Kies*, Kieslich, Kippenhahn, Kittner, Klarner, Klier, Klimt, Klug, Knapp, Kneissl, Knob(e)l, Knoll, Knorr, Koe(h)bler, Koefler*, Koehler, Koenig, Koestler, Kohl, Ko(h)lenz, Kolb, Kopal, Kopetsky, Kopp, Korb, Kosak, Koszak, Kraemer, Kraft, Krag(e)l, Kral, Kraus, Kreidl, Krep(e)l*, Kress, Kretschmann (Kretzmann), Kreutzmann, Krieglstein, Kropp, Kuehnl, Kugler, Kummer, Kun(n)ert, Kunz, Kunz(e)l, Kunzmann, Lammer, Lang, Langer, Langhammer, Lanzendoerf(er), Lausmann, Lauterbach(er), Lederer*, Lehmann, Lehr(er), Leicht, Lein, Leipold, Leis, Leitzinger, Lenk, Lenz, Leopold, Leyer, Liebich, Liebl, Liffka (Lifke), Lill, Liehl, Lindner*, Linke, Lippert, Locksmith (Lochschmidt), Loeb(l)*, Lodes, Loeffler, Loessl, Loew, Loewy, Loh, Loib, Loquai, Lorenz, Ludwig, Lugert, Lugner, Lukesch, Ma(e)dl, Maerz, Mages*, Maier, Maierl, Markgraf*, Markus, Marsch, Marter(er), Mayer, Mayerl, Meder, Meier, Meixner, Mertl*, Merz, Metzger, Metzky, Meyer, Michl, Miksch, Milevsky, Milhans, Minnich, Mlnarik (Mylmarek), Moch, Moder, Moertl, Moesch(l), Morawetz, Mottl, Muck, Muehlhans, Muehlsimmer, Mueller, Nag(e)l, Neidhart, Netsch, Neubert, Neumann, Neumeister, Neustetter, Noe*, Novotny, Novy, Oertl, Oesterreicher, Olbert, Ott, Panuschka, Patzelt, Paulus, Pecher, Pelz*, Peter, Petzhold, Pfannerstill, Pfeffer, Pfeiffer, Pichl, Pilz, Pimpl, Plass, Platzer, Pleier/Pleir/Pleyer, Pleuer, Poep(e)l, Poeschl, Poetzl, Pollak, Polland/Pohland Popp, Pospischil, Prax(e)l*, Preissler, Pribil (Prybil), Proeck(e)l, Protz, Puechner, Puff, Puhl, Putz, Rabas, Rabenstein, Rada, Rad(e)l, Radler, Rahm, Rainer, Rappel, Rappl, Rau, Rauscher, Rebhahn, Reichenauer, Reichmann, Reif*, Reim, Reinl, Reinold, Reis, Reiss, Reiter, Renz, Richter, Riedl, Riemer, Rimpl(e), Rinkes, Rippel, Rock, Rohleder, Rohler (Roller), Rohm, Rosenszweig, Roth, Rudolph, Rubner*, Ruell, Russ, Rustler, Ruzicka, Sack, Sadler/Saedler/Saeddler/Saedtler/Saettle, Saenger*, Salzer, Sandner, Sattler, Schachtner, Schact, Schaeck, Scheitler, Scherbaum, Sherer, Scherzer*, Schestak, Schicker, Schif

Schillhahn/Schilhansl/Schilhand, Schillingfeld (BUT, "Infield" appears), Ittner, Schimmer, Schindler, Schlehofer, Schlick, Schmidt, Jahn*
 Schmidkunz (Schmiedkunz), Schmeidl/Schmidl, Kanhaeuser, Kantorschik, Kardinal, Katschal*, Kaute, Schnabl, Schneider, Schnur(er), Schoeb(e)l, Schoeff(e)l, Kautzner*, Keigl*, Kiesewetter, Klieber (BUT "Kleiber" appears), Klieiesen, Kluckhenn, Kmoch, Koldt, Komma, Schoenecker, Schoepp(e)l, Schopf, Schreck, Schreiber, Kohnhaeuser, Kostial, Krادل, Kraupner, Krautmann, Schreiner(Schreuner), Schreiter, Schroepfer*, Schua, Kreinhoefer, Krelowetz, Kremling, Kresiky, Kronhoefer, (Schue), Schuelle/Schulle/Schoula, Schueller, Kumperer, Kumschier, Schu(e)nders, Schuer(er), Schug, Schuldes, Schuller, Lauginiger, Lebeth, Leistner, Lenkl, Leretz, Lienert, Schultes, Schulz, Schurr(er), Schuster, Schwab, Schwarz, Liewald, Loewl*, Lohwasser, Lotak, Sedler, Seidl, Seitz, Selig*, Siegert, Siegl, Si(e)gmund, Maennert, Makowetz, Malitsch, Malz*, Mannert, Markl*, Sigert, Siller, Sippl*, Slama, Slany, Slapak, Soelch, Soellner, Sommer, Soukup, Spa(h)n, Spinnler, Springer, Matiak, Meinschmidt, Miessl, Mosberger, Mosch, Mostl, Stahl, Stanka, Stark, Steidl, Stein, Steindorf(er), Moyses, Muhr, Mykura, Steing(er), Steudl/Steydl, Stingl, Stock, Stoehr, Storm, Naprivnik, Neissner, Nendert, Neuhoerl, Nickerl, Stowasser, Strohmeier/Strohmeyer, Strun(t)z, Stubner*, Niebl*, Nosal, Nostitz, Suchy, Suess, Sussmann, Swoboda, Oeckl
 Ta(r)rant, Tauber, Tausch, Teichmann*, Tham(m), Papsch*, Pensl, Peterhansl, Pfortner*, Pinhak, Plail, Theisinger, Thiel, Thoma, Tiller, Tipp(e)l, Tippmann, (BUT, "Pleil" appears), Pobischka, Poessniker*, Ponitz*, Tischer, Tomaschek, Trapp, Trautmann, Trazler, Treiber*, Porstendorfer, Possig*, Pothorn, Prexler, Procher, Proisl, Treixler, Trojan, Tu(e)rk, Puchtinger, Purtauf, Uebelacker*, Uhl(e), Ullrich, Quoika
 Ullsperger/Ulsperger/Ulsberger/Uhlsperger, Unger, Raedler, Rais, Ramisch*, Randig, Reichler, Viert(e)l, Voek(e)l, Vogl, Vohla, Voit/Voith, Volkmann, Reimschuessel, Reissenauer, Roedig, Roemsch*, Wagner, Walter, Weber, Weckerl(e)*, Weidig, Rossmessl, Ruzek, Ryba, Weid(e)l/Weidl(e), Weisbach, Weisheit, Weiss, Sabathiel*, Sammet, Schaetty, Schicht, Schiemer, Weitzer, Wenda(e), Werner, Wettengl, Wiener, Wild, Schlaf, Schrehardt*, Schmucker, Schubauer, Schugenders, Wildner*, Wilfer, Wilfert, Winkler, Winter, Wirl, Schusser, Schwar, Slapak, Sommert, Spachmann*, (Woerl/Woehrl), Wittig, Wohnner, Wolf, Spinka, Spitzl, Sporn*, Springl, Staidtner, Stirba, Woelfert/Wolfert, Worsche*, Woltert, Stoekner, Stoidner/Stoidtner, Stotolka, Strupf, Zapf, Zartner, Zeidler, Zeis/Zeiss, Zentner, Zettl, Tautermann, Theierl, Theinl*, Toetzl, Tost, Track, Treitl, Zedler/Zettler Zindl, Zinner, Zoehl (Zobel), Zub(e), Trexler, Trobsch*, Tronich, Zuber, Zuleger, Zwicker, Ussner, Vollner

The following names come from the "Master List" (including Koenigsberg resident list) and did not appear in the sources that I checked. Perhaps gross errors in spelling or inconsistent duration of time in the city prevented them from appearing in the sources that I used:

Amstaetter, Amtmann*, Andiel, Anselm, Wagerl, Wanschura, Warzel, Wehnl, Weidlich, Wesp, Wildfeuer, Willnauer, Willomitzer, Wirkner, Wirnitzer, Wrschetsky
 Baesler, Bahl, Bahsl, Bareuther, Berchold*, Zablaty, Zaehrl, Zeithack, Zeithaml, Zicker, Ziener, Bernreiter*, Boettinger*, Boetzl, Brambach, Buberl, Ziepert, Zikesch, Zingrosch, Zitzmann, Zottleder, Burkert, Dalfonso, Davidhof, Dierl*, Dietlein*, Doberauer, Because so many surnames "overlapped" from village to village in Boehmen, it is virtually impossible to place names within villages or towns. Anyone having a specific request about a name or town in Bezirk Falkenau (sometimes referred to as Kreis Falkenau) can contact me directly via e-mail at karides@execpc.com or regular post: Susan Muehlhans-Karides, Doranth, Dorschner, Doschauer (BUT, "Dotzauer" appears), Doyscher, Duerbeck, Duerschmidt, Durnwald*, Dutz, W132 S7016 Fennimore Lane, Muskego, WI 53150
 Egermeier, Ehmig, Elsdoerfer, Erdt, Erlbeck, Ernd*, Eschka, Fenderl, Fippl, Fitzhum, Flauger, Flinzner*, Froidl (MAY be variation of Freidl), Fuernstein, Fuessl, Fyrbass, SOURCES FOR "MASTER LIST"
 Garreis, Gems, Gilzinger*, Girschik, Gloetzl*, Boehm, Dr. Franz Xavier; *Heimat Falkenau an der Glueckschalt, Goergl, Goergner, Gretschmer, Grillmeyer, Grundler*, Gruenert*, Gruenes, Grumbach*, Eger—Persoenlichkeiten aus Stadt und Kreis Falkenau; Heimatverband der Falkenauer e.V. 1984*
 Haberzettl, Halbhuber, Hamak, Hanika, harbauer, Hessau, Hierath, Hipelius, Hirmer, Hladik, Hlavaty, Doyschner, Rudolf. Ed.; *Koenigsberg a.d. Eger* Heimatbund Koenigsberg a.d. Eger e.V. ; Moosburg a.d. Isar, Germany;
 Hoefl*, Hoeg, Hoegen, Hohberger, Hohma, Hornof, Ertl, Hans and Lorenz, Marie; *Unvergessene Kaiserwald Hoschek, Heimat—Ebmeth und Frohnau; Heimatverband Der*

Falkenauer, e.V., Schwandorf, Germany; 1989.

Stingl, Josef ; *Aus dem Egerland-Vierzig Jahre Nach der Vertreibung, Unser Falkenauer Heimatkreis- Einst Und Heute* ; Eigenverlag Josef Stingl, Offenburg, Germany; 1986

Theisinger, Hugo; *Aus dem Egerland—Falkenau Stadt und Land*; Verlag Hans Obermeyer GmbH, Buchloe, Germany; 1983

Festschriften for Bundestreffen der Falkenauer: 1999: Rudolf Goetzl; 1995: Goetzl, R., Habermann, Hans and Heil, Seff; 1991: Goetzl, R. and Heil, S.; 1989: Goetzl, R. and Heil, S. Published by Heimatverband der Falkenauer e.V., Schwandorf, Germany.

Gedenkbuch der Stadt Falkenau-1841; reprinted 1985 by Heimatverband der Falkenauer e.V. ; Schwandorf, Germany.

Heimatverband der Falkeanuer e.V. "Rundschreiben"; published bi-annually 1995-1999; Heimatverband der Falkenauer e.V. in der Sudetendeutschen Landmannschaft, Munich, Germany.

Stammbaum (Family Trees) of:

Muehlhans, Susan-Karides
Muehlhans, Andreas (by Susan Muehlhans-Karides)
Muehlhans, Georg (by Susan Muehlhans-Karides)
Milhans, Susan A.; Milwaukee, WI
Muehlhans, Anja; Guben, Germany
Muehlhans, Anton, Bad Homburg, Germany
Muehlhans, Berta, Bubenreuth, Germany
Muehlhans, Josef, Rodgau, Germany
Muehlhans, Siegbart, Hemhofen, Germany
Muehlhans, Rudolf, Benediktbeuern, Germany
Muehlhans, Margarethe, Wetzlar, Germany
Muehlhans, Josef, Neustadt, Germany
Muehlhans, Gerhard, Marktleuthan, Germany
Muehlhans, Harald, Darmstadt, Germany
Muehlhans, Andreas, Schwarzenfeld, Germany
Muehlhans, Karl-Heinz, Bruchkoebel, Germany
Muehlhans-Usadel, Hildegard, Munich, Germany
Muehlhans, Franco, Ludwigsstadt, Germany
Muehlhans, Wolfgang, Wetttenberg, Germany
Muehlhans, Manfred, Neutraeubling, Germany
Muehlhans, Gregor, Frankenberg, Germany
Muehlhans, Ernst, Marburg, Germany
Muehlhans, Edmund, Darmstadt, Germany
(* See what writing to your surname in Germany can get you????!!!!)

Stammbaum Sources, cont'd:

Frank, Warren, Michigan
Grund, Edmund, Germany
Keil, Ewald, Germany

Kuehnl, Bob, California
Kuehhl, Frank, Michigan
Kuehnl, Lutz Germany
Lusty, Deryl, Washington
Samp, Gwen, Wisconsin
Tippmann, Donald, Michigan
Zehren, Joe, Ohio

Correspondence:

Liebl, Bob, Wisconsin
Lugert, Hannes, Germany

Parish Records

St. Joseph's German Catholic Church
St. Michael's Catholic Church

Milwaukee City Directories:

1850; 1856-57; 1885; 1920; 1931; 1941

U.S. Census 1880 Soundex (indices R-S)

Miscellaneous:

Built in Milwaukee; Published by the City of Milwaukee, Randy Garber, Ed.; 1980

The Badger State; Barbara and Justus Paul, Ed.; William B Eerdmans Publishing Co., Grand Rapids, MI 1979

The Making of Milwaukee, John Gurda, Published by the Milwaukee County Historical Society; 1999

Editors note: There were additional photos, maps of wards in Milwaukee, graphics and other helpful information supplied for use with this article that we did not have room to use. If you would like additional information contact this publication or Susan Muehlhans-Karides directly.

Chronicle of the German-Bohemian Village of Neid

(according to Johann Micko)

Many Bohemian villages were destroyed during the Thirty Years War. The village of Neid, located about three kilometers west of Stockau was first established during this period of desolation. Presumably it owes its name to a settler named Neid who originated in Wonischen. According to the "Teilunsvertrag" [partition contract] of 1644 for the Muttersdorf Herrschaft, there were seven settlers in Neid at the time. In 1649 Hans Kaltz was the Richter of Neid. In 1722 Neid had seven inhabited houses. In 1784 it was included with

Franzbrunnhütte and the combined places had 19 houses and 175 residents. In 1839, excluding Franzbrunnhütte, Neid had 19 houses and 134 residents. In 1910 there were 21 houses and 149 residents.

The farmlands owned by the community in 1937 totaled 8. Neid originally belonged to the parish of Muttersdorf. In 1786 it became a part of the Waier parish. The school was also originally in Muttersdorf and after 1789 it was in Waier. A "Winterexpositur" [a sub-parish used only in winter when travel was difficult] was established which became a year-around "Expositur" after ten years. Franzbrunnhütte, which originally had its school in Haselberg, was later included in the Neid school district and a schoolhouse was built. At that time Nied also became the school for Schnaggenmühl.

The volunteer fire department of Neid was founded in 1905. Neid sent 54 men into the First World War among whom seven failed to return.

The place name of Neid was written in former times as "Neydt," "Neudt," or "Neydl." In 1740 it became Neid and it has one distinctive peculiarity: House number 17 (Kalz) is located at the exact point of the "continental divide" of Europe. Thus, at that point the southern part of the Dachrinne flows through the Lohtal into Schwarzach, Naab, Donau and to the Black Sea while the northern portion flows quickly to the Weissbachl (the local name of the beginnings of the Radbusa) and then farther into the rivers Beraun, Moldau, Elbe and finally into the North Sea. A community in which such a phenomenon is found is very rare.

Above the village of Neid there is a spring, the Bärnlohbrunnen, with two branches the stronger of which turns south to the Danube and the weaker of which flows north, finding its way to the Radbusa.

In former times the field-names of Neid were: Drachsebene, Brand, Niglawies, Gstiber Lohersteig, Rosstränk, Schmaussenwald, Stuberl and Jungfernschlag.

Some family names associated with the village of Neid: Spörl, Wölflbauer, Landkammer, Franzn, Grundler, Richter, Folger (Folgert), Mages, Köster, Portner.

About Cows And Calves

Dr. Annelies Sölch
Jeschken-Iser Jahrbüch 1990
Translated by Karen Hobbs

Cattle of all types, large and small, have frequently crossed my path during my lifetime. At my childhood home there was a stable for cows, one for calves and another for horses. The cow stable had been there since the 16th century with its masonry of natural stone, columns of large granite blocks and the vaulted ceiling typical of Bohemian farmhouses. The artist, Franz Plischke, asked to make an oil painting of our stable and I watched attentively while the picture progressed. Later I saw it at an art exhibition in Munich.

During my childhood I spent a great part of every day in the stables, mostly near the cows but sometimes in the calf-stalls, too -- but always taking care to keep my distance from the bull that stood in the last stall near the wall. If I entered the horse stable it was always on my father's hand at first until I learned how to be careful by myself.

The stables were always nice and warm on winter evenings as long as there were bundles of straw in front of the doors. And in the summer they seemed always to be "fresh" even when it was muggy out of doors as long as the air circulated through the door slats. The animals were always safe inside, they had their feed, their water and their warm straw bedding strewn about.

I liked to watch the milking, to stroke the little calves and to sit upon a straw bale near my favorite one. When the cows were bathed on Saturday afternoons I could not be kept from helping. I would wash the cow's tails with great ceremony, the dirtier the better so that my fine work was sure to be noticed. When a calf was born I understood that an important event was taking place and I was there to hand the helpers the necessary hot water and ropes. Afterwards I watched while the new-born animal was rubbed dry with straw.

Once a rather wild bull broke free from his stall and wandered into our courtyard as if it were an arena and all of the involuntary "Toreros" who were there made a mad dash for cover under the wagons that were standing about. Once the animal was subdued and closed once more into his stall, it had to be tied to a beam by the window because it had already torn its chain out of the wall. The next day it was blindfolded and led with a chain to the butcher at Siebenneich.

During the war we had two housemaids from Poland who spoke a little German when they first arrived. One evening I was in the stable while one of them was milking a cow. She had the bucket in one hand the "Melkschemel" in the other. The red-brown cow, Resi, stood there at an angle while the milkmaid said in exact high German:

"Gehen Sie einmal herum!"

But the cow did not move and she did not budge either when the invitation was repeated in the same manner. It was futile because our cows didn't understand "Sie" as meaning a command imperative like our "Rimm dou!" would be. I explained to Angela that animals were addressed as "Du" and people were "Sie" and I never forgot the conversation.

During my last weeks at home I worked with Jantsch Mariechen on the Porschehof (farm belonging to family Porsche) where we had to milk five cows twice a day. The practice made me a perfect milker.

One hot summer afternoon we were called out to watch the cattle on a bit of meadow across the way. The young animals had not yet been outside. We let the oxen out and cracked the whip like a circus ringmaster. It was a serious mistake because Rosenthal had not yet had much experience watching cattle. The oxen leaped into the street in all directions, tried to climb the high berms until they stood there on two legs, bawling and fretting. We felt like two idiots.

"If their legs break, take off -- they don't belong to us anyway!"

But after such a beginning when they were once again chained into their stalls we could see that none of them suffered any serious injury for having endured such an adventure. The following summer I watched cattle again but it was in the Allgau at a deserted farmstead. One morning in early August I stood there in a lonely forest glade and watched a fox go back and forth. I was a bit frightened when a lynx appeared at the edge of the forest, looked at me, and then set out across the meadow to disappear in the shrubbery on the other side. I had never seen a carnivore before!

The herd kept on grazing as if nothing at all had happened. But I also learned just how fast oxen can run. Every evening the young cattle trotted down the dirt road with full bellies, heading toward their stable like the "wild jagd" (legendary hunting horses) chasing a pair of horses hitched to a "half-wagon."

Eventually I studied animal husbandry which rounded out my knowledge of cattle with lectures and exercises in zoology and related sciences. Years later my doctoral

dissertation concerned 7500 cows and their calves with data from 275 stables evaluated in two statistical analyses. Thus I again spent a lot of time with cows and calves in many stables -- without any noteworthy incidents unless a bull got loose or an ox sprayed me full of "Kuhdreck." There are now enough books about cows from me since 250 copies of the dissertation were published.

We no longer have a farm of our own and I see real cows only from the distance. And I still imagine them on the edge of a meadow or pasture in Germany, in Bohemia or in other lands. Every time I return to the homeland I recall our stables and I think about how much I liked to help clean the cows when I was a child.

My Genealogical Journey

How I Found My German-Bohemian Roots

by Tricia Kloeckl

It happened one day as I was sitting in the living room amidst my neighbors in North Minneapolis. Story after story was told about brothers, uncles, aunts, grandparents and great grandparents. One story was about an uncle lynched in the South in the 60's. Another was about the farm their grandpa owned in Tennessee. Then an African song was sung by a young woman, it was a remnant of her culture that had survived the perilous middle passage from Africa to America. Sung by her great grandmother while working in the fields, the song was a living reminder of their family history. Initially, I had only seen a few of the threads - now through their stories a piece of fabric was being slowly woven together before my eyes-the oral history of a people, their legacy. And as I listened, my understanding grew. I thought back to my family reunion gatherings and remembered my aunts, uncles, parents, and grandparents telling stories. I thought to my recent experiences with the visitation Monastery of Minneapolis and our stories of foundation and growth. I thought about different countries I had visited and how I had studied their political and cultural history beforehand to attempt to understand them better. All of these experiences culminated within me in this one transformative moment, reminding me of the power of story. So much of my growth and understanding had come through the power of story. And hearing about their legacy was the catalyst, igniting my passion to write my family's story.

To begin this project, I knew I wanted to review the political history of the German and Bohemian areas as

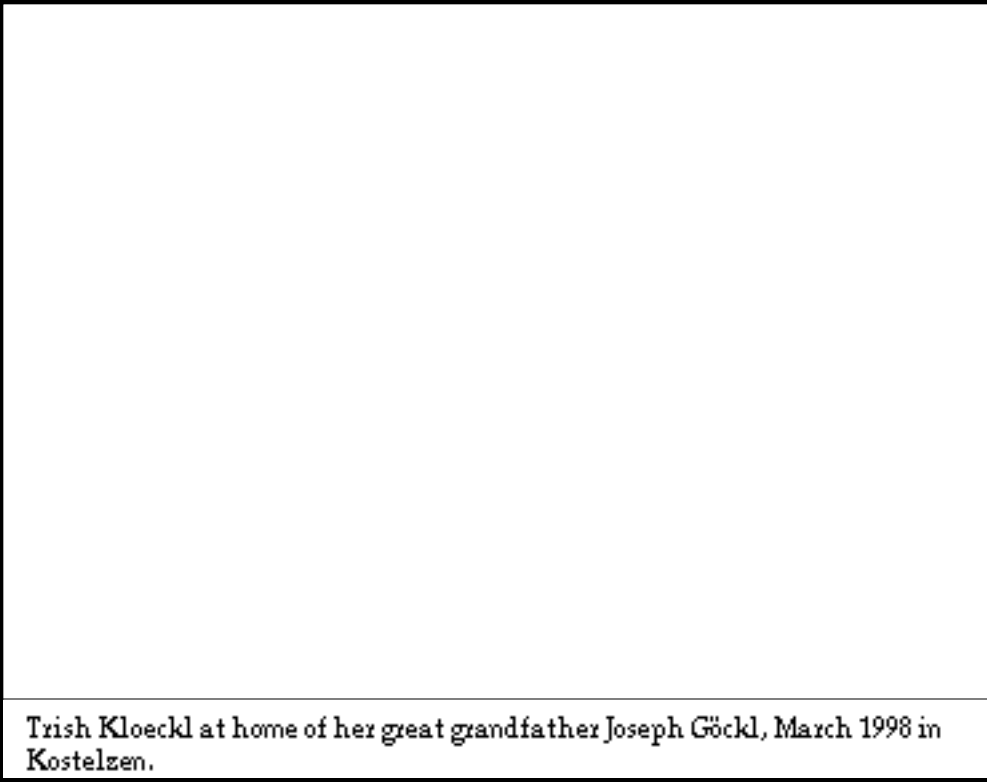
well as compile all the different pieces of our history kept within the minds and hearts of my relatives. One of my relatives brought out the book, GERMAN-BOHEMIANS The Quiet Immigrants, written by La Vern J. Rippley and Robert J. Paulson. I remember studying the picture of Mr. Paulson and La Vern Rippley in the back of the book and feeling grateful for the information they compiled. They were the Moses and Aaron of my genealogical journey, bridging my family's present existence with its mysterious past. Their book introduced me to the distant lands and the distant people with strange customs that were somehow at the root of my own history. This book was indeed the stepping stone I needed to begin to understand the ancient story leading to me. My plans that year were to take sabbatical time in another country to work on a farm and begin compiling my family stories. I had a connection in New Zealand to work on a sheep farm. As I began to speak about my plans, a woman told me she had connections with a sheep farm in Germany. I began to think about the possibility of working in the lands of my great grandfather both had been farmers. I called the Minnesota Extension Office to see if there were such opportunities and was connected to the program, MAST International. It was mainly designed for agricultural students to have an experience abroad, but the woman I spoke to liked my idea of family history writing and farm work. She began to look for opportunities on the Internet and found Robert Paulson's name in connection with German-Bohemian heritage.

I remembered his name from the "Quiet Immigrants" book and decided to give him a call. We met and I soon discovered he led tours to the Czech Republic to the German-Bohemian homelands. In fact, he led the tour my uncle and aunt, Artie and Dolores Dietz, had been on in 1993. He did not know of any farm work opportunities and would not be traveling to Bohemia that year, but gave me some suggestions of places to visit and a task to take some photos of the birthplace of the artist, Anton Gag.

A contact was made for me to work on a sheep farm in Germany, but contacts in the Czech Republic were more difficult due to the system of cooperative farms. I left for Germany in November, 1997 just in time to spend a beautiful Christmas "German style" with real candles on the trees, magnificent nativity scenes in the churches, Christmas markets and bread. Perhaps the greatest gift that Christmas was receiving a call from Mr. Paulson and learning that he and some of his family members would be traveling to Germany and Bohemia after all. He invited me to join them to tour the German-Bohemian homelands in March 1998. Our traveling companions would be "Max", a local historian living in Germany near the border of the Czech Republic and "Herr Froetschl", a German-Bohemian genealogist historian who was forced to leave Bohemia after WWII.

In March, we met in Furth im Wald at Max's house. I was thrilled and felt the energy of my ancestors secretly aligning all the details of my journey. My job was to stand back and be amazed. My hope was to discover more about my K l o e c k l ancestors from the village Kostelzen and absorb the milieu of my ancient homeland. Previous visits to Bohemia by my relatives had been short and information was unclear. I hoped this visit would produce clarity and perhaps uncover a missing piece in our family story.

We toured a German-Bohemian museum, visited old villages, and spent an afternoon in the archives with Herr Froetschl ardently reviewing microfilms and books with the name "Glöckl" littered everywhere, marriages, births, deaths. Some of their occupations were listed as well--farmer, tailor, master tailor, farmer's daughter, dayworker. Sometimes the actual record book was available with the actual signatures of my ancestors. I felt excitement, intensity, and gratefulness all rolled into one. My eyes ran down the lists magnetizing every "Glöckl" name they saw. We verified and corrected some



of the information I had, then traced back to my great, great, great grandfather who was born in another village, Mulhofen, which was within 10 kilometers of Kostelzen. We discovered many Glöckl families had lived in Mulhofen, especially throughout the 1700's. This experience in the archives was magical for me. The whispers of my ancestors seemed to come from everywhere, encouraging me to continue. And I thought to myself "How did I end up here, after just one thought one day that I'd like to work on a farm overseas?"

One of the afternoons we drove through Kostelzen in search of house #29, the home of my great grandparents, Joseph and Mary Glöckl, who emigrated in 1874. We found the old house #29, which was now converted into a storage area for house #28. I questioned whether it was the right house, knowing house numbers changed during certain time periods in the village history.

Family members who visited the area in 1988 presumed this to be the right house, but I wanted to be sure. It seemed it could be a house from the middle to late 1800's; a type of mud mixture was used to make rough bricks for the garage and as a coating over the bricks on the house.

Near the house was a pond and chestnut trees. Down the street was the local church. We went to a nearby house to see if there was a key for the church; a German-speaking woman came to the window and when she looked toward me she said, "Frau Glöckl?" I was bewildered and shocked to hear my last name spoken by this stranger in my great grandfather's homeland. I knew my sister, cousin, and parents had visited a woman on their visit to Bohemia in 1988, but she had died. Who was this woman? How did she know I was a Glöckl? Did she know any other Glöckls, perhaps who had lived in neighboring villages prior to 1945? Did I look like one of these Glöckls?

Her excitement interrupted my thoughts as she rushed us into her home and brought out wine, bread, and treats. She pulled out a photo album and pointed to a picture of my mom sitting on the floor with a wine bottle. Obviously, my family had visited more than one person in the area. She explained it was another woman they visited that had died. She said she was expecting me because she had received a Christmas form letter from my sister, which stated I would be in Europe writing our family stories.

The woman's name was Anna, her husband's name was Jaroslav, and his brother was Josef who also lived with them. They had a beautiful garden, rabbits, chickens and a mother goat with three kids. I felt so at home with them. Secretly, I hoped I could return and spend some time with them later that spring and help with the goats, chickens and garden. Can you imagine having the chance to work in the home village of your great grandfather? It was more than I could have imagined! Well, one surprise led to another and later that spring I was blessed with the opportunity to spend time with Anna, Jaroslav, and

Josef Mainly, my job was to water the garden and learn from Anna. She was like the medicine woman of my past. She had concoctions and herbal mixtures for everything--sore joints, indigestion, fatigue, etc. All were stored in jars in her pantry. It seemed she had enough food and concoctions to last for three years. Up until a few years ago, she informed me there was no grocery store in town and it was expensive to drive to a store. With their garden and animals, they were almost completely self-sufficient.

In Kostelzen, Anna was the remaining thread of the German-Bohemian fabric - one of the few German speakers not forced to leave Bohemia after WWII because of her father's Czech heritage. I sensed her spirit grieving over the history she had witnessed after WWII. Shortly after the war, she went to school one day - her friends and relatives were there; the next day the school was empty of half of its students. Her German speaking friends and relatives were forced out of the country. Also in Anna, resided remnants of the lively cultural customs and mannerisms of the German-Bohemians. I could see my father's family reflected in her ways--rows of potatoes in the garden, an attitude of self-sufficiency and resourcefulness, radish sandwiches for lunch; and goofy trick mugs for drinking beer.

During my stay with Anna and Jaroslav, I was blessed with a visit from my first cousin Ruth; another visit to the archives, and plenty of opportunities for touring through the neighboring villages. Forested areas were scattered throughout the countryside and the scent of blooming rapeseed fields and chestnut trees were everywhere. Now, I can sense the distant lands and share in their landscape. The distant people now have names. And the present people, now we have shared memories. And the strange customs - well, now I find them intertwined with my own. My roots are reconnected, very deep and resilient, communicating freely between the old and the new. And my ancestors.. they smile.

I am thankful to all who have aided my journey to "mein heimat". I am especially thankful to my family to my aunt and uncle, Dolores and Artie Dietz - genuine keepers of our heritage. Thank you to Ken Meter and my sister Tamara for their encouragement. Thank you to all who received me so kindly in the Czech Republic and a special thank you to Mr. Paulson, Herr Froetschl, and Max for their guidance and leadership in helping me and others discover their family history.

Tricia Kloeckl
1410 Freemont Ave. N
Minneapolis, MN 55411

Our Readers Write

I am a member of the GBHS and once again have something that I think would be of interest to the other members. It is a family letter dated 11 Sept. 1946, and it is about their expulsion from Heinrichsgruen, Austria (Bohemia.) The text of the letter was translated by Lou Schindler, another GBHS member with grateful thanks.

Dear Cousin Karl!

I would like to let you know the news from us, so that you will know where to find your relatives. We were expelled without a home to go to. It was written so fast and exceedingly hard to bear.

So bleak is the future for a job, and the question is how to spend the time. What the powers (government) did is a terrible crime. To drive the German people out with hate. The Czech's could do as they wished. No Czech's were living in this German area, but they came here to rob us and beat us - when the people did not give this or that. When we were leaving, we were searched to the bottom of the trunks four times. I was very bitter about this and I thought I would die; also, my sister Anna, that is here, was also completely worn out. They cut her bed to pieces. They cut open her handbag and took everything of value.

The gold pieces, all good clothes, all of the clothes we saved, powder, shoe polish, soap, they took everything. Now I sit here, cannot wash my clothes, because in Germany these items are needed. That is why the Czech's gladly took this from us. They took the used stockings and gloves from my sister Gisela.

The Czech's were terrible, they came in the house and took what they wanted, furniture, clothes and so forth. They came often to us. We spent the days in anxious moments. Now the scare is gone, but we sit here robbed from our best things. Some could take their sewing machine with them. I thought I could too. Bring mine with me also. But, I was not so lucky. I had all my thread in it and here I have not thread to sew anything. I have to cry all the time and don't want to live anymore.

The one thing that makes me carry on are the children our Karl. When we are able to go out of the camp I will try to search for my sister-in-law with her children. She is in the Bavarian Forest in a bad place. This is not a long stay here, as the children have to go to school. We are living in a barracks here and it is cold. We will all get fat here, as the food is the same every day, vegetable pot. You cannot ask for anything different with the many people here and the cost for so many. It would be better if they just stood us up against the wall.

The Americans will do good work here, to live like this in a cultured Europe is hard to live with. In our homeland are many empty houses and here they don't know what to

do with the people. There are many people from Heinrichsgruen here and old people too. I don't know how the wagons are to bring us here.

The trip was very bad. 30 people, with their belongings in one wagon. No one was allowed to sit in the front. So, I have to share a little of our sufferings with you. You cannot understand this.

The Czech's teased us for 20 years after WW1 and now they allowed it again to drive us out. So, please write me. If you have any idea how long we are to live like this. I cannot go to my sister in Munich, it is not allowed.

I have written you a little of our sorrows, but I must quit or your head will be full.

I wrote a letter to you some time ago from home. You must not have received it. Excuse the many mistakes in this letter. I don't have a good pen, the pen is leaking ink. Now I close my writing and say hello to your dear wife and daughter and many greetings from your cousin.

Marie and Gisela and Anna
Add: Camp for Refugees
Fierst. Kreis Ebern
Unter Franken, Germany

The three sisters had a brother Karl who was killed, and their sister-in-law was left a widow and expelled from the Pearl Button Factory Villa (featured in a previous issue). She had four small children and had to work very hard on a farm (after the refugee camp) - where she had just a small room, no light, no furniture, just her trunk. The family was separated and taken in different directions. Some to the Russian zone and some to the American zone. The latter were the luckier ones.

I also want to thank my cousin Dr. Nancy O. Lurie for passing these letters on to me. It saddened me deeply to know that my family experienced such hardships, and I hope that their story perpetrates a new awareness in all of us.

Sincerely, Gwen Samp

Klöppelsack Wanted

The GBHS is looking for a Klöppelsack (for lace making) to display at our research library. If you have one to donate or loan, please call Jerry Gulden at 800 699 2023 to make arrangements.

Life in the 1500's

Aren't we glad we didn't live back then?

submitted by Karen Hobbs

This is really interesting (and TRUE!!). Most people got married in June because they took their yearly bath in May and were still smelling pretty good by June. However, they were starting to smell, so brides carried a bouquet of flowers to hide the b.o.

Baths equaled a big tub filled with hot water. The man of the house had the privilege of the nice clean water, then all the other sons and men, then the women and finally the children. Last of all the babies. By then the water was so dirty you could actually lose someone in it. Hence the saying, "Don't throw the baby out with the bath water."

Houses had thatched roofs. Thick straw, piled high, with no wood underneath. It was the only place for animals to get warm, so all the pets...dogs, cats and other small animals, mice, rats, bugs lived in the roof. When it rained it became slippery and sometimes the animals would slip and fall off the roof. Hence the saying, "It's raining cats and dogs."

There was nothing to stop things from falling into the house. This posed a real problem in the bedroom where bugs and other droppings could really mess up your nice clean bed. So, they found if they made beds with big posts and hung a sheet over the top, it addressed that problem. Hence those beautiful big 4 poster beds with canopies. I wonder if this is where we get the saying "good night and don't let the bed bugs bite."

The floor was dirt. Only the wealthy had something other than dirt, hence the saying "dirt poor." The wealthy had slate floors which would get slippery in the winter when wet. So they spread thresh on the floor to help keep their footing. As the winter wore on they kept adding more thresh until when you opened the door it would all start slipping outside. A piece of wood was placed at the entry way, hence a "thresh hold".

They cooked in the kitchen in a big kettle that always hung over the fire. Every day they lit the fire and added things to the pot. They mostly ate vegetables and didn't get much meat. They would eat the stew for dinner leaving leftovers in the pot to get cold overnight and then start over the next day. Sometimes the stew had food in it that had been in there for a month. Hence the rhyme: peas porridge hot, peas porridge cold, peas porridge in the pot nine days old."

Sometimes they could obtain pork and would feel really special when that happened. When company came over, they would bring out some bacon and hang it to show it

off. It was a sign of wealth and that a man "could really bring home the bacon." They would cut off a little to share with guests and would all sit around and "chew the fat."

Those with money had plates made of pewter. Food with a high acid content caused some of the lead to leach onto the food. This happened most often with tomatoes, so they stopped eating tomatoes... for 400 years.

Most people didn't have pewter plates, but had trenchers - a piece of wood with the middle scooped out like a bowl. Trenchers were never washed and a lot of times worms got into the wood. After eating off wormy trenchers, they would get "trench mouth."

Bread was divided according to status. Workers got the burnt bottom of the loaf, the family got the middle, and guests got the top, or the "upper crust".

Lead cups were used to drink ale or whiskey. The combination would sometimes knock them out for a couple of days. Someone walking along the road would take them for dead and prepare them for burial. They were laid out on the kitchen table for a couple of days and the family would gather around and eat and drink and wait and see if they would wake up. Hence the custom of holding a "wake."

England is old and small, and they started running out of places to bury people. So, they would dig up coffins and would take their bones to a house and reuse the grave. In reopening these coffins, one out of 25 coffins were found to have scratch marks on the inside and they realized they had been burying people alive. So they thought they would tie a string on their wrist and lead it through the coffin and up through the ground and tie it to a bell. Someone would have to sit out in the graveyard all night to listen for the bell. Hence on the "graveyard shift" they would know that someone was "saved by the bell" or he was a "dead ringer".

History For Sale

2001 Tour to the Heimatland

German-Bohemians - The Quiet Immigrants

by La Vern Rippley & Robert Paulson

A "must have" book for researchers. Over ten years in the making. Fully researched. Nine chapters describing our German-Bohemian ancestors life in the homeland, the journey to America and life in their new-found homes. Customs, traditions, music, heritage and more. Over 150 photographs.

Hard cover, 279 pages. \$25.90

One Hundred Tales from Sudetenland

Translated and Edited by Karen Hobbs

One hundred folk tales (fairy tales) translated from the original German text *Hundert Sagen aus den Sudetenländern* by Josef Rotter, 1952. A wonderful insight into the stories our ancestors told for generations. Ghosts, goblins, magic, witches, giants, dragons, and more. The only published collection of German-Bohemian folklore in English.

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Duetsch-Böhmische Küche

A German-Bohemian Cookbook. Dozens of authentic German and German-Bohemian recipes.

Ring bound, soft cover, 88 pages of recipes. \$9.00

The Whoopee John Wilfahrt Dance Band, His Bohemian-German Roots

by LaVern J. Rippley. \$6.00

German-Bohemian Immigrant Monument Book -

A souvenir booklet of the monument dedication by the GBHS. \$5.00

Music

"German-Bohemian Heritage Singers Preserving the Heritage" cassette tape. A wonderful array of German and German-Bohemian dialect songs. \$9.00

"Preserving the Heritage II" cassette tape. An encore performance features even more toe tapping and heart warming songs in the German and German-Bohemian flavor. Add it to your collection today. . \$10.00

All prices (U.S. Funds Only Please) include sales tax and postage. If you wish to order any of these items, send a check payable to GBHS and mail it with your request to: GBHS, P.O. Box 822, New Ulm, MN, 56073-0822

by Robert Paulson, GBHS Founder and Tour Leader

Here is the preliminary tour agenda for the GBHS 2001 Homeland Tour. Depart Mpls/St Paul 9 June 2001. Arrive in Munich for a 2 nights stay in the Munich and Salzburg area with city tours. One night in the ancient city of Krummau, Bohemia, the most beautiful city in Bohemia. Travel through the beautiful Bohmerwald to Furth in Wald, Bavaria for a four night stay to take part in the Heimatkreis Bischofteinitz Heimattreffen **including visits to our ancestral villages**. There will also be several optional tours to such places as Karlsbad and Regensburg. Two nights in Prague with city tour. One night in Dresden with city tour and finally three nights in Berlin with daily city tours and a tour to Potsdam.

Return 23 June 2001.

All Breakfasts and some Dinners included.

Ground only \$1,500 - \$1,700. Airfares yet to be determined.

A completed brochure should be available in time for the GBHS 15th Anniversary Celebration at the Holiday Inn in New Ulm on April 9, 2000.

Please join us for the GBHS 15th Anniversary Celebration to be held from 1 p.m. - 5 p.m. on April 9, 2000 at the Holiday Inn, New Ulm, MN. Food, music, and fun are a promise!

Also join us for the Family History Conference/Genealogy Workshops to be held on April 8, 2000 starting at 9 a.m. We have a very distinguished list of workshop presenters including Robert Froetschl from Germany, Karen Hobbs from Colorado, and many others from our home state. Demonstrations, books and materials for sale. Everyone is welcome to attend. You do not need to be a GBHS member to participate. \$8 advance, \$10 at the door. Seating will be limited so you are encouraged to register early.

German-Bohemian Heritage Society
P.O. Box 822
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**Membership Form For The German-Bohemian Heritage Society
Family Membership \$10.00 per Year in the U.S. or \$15.00 Foreign
(Family membership includes those living in the same household)**

Name _____ Phone# _____

Address _____ Email Address _____

City _____ State _____ Zip _____

Please list surnames you are researching including geographical locations. (Optional)

