

History of Katzbach

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Katzbach Community History

For the German Folks Calendar for Bessarabia 1929
by Teacher Arnold Winger

Just a few years ago, almost no one was interested in the past of our German villages and their inhabitants. It was only after the World War that people began to wonder why our ancestors had migrated to Bessarabia, where they came from and how they fared until our villages reached today's mostly flourishing state. There has been a lot of talk and writing about it lately. The histories of some villages have also been published in our Bessarabian Folk Calendar. This year, the history of the municipality of Katzbach follows briefly.



The Ravine (*Graben*) in Katzbach

Unfortunately, I often lacked the necessary material, because several years ago all the old papers of the village chancellery (*Dorfkanzlei*) were auctioned off and the church books of the first 20 years are also missing.

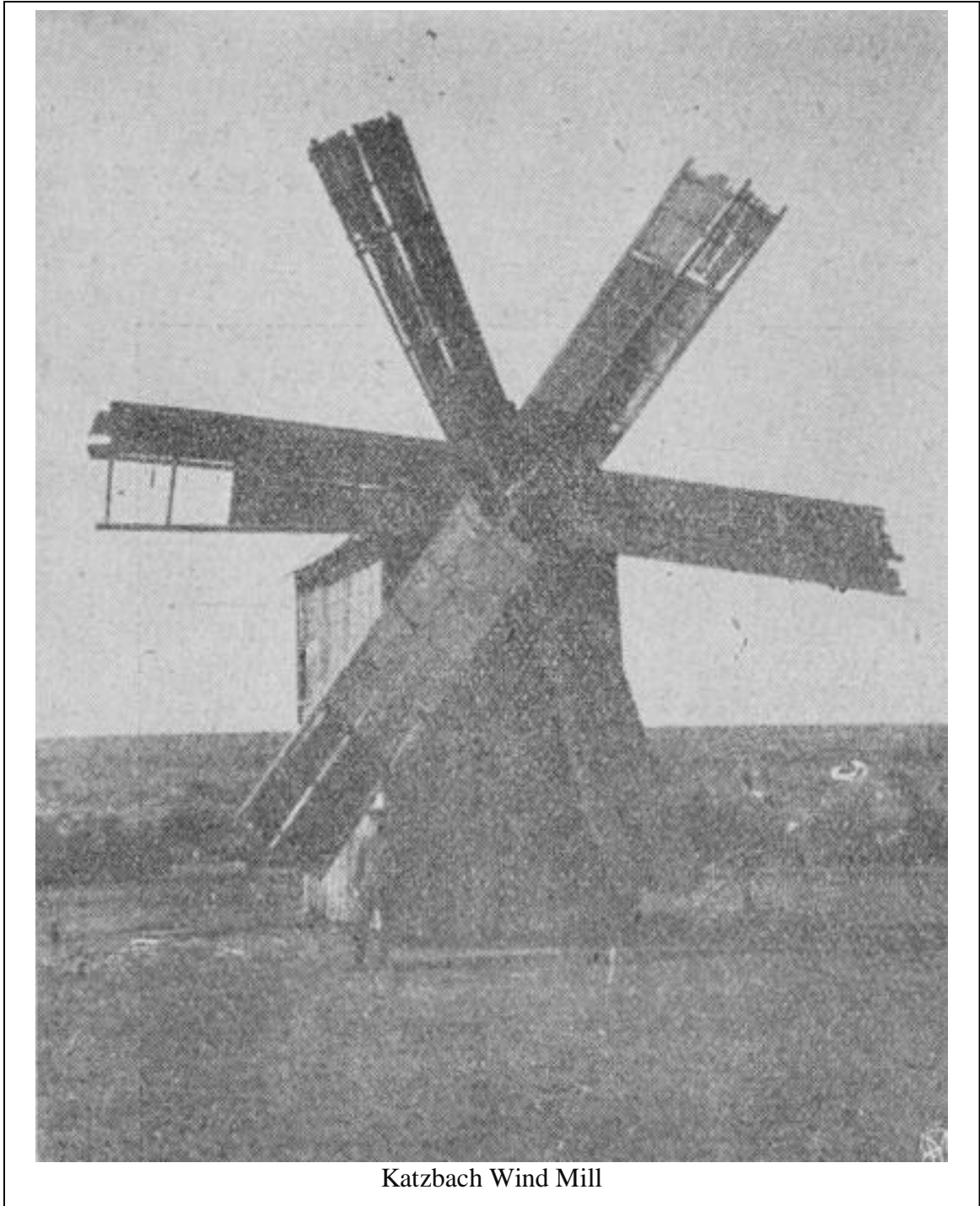
Katzbach was founded on the banks of the Aliaga stream, 90 *Werst* [1 werst = 1.06 kilometers / .67 miles] from the district town of Cetatea-Alba [Akkerman], in 1821. In the Revision List of 1835, however, it is quite clear that already in 1816, 34 families were settled here. However, many of the settlers have emigrated again, namely, the year in brackets by the names of the respective founders. The founders of the village are:

01. Maiken	29. Schmidt	57. Schoun {disappeared}
02. Redelbach	30. Schmidt {1843 Dennewitz}	58. Kern
03. Sülzle	31. Hättig	59. Kohler
04. Sandau	32. Schwabe {1824}	60. Mick {1842}
05. Wittke	33. Krams	61. Zeidler
06. Sülzle	34. Krohmer {1842}	62. Neumann
07. Schill	35. Kruhn	63. Beierbach
08. Schill {1843}	36. Birkholz {1842}	64. Ganske {1852}
09. Schill	37. Janke {1842}	65. Janke
10. Mathulatus {died out}	38. Woltmann {died out}	66. Groß
11. Fandrich	39. Schmidt {1842}	67. Krüger
12. Waldbauer	40. Just	68. Rehl
13. Kohler	41. Radke {1842}	69. Glock
14. Broß {1843}	42. Radke {1842}	70. Steinke
15. Schollp {1842}	43. Sawall	71. Luck
16. Sept	44. Sawall	72. Sandau
17. Rauser	45. Ganzky	73. Schalpp
18. Rauser	46. Martin {1842}	74. Voßler {died out}
19. Kleiß	47. Sandau	75. Riedel
20. Beuttler	48. Martin {1842}	76. Sackert {1842}
21. Kalmbach	49. Fandrich	77. Beierbach
22. Schelske	50. Pfeifer	78. Bauer
23. Müller	51. Zeidler {1842}	79. Ruff {1842}
24. Rübhagen	52. Martin {1843}	80. Kahlmeyer
25. Kluckas	53. Dräfs	81. Böß {1842}
26. Babitzke	54. Kutz	82. Böß {1842}
27. Kison	55. Kutz {also written "Gutz"}	83. Böß {1842}
28. Finkbeiner	56. Gübler	

In total, 396 souls, 205 male and 191 female, were settled. Of these 83 families, only 65 families were given land. The others usually have the remark "inhabitants" (*Einwohner*). 22 families emigrated again. I could not determine where they went, but almost all of them (apparently) emigrated at one time (1842). Later, the following families immigrated: from **Kassel**—1835, Wittibschläger; from **Wittenberg**—1835-Großhans, Vetter, Müller; 1836-Woltmann; 1843-Kleiß and Schlenker; 1846-Rauschenberger; 1847-Widmer; from **Posttal**—1837, Bohnet; 1839-

Weiß; 1843-Kalmbach; from **Kulm**—Müller, Burgemeister; 1847-Knopp; from **Kraßna**—1845-Büchert; from **Tarutino**—1849-Fremder.

In 1859, Katzbach already had 709 souls, specifically 403 male and 305 female.



The settled families originated from the following regions: Prussia, Poland, Württemberg, Baden, Silesia. Families Gutz, Kern, Klukas, Kohler, Mathulatus, Müller, Schwabe, Zeidler originated from **Prussia**. We came across villages like Kuhsäßen, Lansburg, Neu Reinitz. Families Birkholz, Babitzke, Beierbach, Böß, Fandrich, Gülder, Janke, Kalmbach, Kleiß, Krahn, Lick, Martin, Mick, Pfeifer, Radke, Sandau, Schmidt, Scholl, Seidler, Sülzle, Wittke originated from **Poland**, and namely from these villages: Grünbach, Kludhof, Schouen, Erdmannsweiler, Grabwitz, Schwendorf, Wischegrad, Soschowa, Königsdorf, Luisenhold and Koschtschewa. Families Bauer, Beierbach, Beutler, Finkbeiner, Großhans, Gubler, Kalmbach, Kromer, Müller, Rauser, Scholl, Schlenker, Schmidt, Schon, Sept, Sülzle, Vetter, Waldbauer originated from the Kingdom of **Württemberg**, and namely from: Horkheim, Rothfeld, Heselbach, Grünbach, Grasenhausen, Schlierbach, Hallwangen, Hochdorf, Schwenningen, Kallenwester, Schittingen and Eschelbron. Families Groß, Ruff, Gubler, Bauer originated from **Baden** and namely from Neureuth, Mutschelbach. Families Sukof and Neumann originated from Grünberg in **Silesia**, The Kahlmeier family originated from Braunschweig, the Mainke family from Stralsund. Most Polish families originally come from southern Germany and did not come to Poland until 1800-1804. Attracted by privileges and support from the Russian government and under Emperor Alexander I, they moved to Bessarabia, but only the 19 families who left Kraßna in 1825 for reasons of faith and were settled here received their crown advances; the other settlers travelled at their own expense.

The total land of the municipality is 3,892 *Deßjatinen* [1 *deßjatin* = 1.09 hectare / 2.7 acres]. It has the shape of a slanted diamond with the tips to the north and south and was divided into 65 farms. The country is quite hilly and not very productive. The black humus is barely 20-30 centimeters [7.9-11.8 inches] deep on the hills. Only in the valley is the humus layer a little thicker. Under this layer we find clay. Then there is fine sand. Coarse sand or *Grand*, as they say here, is not to be found on Katzbach land. This is hauled from Tarutino and Paris. Likewise, you will not find any stones, if someone wants to build something, the stones must be gotten from Neu-Elft or Devlet-Agatsch.

Unfortunately, a farmer does occupy his land on 3-4 places, but many have 30-40 lots, so that a lot of time is wasted with a lot of traveling, setting up and shutting down. In addition, a lot of land is lost by the numerous border ridges. The lots have different names: Elfer Lot; Kraßner Lot, and so forth. Among others, there are also Turkish Lots; a Turkish person was probably living there at the time of the founding. Then there is the *Karpoltale* Lot, where a certain Karp Bussa lived during the time of the founding, some old people think they remember him. A monument of him is still present; down there in the valley we find a rather water-rich well made by him. Other lots are called "the springs." Even today, some weak springs can still be found at that place. There used to be a Tatar village around there. That is why the earth is ashen, and you often plow out pipes and shards from earthen pots and bowls. There is also much talk of hidden treasures that were buried there in times of war. The ancients have also diligently searched for it, but as far as we know, no one has found anything.

Some lots have a very long length, which is a great disadvantage in many respects. Furthermore, since the land is not very good, a lot of maize must be planted frequently. Little is known about putting manure on the fields.

There is a lot of viniculture. But unfortunately a person only plants so-called self-bearers (*Selbstträger*). Grafted vines are less likely to be found.

The village is located almost in the middle of the allocated land. The road is over 2½ kilometers [1.5 miles] long, used to be very wide, as the stream flowed through it in large bends. Some years there were weeds on the street. In 1904, however, a straight artificial ditch was constructed through the village and the natural ditch was filled in. Now it was possible to plan for fruit trees on both sides of the new ditch. As far as fruit growing is concerned, a person can be quite satisfied with Katzbach. There are few families that do not have fruit trees. Many gardens in the valley are already built upon with houses and serve as residential courtyards, so we actually already have two streets, not one as before. What is also striking is that west of the Aliaga, in one half of the village, there is not a well whose water would be drinkable. Many wells have such bitter water that not even the cattle can drink it. In the eastern half, there are several wells with good drinking water. To this day, no artesian well has been made, although some would have had the means to do so. But many farmyards have created cement wells in which they collect rainwater or haul drinkable well water into it.



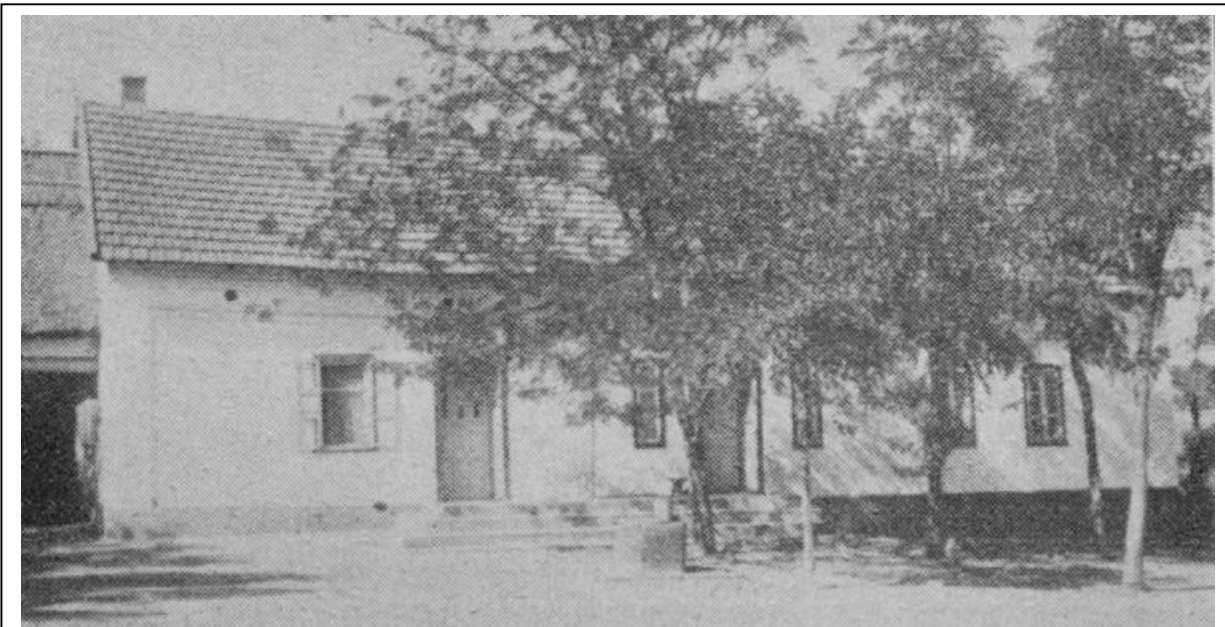
Farmyard of G. Knopp in Katzbach

The village does not make the best impression on the traveler, as the two roads are a bit crooked and uneven. The houses are far apart and not particularly beautiful. But every nature lover will be able to enjoy the beautiful trees that are planted on the street, in the courtyards and gardens. There was also a beautiful grove, but it was cleared in 1923 and unfortunately not replanted.

In the past, individual courtyards were up to 60 *Faden* [1 faden = 2.1 meters or 7 feet] wide. About in the middle stood the house with the gable facing the street. Today, the courtyards are not so wide, as almost every courtyard has been divided into 2, 3 and 4 parts.

The village was given the name in memory of the great victory of the Germans over Napoleon I under Blücher on the Katzbach [in Silesia]. This victory was achieved in August of 1813.

Since Katzbach has only 3,892 *Deßjatinen* of land and there were and are no landowners nearby from whom one could buy or at least lease land, Katzbach was soon overpopulated and many were forced to emigrate. That is why we find people from Katzbach scattered all over the world. We meet them in Siberia, the Caucasus, Argentina, Brazil, the United States and Canada. Of those who emigrated in 1842, some stayed somewhere in Serbia or elsewhere in the Balkans. In Romania, we find some in Plojescht and Dobrudscha, mainly in Kogeaalac and Kobadin. In Bessarabia we find people from Katzbach in Dennewitz, Eigenheim, Andrejewka, Eigenfeld, Tscheligider, Neu-Posttal, Mannsburg, Romanowka, Besyriamka, Sofiewka, Mariental (Regina Maria), Tschemtschelly, Borodino, Jekaterinowka and also in many other villages.



Farmyard of M. Sandau in Katzbach

When founded, Katzbach had 205 male and 191 female souls, a total of 396. In 1859, there were already 403 male and 305 female, together 708. Today, we have 537 male and 588 female, together 1,125 German souls. How big the population of the village would be if so many had not emigrated! Unfortunately, in researching, I could not even estimate the number of families who emigrated.

Since so many families left, many family names have become extinct. So, in Katzbach, we no longer find names like Böß, Kahlmeier, Sackert, Voßler, Scholpp, Lück, Straub, Janke, Rehl, Ganske, Zeidler, Mick, Gübler, Kutz, Dräfs, Radke, Woltmann, Birkholz, Krahn, Beuttler,

Rübhagen, Waldbauer, Mainke, Redelbach, Mathulatus, Wittke, Broß, Schelske, Kroms, Krohmer, Schon, Schlenker, Sept and Wittibschläger.

As for the events that adversely affected the colony, we find the following: In 1827, the people had to suffer a lot from the Russian troops who were on the march to Turkey, through quartering, deliveries and teams of horses (*Vorspann*). In 1829, the plague broke out in the village. About 30 people died from it. 3 families went completely extinct and their houses were burned together with all household furnishings. For a long time, the village was under quarantine. In 1831, cholera showed up and killed 23 people. 2 people died of cholera in 1847, 6 people in 1855 and 1 person in 1866. In 1874, 6 people died of smallpox. In the years 1878-1879, *Halsbräune* [a complication of tonsillitis in which the infection spreads behind the tonsils] was particularly strong, so that 98 children died from it.

Particularly devastating cattle epidemics happened in the years 1828, 1834 and 1845, where two thirds of the cattle fell each time.

In the years 1823-1829, 1836, 1847 swarms of locusts caused great damage. Lately, you do not hear anything more about these unpleasant guests, but the old people still remember quite well from their youth of the locust swarms.

A large number of crop failures have also been recorded. Only one good harvest showed up every 4-5 years. There are years when absolutely nothing was harvested. We had complete crop failures in the years 1822, 1823, 1824, 1830, 1832, 1833, 1834, 1841, 1846, 1865, 1866, 1873, 1892, 1899, 1904, 1914, 1924, 1928 and probably in many other years from 1846 to now, which I could not determine.

In order to prevent a failed harvest at least somewhat, you plowed the land immediately after threshing so that the moisture could penetrate well.

In 1829 and 1837, quite strong earthquakes were experienced here, but they did not cause any destruction.

There were also frequent fires, but unfortunately the necessary data can no longer be found.

Also, in the years 1855-1856 and 1877-1878, the inhabitants had to suffer a lot from the military, which marched into Turkey.

Immediately after the founding of the village, the construction of a prayer (*Bethaus*) and schoolhouse was started. It was also completed in 1825, but it was so small and inferior that it did not comply with its objective at all. Therefore, in 1835, a rather spacious house of prayer was built. Around this time, the old village chancellery was also built, which was demolished in 1923 to make way for today's ornamented chancellery site. A tavern was also built around the same time, which was also demolished 2 years ago. In recent years, there has been no wine and schnapps shop here. Nor does anyone wish to have one in the village, a good and sure sign that one knows how to keep down the amount in drinking here. (With us here in Bessarabia, the tavern has a completely different meaning than the village inn in the Banat or with the

Transylvanian Saxons or in Germany; here in Bessarabia it is a shame to go to the inn.) About halfway in the valley, between the tavern and the chancellery, is also the grain storehouse (*Getreidemagazin*) in which provisions for years of hunger used to be stored. Today, there is only a little shepherd feed in it, otherwise, it stands empty.

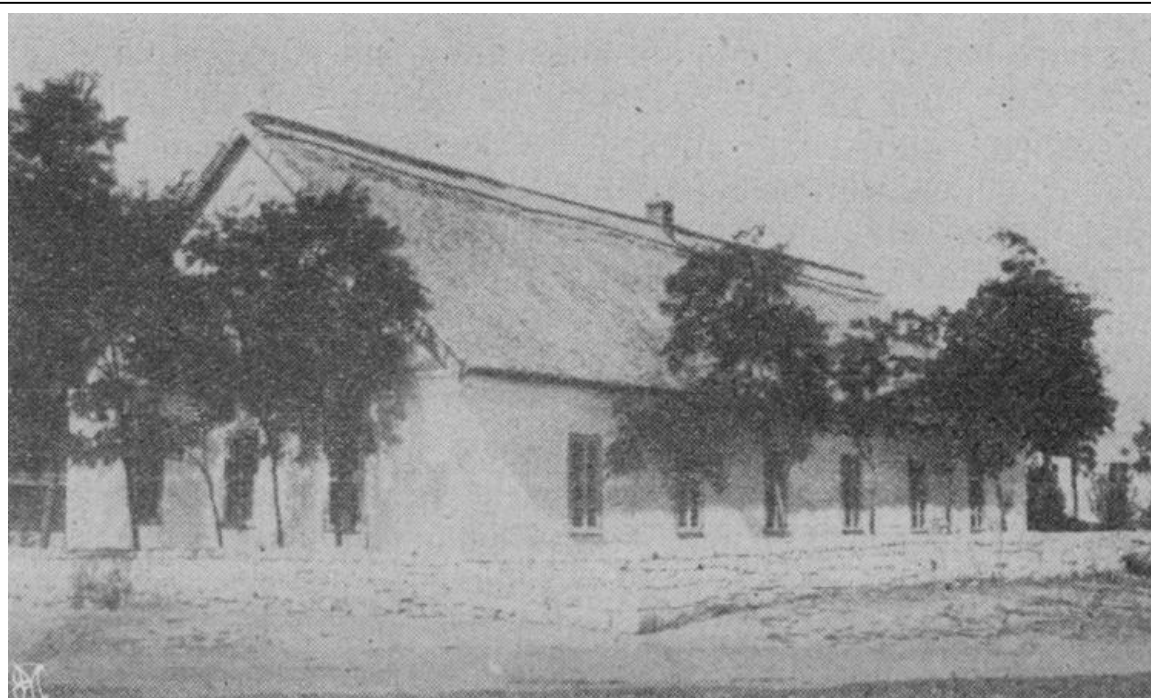
Opposite the storehouse is the mill built in 1898. It has not been working for years and often had changes in its owners. Now it has been bought by Jakob Handel and is currently being thoroughly improved. Hopefully, it will grind diligently when the *Kalender* [1929 issue] appears. It will not be short of customers if it operates well.

We also had 2 brickyards in the village. But since the coarse sand of Tarutino or Paris has to be hauled, the production costs are too high, and both soon ceased operations.

Since March, we also have a dairy company in the village, which maintains itself despite the fact that some people put all sorts of obstacles in its way.

Just north of the mill is the co-operative store, founded in 1920 by 20 members. It does not have a big turnover, but at least it operates with an annual profit. Only 9 years ago, there was no store in the village, and you had to go to another village for every little thing. Today, there is even a second shop in the village, whose owner is Gottlieb Gallas. For two years we also have a wind mill in the village. It belongs to Gottlieb Bohnet of this place.

A big disadvantage for the village is that there is no actual butchery. Rarely does anyone slaughter a lamb or anything else and offer people meat.



School in Katzback

There is the church in the middle of the village. The foundation stone was laid on 18 September, 1893, and it was dedicated on 6 November, 1894. It cost the municipality about 10,000 rubles. The church is a beautiful building, always well maintained, but a regular steeple should have been built on it. In 1907, a Walker organ worth 1,755 rubles was purchased. In 1922, fruit trees were planted around the church, which thrive quite nicely.

The school is next to the church. It was built in 1855-1856 and first served as a prayer house. Over time, the school was divided into four classrooms. The building is very solidly built and can still stand for decades. Just below the school is the teacher's apartment, which was erected in 1903 and offers housing to two married teachers.

Working at the school last winter were Otto Roßmann, Elsa Broneske, Immanuel Knauer, Rud. Tschritter and the author of this history.

From the earlier teachers, Gottlieb Knauer, who was a teacher here for over 20 years, is particularly revered. Today, no one can endure that long. The last German secretary/clerk (*Schreiber*) who still conducted everything in German was Michael Sandau, who was a blessing in the village for many years.

As for our cemetery, we can not commend it with reverence. There is still no order in it. The graves are not arranged in a straight line and large and small are buried in confusion. Furthermore, one does not put to rest one's dead in a row, but everyone makes the grave wherever he wants.

There is not much to be considered for school education in Katzbach. Most people believe that only those learn who are too lazy to work. So far, from Katzach has emerged: Doctor of Medicine Christian Sawall, lives in Cetatea-Alba, also two teachers and two secretary/clerks. A student of the secondary school (*Gymnasiums*) died several years ago.

Heinrich Knopp is currently studying linguistics in Czernowitz [Romania]. He has also brought in some valuable material for the writing of this history.

People do not read much. Being read are 10 copies of *Deutschen Zeitung Bessarabiens*, 9 copies of *Banater Tageblatt*, 2 copies of *Schwäbischer Merkur*, 7 copies of *Christenboten*, 16 copies of *Wegweiser* and 3 copies of *Lichter der Heimat*. This is very little for a village of over 200 families. Books are also read very little. Many families do not have a book in the house, except Bible and hymnal, not even a *Kalender*. But lately, among the youth (girls and boys), there are some who are actually quite well-read. The books are usually borrowed from the teacher. But a few young people have already bought some books themselves.

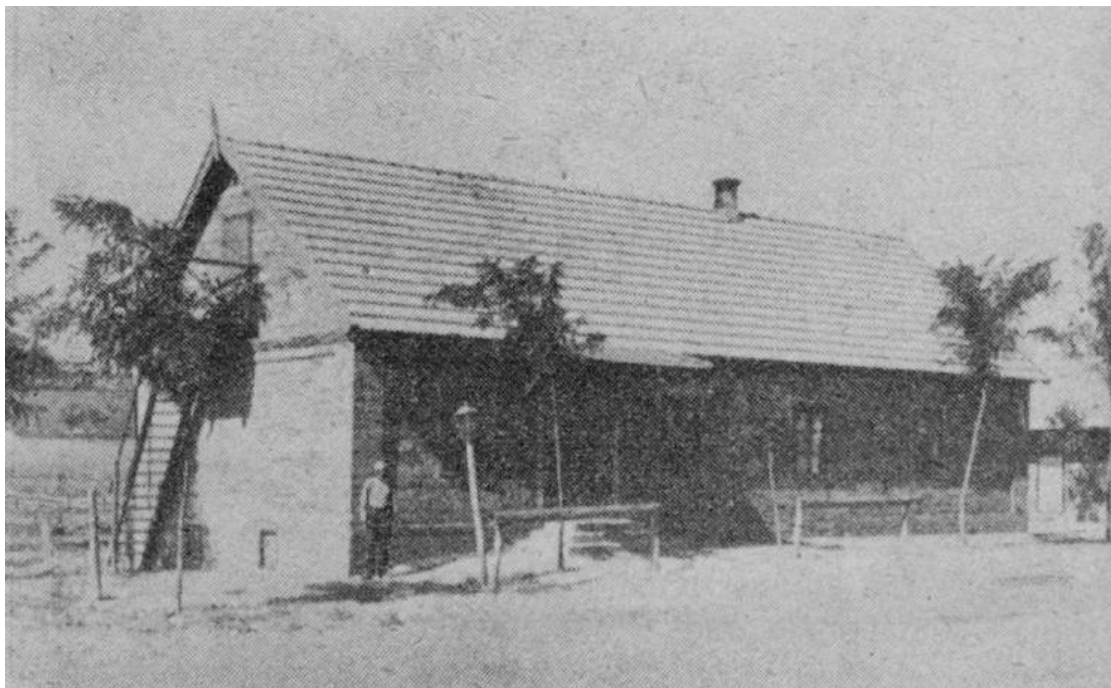
Some clubs are not available, so as a result almost every evening you can meet the youth out on the street. There is the playing of the accordion, dancing and singing. The songs are not always nice to mention, but where should nice songs come from since no one is concerned about the youth. At most, the police come once in a while and make a report because of disturbance. As a rule, they are always left on their own.

The majority of the inhabitants are farmers; but we also find craftsmen in the village, namely 11 carpenters and wagon-makers, 6 blacksmiths, 4 tailors, 12 cobblers and 2 saddlers (tanners). Women are not idle either. Everywhere you can see the spinning wheel in diligent motion. Wool, flax and hemp are spun. In many residences there are also looms. Cloth fabrics are no longer made, but a lot of carpets (*Teppiche*)—“*Plachten*” [like a small rug also used to wrap a small child to a mother’s body] are made. In most houses we also come across sacks that have been spun and woven by them.

We currently have only two beekeepers in the village: Heinrich Riedel and Gottlieb Bohnet.

As far as the houses are concerned, we find many houses that are quite hygienically built, these are spacious and have ventilation and light, but many houses are small and unhealthy. Usually, the whole family lives and sleeps in a single room. It rarely happens that the rooms are ventilated in the winter, one is concerned about cold and chilling. The foundation of the houses are usually made of stones. But since the stones are too expensive, the walls are made of clay blocks (*Lehmpatzen*). But the houses built in this way are also quite durable. While in the past all houses had reed roofing, today they are covered almost exclusively with cement tiles. Shingle roofs and tin roofs are not to be found in the village. Only the church is covered with zinc sheets.

We also have many landless people in the village. They are mostly poor people who practice a craft or earn their living as day laborers. Although many of them have received about 3 hectares [7.5 acres] of land near Klöstitz, unfortunately, they can do little with it as it is too far from here.

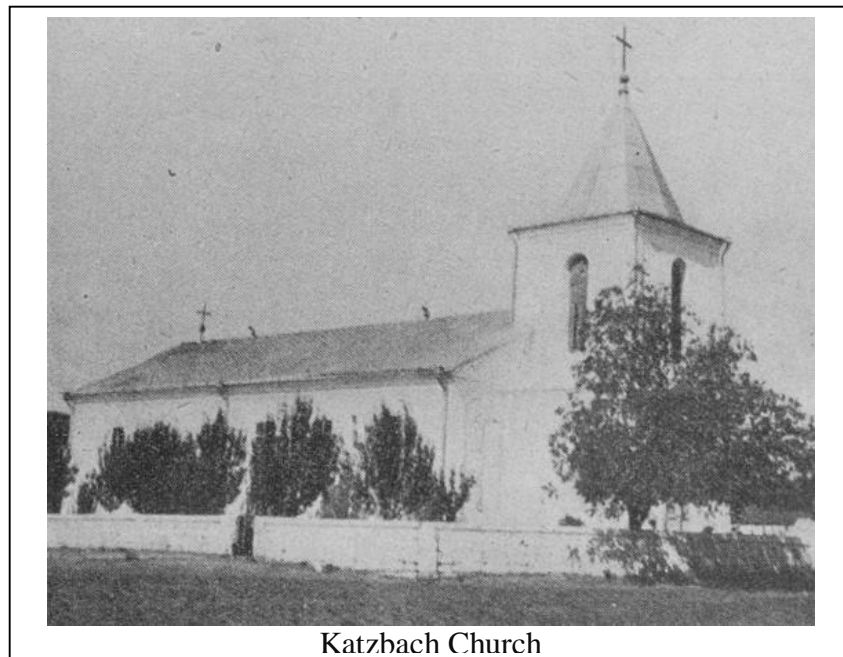


Co-op Store in Katzbach

Up to now, poor and rich still live together peacefully.

The majority of the population of our village is made up of Germans. Only the shepherds are of foreign origin. Furthermore, a Jewish family lives in the village. In total, we count 49 foreign souls in the village.

The following people perished in accidents: 1) 1834—Gottfried Schelshy, run over; 2) 1843—Michael Zeidler 46 years old, fell to his death from a wagon; 3) In 1854—Wilhelmine Zeidler, 1½ years old, allowed near tumbling stones (*Steinenfallen*); 4) 1856—Christian Großhans, 10 years old, drowned in the well; 5) 1860—Adam Großhans, 62 years old, as a result of a broken leg; 6) 1862—Gottfried Neumann, 38 years old, fell from the wagon; 7) 1866—Wilhelm Kutz, 15 years old, fell from the wagon; 8) 1867—Justine Fremder, 17 years old, drowned in the well; 9) 1869—Samuel Sawall, 4 years old, drowned in the well; 10) 1874—Johannes Beierbach, 5 years old, drowned in the well; 11) 1867—Ludwig Sawall, 39 years old, struck by lightning; 12) 1876—Lydia Kalmbach, 3 years old, drowned; 13) 1877—Christian Stock, took his own life; 14) 1882—Johann Buchert, 39 years old, fell off the house; 15) 1882—August Kern, killed by a gunshot; 16) 1882—Jakob Schwabe, 2 years old, dropped; 17) 1886—Christian Babitzke, 6 years old, drowned in the well; 18) 1888—Katharina Sülzle, 86 years old, died of burns; 19) 1891—Friedrich Buchert, 31 years old, kick from the horse; 20) 1893—Christian Krahn, 3 years old, killed by a falling ladder; 21) 1896—Gottfried Sawall, 18 years old, killed by a young man; 22) 1907—Daniel Kluckas, 23 years old, died of a broken neck; 23) 1913—Martin Buchert, killed by two men; 24) 1899—Albert, 1 year and 25) Maria Dampert, 6 years old, burned; 26) 1917—Hulda Rauschenberger, 14 years old, shot by a soldier out of carelessness; 27) 1921—Otilie Eberhardt, 21 years old, drowned in the well; 28) 1924—David Krüger, 21 years old, fell ill with rabies, although he took so-called “May butter” (*Maibutter*) [a perennial plant with white and red leaves, used for medicinal purposes]; 29) 1927—Immanuel Martin, 37 years old, stabbed to death by an intoxicated shepherd; 30) 1928—Emilie Kalmbach, 1 year old, scalded; 31) 1854—Johannes Wittke, “went missing as *Pohonze* without report.”



Katzbach Church

The population suffered a lot during the war: the men were out in the battlefield. The few who were not soldiers had to move out and dig redoubts (Okopi) or even build roads somewhere. Some fields had to remain unworked during this time. In addition came the dark sides of the troop quartering. In the time of Bolshevism, Katzbach suffered less. This time also passed. But some of the fighters remained outside on the battlefield or in the military hospitals. They have died in battle, died of disease and disappeared. (1.) Jakob Theurer, married, 1 child; (2.) Gottlilf Riedel, single; (3.) Gotthilf Sülzle, married, 5 children; (4.) Christian Sülzle, married, 1 child; (5.) Gottholf Kleiß, married, 1 child; (6.) Heinrich Schmidt, single; (7.) Samuel Sawall, married, 1 child, disappeared; (8.) Reinhold Knopp, married, 1 child, officer; (9.) Christian Schill, single; (10.) Andreas Groß, married, 3 children; (11.) Friedrich Kohler, married, 5 children; (12.) Heinrich Sawall, single; (13.) Heinrich Sülzle, single; (14.) Simon Schnepf, disappeared.

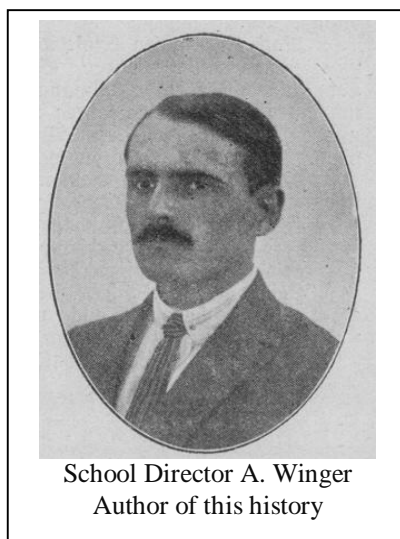
The severely ill who came home and died after a few days: (1.) Georg Knopp and (2.) Martin Finkbeiner.

Unfortunately, to this day it has not yet happened to erect a monument to the fallen warriors, as almost all other German villages did.

As a war invalid, Rudolf Riedel receives his meager pension.

In the war with Japan (1904-1905), married M. Sulz remained behind (*blieb*).

From the time of its founding and until 1840, Katzbach belonged to the Arzis Parish. From 1840 on it belongs to the newly established Alt-Elft (Fere-Champenois) Parish. Katzbach has been served by the following Career of Souls (*Seelsorgern*): from out of Arzis: 1. Pastor Williams (1821-1835); 2. Pastor Hastich (1835-1840). From out of Alt-Elft: 3. Pastor Gottlieb Friedrich Jordan (1841-1857); 4. Pastor Theodor Gottfried Wilhelm Walker (1859-1873); 5. Pastor Baumann out of Arzis (1873-1874); 6. Pastor Ludwig Zeller (1874-1885); 7. Pastor Fr. Schlarp out of Tarutino (1885-1887); 8. Pastor Johannes Jundt (1887-1908); 9. Pastor Hanson, from Arzis, (1908-1910); 10. Pastor Alexander Simsont (1911-onward).



As far as religion is concerned, all German residents are of the Evangelical Lutheran denomination. Years ago there were still several Separatists in the village, but they have gradually died out. The last woman died in 1903 and was buried in a separate part of the cemetery, the Separatist cemetery. Other sects have not yet been able to gain a foothold in Katzbach. The people of Katzbach are said to have always been good churchgoers. Even today, the worship service is attended very diligently. Likewise, one still adheres strictly to the children's teaching (*Kinderlehre*). There is no choral singing or wind orchestra in Katzbach; however, both were present at the time of teacher Gustav Witt. The Apostle Days are still strictly celebrated, as is Michael's Day. On 4 June, new calendar, the congregation celebrates the solemnly promised Penance Day (*Buß*) and Prayer Day (*Betttag*).

In almost every house, apart from the Bible and hymnal, *Hillers Schatzkästlein*, a prayer book for every day, can be found. The Bessarabian Congregation Hymnbook (*bessarabische Gemeindegemeinschaftsliederbuch*) is also common.

We have three Brotherhood Assemblies (*Brüderversammlungen*), which are at times very well attended. The leaders of these three assemblies are: (1.) Michael Knopp, (2.) Joh. Reinhart, (3.) Jakob Schill.

As far as performances (theater and cinema) are concerned, they are considered godless and rejected by most people. If someone goes astray in the village with something like this, success is usually weak.

Our reading books of today are under attack on many sides. They are called tomfoolery books (*Faxenbücher*) and claimed to be godless. As in the past, a person wants to have the Bible as the only reading book in school.

As wall decorations in the rooms, pictures with Bible verses are often to be found.

The people of Katzbach are simple farmers, they are always diligent at work, so that they are often finished with threshing and corn picking, while others in the neighboring villages are still hard at work.

As far as the dress costume is concerned, there is no native folk costume. We are slowly going with fashion, but in Katzbach we are always far behind the other villages in fashion, which, in my opinion, is not a disadvantage, but rather an advantage. You can spend a lot of unnecessary money on fashionable clothing, even if the money is also borrowed. Nevertheless, we have recently seen that the "latest" fashion has its followers. But they are almost always young girls who have served as maids in some neighboring village.

After a good harvest, the surplus of grain is always hauled by wagon to Kilia. Since 1915, we also have a railway line nearby. Initially, a person had to go to Beresina or Arzis to get onboard. Today, we drive to the Paris stop-station, about 8 kilometers [5 miles] from us. In bad weather, however, it is still very difficult to get to the station, as the roads are often extremely bad.

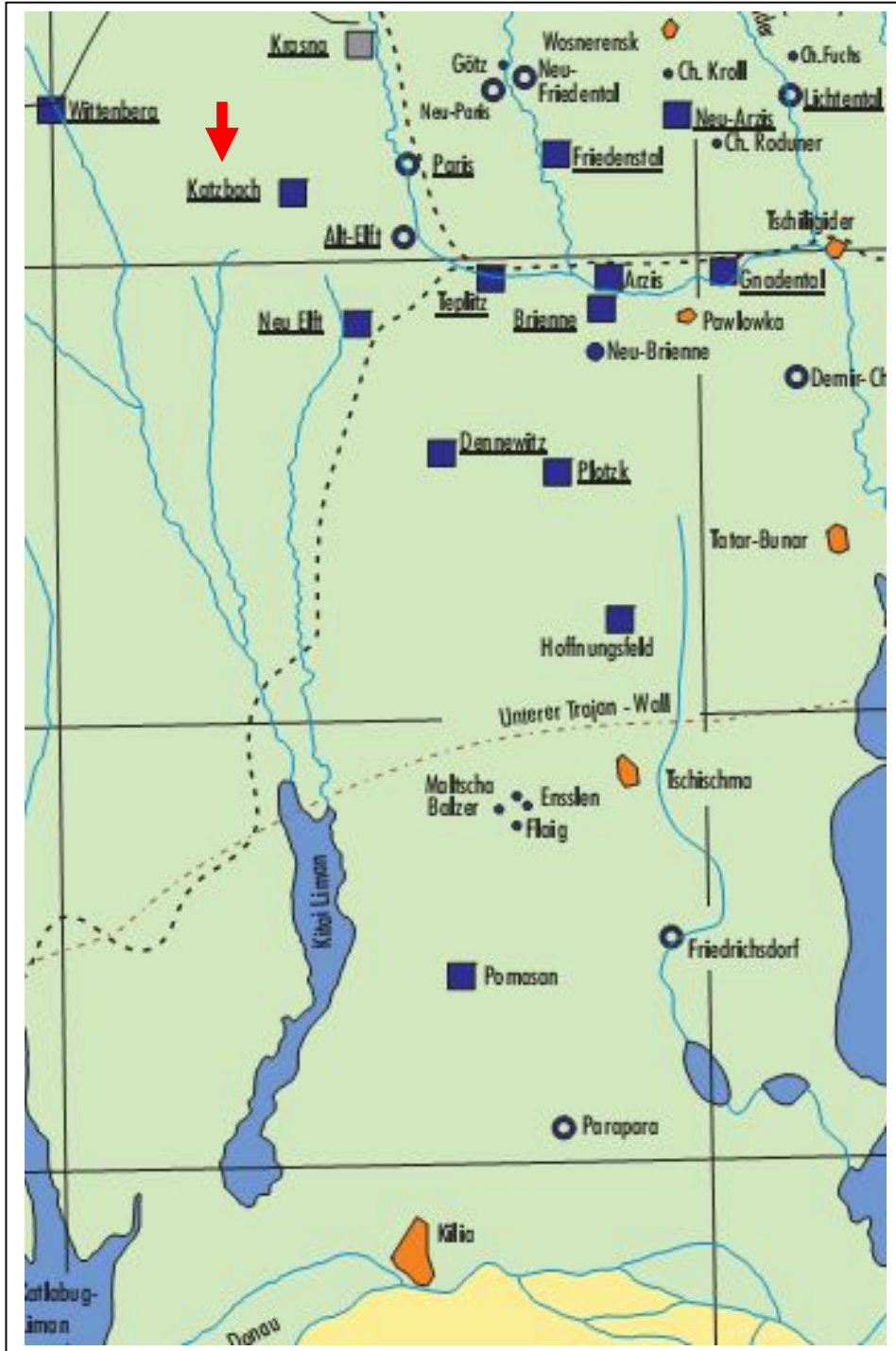
I still have to emphasize on the lighter side the Katzbach people: If someone finds something along the way, he brings it without hesitation to the village chancellery.

Furthermore, the people of Katzbach are good taxpayers. When the year is over, there are no more backlogs. A person pays the taxes, and even if the money has to be borrowed.

Unfortunately, the spirit of the double standard (*Zweitracht*) has found its way into Katzbach. But hopefully it will not be long before everyone will live together again in peace and quiet.

May this time come about real soon!

[Translation Ends]



Stump Map of Bessarabia reworked by Rolf Jethon—not in original document