

Chapter 8

The Grain Mill in Neckarburken¹

The next chapter in this chronicle tells the story of Hans, the son of Caspar Landis, who settled in the small village of Neckarburken in northern Baden in the late 17th century. There he acquired ownership of the local grain-mill, anchoring the family in that locale for several generations, well into the 19th century. A change in religious affiliation took place among some of his descendants, and the very spelling of the surname changed under the influence of local dialects.

Most of the Anabaptist emigres from Switzerland had followed the natural corridor of the Rhine valley to the north. They left the canton in small family groups, usually siblings with their wives and children, but they soon drifted apart to pursue whatever opportunities for livelihood were available. Some went across the Rhine to the Kraichgau in Baden and others went further north into the Palatinate. The years between 1650 and 1700 are a grey period in the histories of most of these families. Their appearances are spotty and often missing altogether in the official records of the regions where they relocated.

The 1651 emigration report for Caspar Landis states that he left canton Zürich with his wife, Susanna Pfister, and three children -- most likely their youngest, Hans age 5, Jagli (Jacob) age 2, and Anna, age 1. As an itinerant doctor/surgeon by trade, Caspar wandered from town to town in Alsace, unfettered by the restrictions of a guild. By 1668 he and his older son, Rudolf, moved to the mining town of Markirch (Ste-Marie-aux-Mines), located high in the Vosges mountains above Ribeauville. There Caspar spent his final years, and Rudolf established a line of the family that persisted for several generations.

No documentary evidence has been found concerning Caspar's other sons, Hans and Jacob, during these early years. Because they were young children when he left Switzerland, we may assume that they grew up in various villages in the lowlands of Alsace. Their first appearance in the records occurs after they reached maturity and settled in the Neckar river valley, where they both became married in 1678.

An entry in the Reformed churchbook of Neckarburken states: "January 29, 1678, Hans Landeiss, a journeyman carpenter from Horgen [*Horch*] in Switzerland, district of Zürich, the legitimate son of Caspar Landeiss, a citizen and *Wundarzt*, married the *Jungfrau* Rosina Catharina, the legitimate daughter of the deceased Hans Bender."² Hans was 32 years old at the time of his marriage. By profession he was a *Zimmergesell*, which may be more accurately translated as a framer or a joiner of the large beams out of which half-timbered houses were constructed in those days.

¹ I published an earlier version of this chapter in *Pennsylvania Mennonite Heritage* -- see Wagner 1995a.

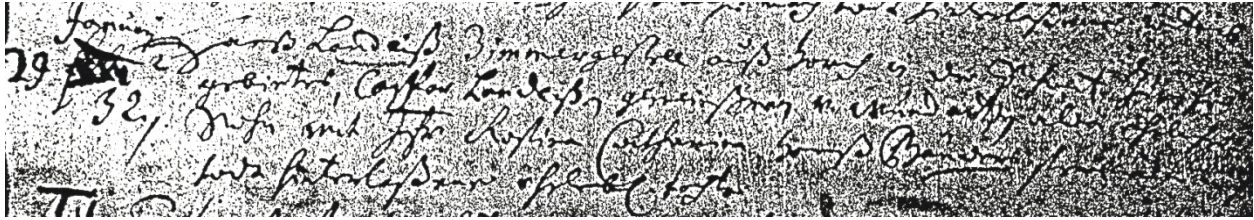
² LDS microfilm #1189215 (see photocopy)

Der Zimmermann.



Ich Zimmermann / mach starck gebew/
In Schloffer/Heusser/alt vnd neuw/
Ich mach auch mancherley Mülwerck/
Auch Windmülñ oben auff die Berg/
Über die Wasser starcke Brückñ/
Auch Schiff vnd Floß/von freyen stückñ/
Blockheusser zu der gegenwehr/
Dedalus gab mir diese Lehr.

I the carpenter/ make strong structures/
In castles/houses/old and new/
I also make many types of mill-works/
Also windmills atop the hills/
Over the water strong bridges/
Also ships and rafts/from diverse pieces/
Block houses for defense/
Dedalus gave me this profession



Marriage of Hans Landeiss, son of Caspar - Jan. 29, 1678

A few months later his brother Jacob was married in the nearby village of Neckargerach on November 26, 1678. The Reformed churchbook there reports: "Jacob Landeyss, a journeyman carpenter, of single status, the legitimate son of Caspar from Horgen ["Horchen"] in the district of Zürich, married the *Jungfrau* Anna Barbara Lauer, the legitimate daughter of Philipp Lauer, a lawyer at Reichenbuch."³ Not much is known of Jacob after this marriage record. He seems to have remained in Reichenbuch for the remainder of his life. He died there on February 22, 1728, and his stated age was 80 years and "several months."⁴ This matches his known birthdate in the Swiss records (born in 1647, he would have been 80 years and seven months at his death). The death entry also states that he was a master carpenter (*Zimmermeister*) indicating that he had succeeded in gaining local citizenship and establishing himself in his profession over the years.

Judging from the fact that Hans and Jacob were married in nearby villages -- Neckargerach is only about 3.5 miles west of Neckarburken -- we may assume that the two brothers had remained in contact after leaving Alsace sometime before 1678. Both, we note, also shared the same profession (journeymen carpenters).

One interesting point in these marriage records is that Hans and Jacob were married within a few months of each other in 1678, and their brother Rudolf in Markirch also became married (for the second time) that same year to Anna Götz. Was it a coincidence that these three brothers married at the same time? Adding to the unusual timing of events, the ledger for the estate of Hans Landis II in Zürich does not record any further expenditures after 1678. At that point the account still had 7,944 Pounds remaining, which was a considerable amount of money. There are no reports of payments to the three brothers, but they may well have made claims to the Zürich government, which could explain how they found the resources for marriage in 1678.

The Spelling of the Surname "Landeis"

Another interesting point in these marriage entries, especially for our branch of the family, is the spellings of their surname -- "Landeiss" ("Landeyss" is an equivalent form since "i" and "y" were interchangeable at that time). The spelling "Landeis" (sometimes with a double "-ss" at the end) was retained for over 200 years, it was still used by my grandparents when they immigrated to the USA.⁵

³ LDS microfilm #1189214

⁴ "*eth. Monats*," which apparently is a contraction for *etliche*, meaning "several."

⁵ After my Landeis grandparents immigrated to the USA in 1889, the spelling of the surname diversified among the second generation to Landize and Landice. The endings "-ize" and "-ice"

Spelling conventions were not rigid at that time, but some standardization was developing as a result of Martin Luther's edition of the Bible. Swiss publishers resisted these changes at first because they were Calvinist or Zwinglian, not Lutheran, but by the late 17th century they too began adopting High German spelling conventions. One common change was to replace the old long vowel "i" with the diphthong "ei" or "ey."⁶ This undoubtedly also reflected the influence of regional dialects. One defining characteristic of the Alemannic dialects spoken in Switzerland is the tendency to pronounce the High German diphthong "ei" as a long vowel "i." For example, the suffix "lein" is rendered in Alemannic as "li," as shown in many Swiss surnames like Egli and Warffelli, and in nicknames like Barbali and Jagli. Geographically this dialect extends from Switzerland in the south to the Lauter river in Alsace, then due east to Karlsruhe and Heilbronn. In the Swabian transition zone (northern Alemannic), the long vowel "i" is typically pronounced as a diphthong, "ei." This tendency toward diphthongization is continued in the Frankish dialect, north of the Swabian zone, which is closer to standard High German. In Frankish the long vowel "i" is typically pronounced as "ai." The Neckar valley is a transition zone, marking an ancient ethnic boundary between the tribes of the Franks and the Alemanni, and these linguistic differences were reinforced in following centuries due to the numerous political boundaries that marked the region.⁷ This spelling shift to the diphthong "ei" is also found in other words in the churchbooks. For example, in one entry the Neckarburken pastor referred to the Swiss town of Rapperswil as "Rappersweil." Similarly, in the church book of Jebnheim, where the Frankish dialect is more prominent, the pastor referred to the Swiss town of Wädenswil as "Wättensweil."

Reasons for their settlement in the Neckar valley

What drew Hans and Jakob Landeis into the Neckar valley at that time? Assuming that they grew up in Alsace, they may have been drawn across the Rhine by the presence of Landis relatives and other Anabaptists in the Kraichgau, just a few kilometers south of Neckarburken and Reichenbuch. Hans Jacob Landis, their cousin, had settled near Sinsheim in the Kraichgau about 1655 and several of his descendants remained in the area. It is also possible that there was a link between the pastors in Neckarburken and Switzerland. In 1678 the Neckarburken church book referred to the pastor as *Helvetium Ligura*, which probably indicated that he had been ordained in the Swiss Reformed Church. Several other persons in the church book were also stated as originating in Switzerland.

Probably the most important factor that explains their appearance in the Neckar valley in 1678 is that this was at the end of the Dutch War (1672-1678). There was an opening for new

were their attempts to Anglocize the sound and spelling of "-eis" in German. The spelling "Landeis" was the original form used by my grandparents, and that it is the way it was spelled on my mother's baptismal certificate. "Landeis" also continues to be used by recent emigrants from the former Soviet Union to Germany. A later development among my two uncles, Henry and Al in Seattle was to spell the surname as "Landis." My mother said that this resulted from their meeting persons from Pennsylvania, where the Landis surname is common among Mennonites.

⁶ Waterman 1966.

⁷ Bohnenberger 1953, p. 76.

immigrants at that point, just as there had been a window of opportunity for the previous generation of Swiss emigrants at the end of the Thirty Years War when their father, Caspar, and his siblings moved into the Rhine valley.

Kurfürst Karl Ludwig (1648-1680) was faced with the daunting task of restoring the population and the economy in his territories. To facilitate this, he declared a moratorium on taxes.⁸ By 1652 representatives of the von Gemmingen, von Venningen, and other noble families in the Kraichgau had also begun recruiting Anabaptists as tenants on their estates, which at that time were largely deserted.⁹ These areas became magnets for new settlers throughout the latter half of the seventeenth century. There was great opportunity for young men seeking to establish themselves in their trade, gain local citizenship and become married. Not only Anabaptists, but many other young Swiss families flocked east of the Rhine. After the Dutch War ended with the Treaty of Nymwegen in 1678, the pace of resettlement quickened. The influx of Swiss immigrants to the Palatinate, including the Kraichgau and the lower Neckar valley, was so strong that they came to comprise about one-third of the population. This wave of immigration was so large that it has been compared to the implantation of Scots in northern Ireland.¹⁰

The Landeis family in Neckarburken

The village of Neckarburken is about one mile north of Mosbach on the Eltz river, which flows into the Neckar. It is a picturesque area, located on the old Roman *Limes*, the boundary which marked the northernmost extension of the Roman empire into ancient Germania. Medieval records often referred to the village simply as “Burken” or “Burkheim,” a name derived from the Roman fortification or *Burg* that was constructed there, the foundations of which are still visible on the northern edge of the village. The administrative center (*Oberamt*) for the district was Mosbach, which was the nearest town of any appreciable size. The tax district (*Kellerei*) was Lohrbach, a neighboring village to the north. Some sense of what life was like in Neckarburken in the late 17th century can be gleaned from the entries in the parish chronicle, the *Ältesten Chronik*, which extends back to 1661. In 1663 the pastor recorded the names of the parishioners, and the list shows only 36 persons. This probably included most of the adult men in the village. As late as 1774 Neckarburken had only 50 families, with 190 people.¹¹ It remains an extremely small village to this day.

Hans Landeis first appears in the *Chronik* in 1678, which was the year of his marriage, and his name appears regularly thereafter in various parish roles. This suggests that he did not settle in the village before this date. Hans Bender, his father-in-law, was born in 1591 and he died in 1673 at the ripe old age of 82, five years before Hans arrived as a *Zimmergesell* in Neckarburken. Since the management of the grain-mill was vacant after Hans Bender’s death, Hans Landeis acquired the mill upon his marriage and thereafter was referred to as the new village mill-master. Bolstered by his status as a married citizen and *Müllermeister*, Hans soon became a person of

⁸ Hacker 1983.

⁹ Guth & Guth 1983a.

¹⁰ Wust 1993.

¹¹ Hacker 1983.

influence. At various times Hans was listed as the administrator of parish finances and the charity fund (*Allmosenpfleger*) and a member of the town council (*aus dem Gericht*).¹²

The grain-mill proved to be a very significant resource for the family through the following generations. In German villages the miller was usually one of the wealthier and more influential citizens. Mills were of great economic importance and the local authorities carefully regulated and licensed their operation. Although the mill buildings and machinery could be legally owned as private property, in the larger towns they were owned by the ruling nobility and the right to operate the facility was subject to their permission. The mill-license, stating the rights and duties of the miller, was elaborately festooned with seals and ribbons and it was bestowed with much pomp and ceremony. He enjoyed special privileges and securities. The community paid the miller's wages (the *Mahllohn*) for his services with a measure of grain referred to as the *Malter*. He was supplied with free wood (the miller's *Beholzigungsrecht*). He was also exempt from paying gate-fees when he entered or exited a city, nor did he have to perform community service (*Frondiensten*). Frequently he was exempt from paying taxes (*Beeth* or *Steuer*), or had them greatly reduced. Perhaps most importantly, the miller was exempt from competition since local families were not free to use the grain-mill of their choice, but rather they had to use the mill that was assigned to them in their area.¹³ This often was a matter of contention among the local farmers. For example, the peasants of Stühlingen in 1525 filed a complaint that they were forced to grind their grain in "distant and inconveniently located mills." Although there were several closer mills available, they had to take their grain to a more distant mill in the feudal lord's domain to ensure that he would collect his due.¹⁴

¹² In smaller villages there was no separation of legislative and judicial functions in local government. Today the word *Gerichtsmann* has the more specialized connotation of a judge, but it had a broader meaning in the 18th century. Members of the Town Council played the roles of legal officials, jurymen, legislators, and city managers all in one. When the council convened to serve as a local court, usually to adjudicate for minor offenses, it was referred to as the *Vogtei* (the magistracy) or more commonly as the *Gericht* (the court) or the *Dorfgericht* (village court). More serious criminal cases were referred to the higher regional court, the *Amtsgericht*" which was in Mosbach. Since their legislative and judicial functions overlapped, members of the Town Council were commonly referred to as *Gerichtsmänner* or *Gerichtsverwandten* – see Smith 1993.

¹³ Opel 1983

¹⁴ Franz 1971

Der Müller.



Wer Korn vnd Weis zu malen hat/
Der bring mirs in die Mül herab/
Denn schütt ichs zwischen den Mülstein
Vnd mal es sauber rein vnd klein/
Die Kleyen gib ich treuwlich zu/
Hirsch/Erbeiß /ich auch neuwen thu/
Dergleich thu ich auch Stockfisch bleuwn,
Würß stoß ich auch mit ganzn treuwen .

Whoever has grain and wheat to mill/
He brings it to me in the mill/
Then I pour it between the mill stones
And grind it cleanly pure and small/
The bran I provide truly too/
Millet/nuts/I also do/
Likewise I also grind dried cod fish,
I also pound spices reliably.



The Grain Mill in Neckarburken, 1994

The Fissioning of the Family in Neckarburken

Hans and Rosina Landeis had five recorded children.¹⁵ Nicolaus, born in 1679, died shortly after birth. The second, also named Nicolaus,¹⁶ was born in 1680, and he became the next lineal ancestor in this chronicle. It was a common practice that when a child died, the next child born of the same sex would be given the deceased sibling's name as a way to make up for the loss. Nicolaus, their first surviving son, became the major progenitor in that generation and he inherited the grain-mill. Over the course of three marriages he produced many offspring. In 1705 he married Anna Barbara, the daughter of Veit Bacher, a tailor and member of the town council in Neckarburken. Anna was the widow of Hans Peter Heinrich, from the neighboring village of Trienz to the north. She already had four children by him when he died in 1704 at the age of 35. After Nicolaus and Anna Barbara married, they had three additional children of their own. In 1714 Anna Barbara died at the age of 38, and two years later Nicolaus remarried to Anna Eva, the daughter of Hans Peter Loeber in Neckarburken. Nicolaus and Anna Eva produced nine children, born between 1710 and 1729. Unfortunately tragedy struck him again when Anna Eva died in 1730, at the age of 34. Nicolaus married yet a third time to a woman named Appollonia. This third marriage was undoubtedly necessary considering the large number of young children

¹⁵ See the detailed summary table at the end of this chapter for Landeis family members in Neckarburken.

¹⁶ See **N12** on the family history summary chart on the end of this chapter.

that Nicolaus was left to care for. He lived a long and fruitful life as citizen, millmaster, and member of the town council, as did his father before him. Nicolaus died in Neckarburken in 1751, at the age of 71. He left behind 12 children and four step-children.

Nicolaus' brother, Hans Caspar (N13), and his wife Anna Maria Hauer also produced a large family of nine children, giving rise to a second branch of the Landeis lineage that remained in Neckarburken for the following two generations. Although Hans Caspar initially worked as a miller, he shifted over to being a carpenter after his older brother Nicolaus married and assumed formal title of the mill.

Inheritance patterns varied in different regions of Germany. In Thuringia it was customary for the youngest brother to inherit the farm and the family estate; in other areas the oldest brother was the heir. In some towns the council restricted citizenship (*Bürger* status) to the first born sons.¹⁷

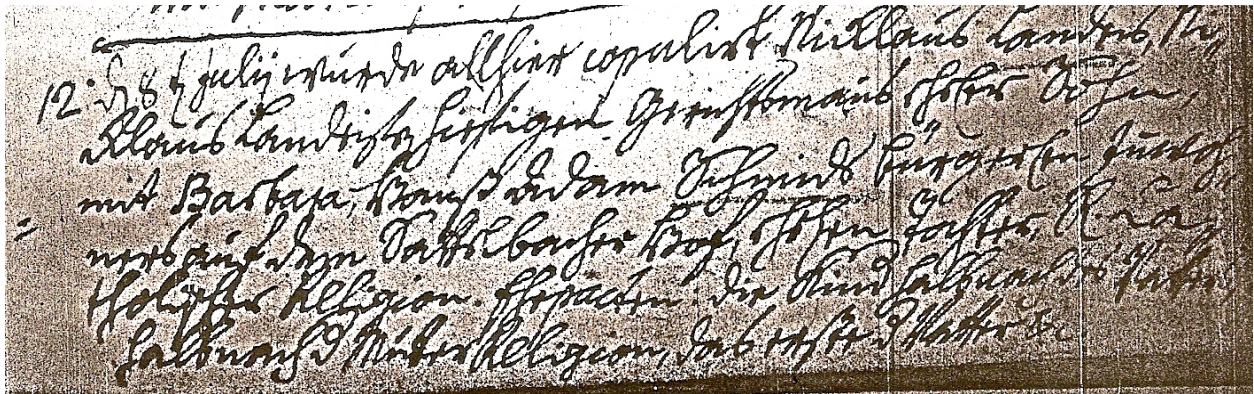
In southwestern Germany the custom of partible inheritance was common, which divided the estate among all the siblings. Over time this created problems because farm lands became fragmented into numerous small holdings. In those regions where one sibling was the heir, typically the others were paid a share as their inheritance (daughters usually received dowries). The male siblings could remain as hired hands, or more commonly strike out on their own seeking opportunity elsewhere. Perhaps they could marry into another family with resources, as Hans Landeis did when he initially settled in Neckarburken. There was always a sizable class of young men who were disinherited by virtue of birth-order who had to join the ranks of migrant laborers seeking an economic niche outside their home villages.

Such was the case with the Landeis family in Neckarburken. As the generations unfolded, a pivotal decision determining each person's fate revolved around the inheritance of the grain-mill. Although the mill had provided general economic security for the family in the early years, by the third generation the chance factor of birth order began to remove certain members of the family further away from this resource. The core members of the family who remained in the village were the eldest sons who inherited the mill and who had large families. The baptisms of their younger siblings were recorded in the churchbook, but they often disappeared afterward from the records. They had to join the nomadic work-force, along with thousands of other young men in similar circumstances throughout southwestern Germany.

Religion in the Kurpfalz during the Eighteenth Century

At this point our narrative will shift to one of these collateral lines of the Landeis family that left Neckarburken and eventually gave rise to those persons bearing this surname in the USA, which is our line of the family. Johann Nicolaus Landeis (N127), the son of Nicolaus (N12) and Anna Eva, is the progenitor of this line. In 1748 he married Anna Maria Barbara Schmidt (more commonly referred to simply as "Barbara Schmitt" in the records), from the neighboring village of Sattelbach. His marriage entry in the Reformed church book is particularly important because it marks the point when the transition from the Reformed faith to Roman Catholicism took place in our Landeis family, which has been passed down ever since in our family lines.

¹⁷ Hochstadt 1983.



"Ehepact" specifying religious affiliations - Nicolaus Landeiss and Barbara Schmid

Rarely is it possible to pin-point with this degree of accuracy such a major transition in a family's history. Johann Nicolaus' children were probably the first persons in the family to be baptized as Catholics since the conversion to Anabaptism some 200 years earlier.

"1748, the 8th of July, were married here Nicolaus Landeiss, legitimate son of Nicolaus who is a member of the town council here in Neckarburken, and Barbara Schmid, legitimate daughter of Hans Adam Schmid, a citizen on the Sattelbach estate, Roman Catholic religion. Nuptial agreement: the children half of the father's and half of the mother's religion, the first of the father."¹⁸

True to their agreement, since Nicolaus was of the Reformed faith, their first-born child, Rosina Barbara (N1271) was baptized by the Reformed minister (as recorded in the Reformed churchbook), and their second child, Maria Magdalena, (N1272), was baptized by the Catholic priest (as recorded in the Roman Catholic churchbook of Dallau). In Maria's baptismal entry the priest repeated the terms of the original nuptial agreement, and emphasized that the children baptized as Catholics would also be raised (*educanda*) as Catholic, and would continue as such after the death of the mother.¹⁹ This pattern of religious alternation in the baptismal ritual was adhered to for all of their children.

¹⁸ „1748, den 8ten July wurde allhier copuliert Nicllauss Landeiss, Nicllauss Landeisses hiesiger Gerichtsmans eheler Sohn, mit Barbara, Hanss Adam Schmid's burgerl[ich]en Einwohners auf dem Sattelbacher Hof, ehell[ich]en Tochter, R. Catholischer Religion. Ehepacten: der Kind halb auf der Vatter halb auf d. Mutter Religion, das erst d. Vatters.“

¹⁹ “NB: vi pactoru[m] matrimonialium in religione Catholica educanda, et post mortem matris Catholica in religione Catholica etiam relinquenda. Vide pact. matrim. in act. paroch. de apud praetorem Nicroburckae et similiter in cellaria Lohrbacensis protocollo.” The word “relinquenda” is usually translated as “left behind,” or “remaining,” which suggests that they would continue to be raised Catholic after the death of their mother. The final sentence in the entry refers to the matrimonial pact being recorded in Neckarburken and in the neighboring district (*Kellerei*) of Lohrbach.

Their marriage contract in the Reformed church book of Neckarburken is a classic example of the complexity of the religious situation in Germany at that point in history. The *Ehepact*, which stipulated details such as the religious denomination of the minister officiating at the baptism of the children and the faith in which they would be raised, may seem particularly alien to the sensibilities of the modern reader. We are the beneficiaries of centuries of struggle for freedom of religion, which most of us now take for granted. Our modern prenuptial agreements are more likely to focus on property rights (no doubt reflecting a fundamental shift in our values). However, such extreme concern with the balance of religious denominations was not unusual in the 18th century. The religious wars that had been unleashed during the Reformation had been fought to a stalemate by that point, but it remained a period of awkward adjustment to religious coexistence. Intense political competition between the denominations was the basic order of the day. After 1648 towns became divided legally into separate micro-communities based on religious denomination. Catholics and Protestants often did not buy from each other. In southern Germany the Lutherans began to consolidate resources connected to trade and wealth, while the Catholics maintained patronage ties with local Catholic rulers. Each religious denomination often operated its own orphanages and other charitable institutions.²⁰ Bureaucratic jockeying for religious denominational power was especially characteristic of the larger cities, like Augsburg. Smaller villages tended to be religiously homogenous, but even there it was not always possible to maintain segregation.

Despite efforts to stabilize the balance of power, changes in religious affiliation were common. Several instances are recorded in the Neckarburken church book; for example, there is a reference in 1755 to Johann Burgein, originally from the district of Zürich, who changed from the Reformed to the Catholic faith. Although the parish was nominally Reformed, some Catholic rituals (such as confirmations) are also recorded in the Neckarburken church book (evidently performed by a visiting priest). Reformed church books in the Kraichgau sometimes contained the names of Catholics and Lutherans in neighboring villages who also attended Reformed church services.²¹

The church books from that era reflect the peculiar jostling for religious preeminence that had occurred in the *Kurpfalz* for well over a century. With each change of reign, there was a dizzying switch in the denomination that was favored throughout the realm by the new *Kurfürst* - from Catholic, to Lutheran, to Reformed. Catholicism was paramount from 1508 to 1556, then Lutheranism briefly until 1559. Until that point, the other religions were tolerated. Friedrich III (1559-1576), however, was Reformed and he forbade Catholicism. His successor, Ludwig VI (1576-1583) was Lutheran, and he in turn forbade both the Reformed and the Catholic faiths. The Reformed became paramount again during the reign of Friedrich V (1610-1623), who died in exile during the Thirty Years War. During the interregnum, Catholicism resurfaced while the Pfalz was alternately under the rule of the Emperor, the Spanish, or the French. Karl Ludwig (1649-1680), who was of the Reformed faith, brought the jockeying temporarily to a halt when he announced that all three of the major confessions stipulated in the Treaty of Westphalia would be tolerated throughout the *Kurpfalz*, and he further announced in 1662 that religious minorities such

²⁰ Safley, 1997.

²¹ Schuchmann 1963.

as the Anabaptists and the Jews would no longer be persecuted.²² Such was the situation when Hans Landeis initially settled in Neckarburken in 1678.

The religious situation in the *Kurpfalz* did not remain stable for long. After the Zweibrücken-Neuburg line inherited the Palatine electorship, Johann Wilhelm (1690-1716) began to re-Catholicize the *Kurpfalz*. In 1698 he declared that the *Simultaneum* would be practiced throughout his realm, which meant that one church building would be shared by both Catholic and Reformed congregations. Karl Philip (1716-1742), who more strictly favored Catholicism, proclaimed that only Catholic priests were allowed to perform baptisms, marriages or burials. He also began confiscating Protestant church properties, especially targeting those of the Lutherans. In accordance with the "Palatine Church Division," the properties were reallocated to each denomination according to a rigorous formula -- 5/7 of the parishes would be Reformed, 2/7 would be Catholic, and none were reserved for the Lutherans. In order to achieve this quota, 27 congregations on the east bank of the Rhine had to become Catholic. In some churches the Protestants circumvented the *Simultaneum* by reserving the main body of the building for use by the Protestants and relegating the Catholics to the choir loft! This practice was eventually abolished, and in response the Lutherans usually built another separate church or chapel. The Lutherans were the major target during these years and a few congregations managed to survive with difficulty. It wasn't until the 19th century that the Lutheran and Reformed churches eventually united to form the "Evangelical Protestant" denomination.²³

Even during those periods when all the denominations were tolerated, local officials often bent the rules to favor the one they preferred. A case is recorded in which the fee for the remission of a man's serfdom status (*Manumission* from *Leibeigenschaft*) was reduced by 40%, and in gratitude he expressed the desire to raise his children as Catholic. In another more blatant case, a man was appointed *Schultheiss* of the village after submitting to the Catholic faith.²⁴

The rules were especially awkward in those cases involving interdominational marriage. In 1757, *Kurfürst* Karl Theodor decreed that the pastor officiating at marriages had to be of the husband's religious creed. In order to oversee this process, pastors were not allowed to perform marriages without official permission, under threat of having their salary withheld. In the event of a mixed marriage, the male offspring were to be baptized in the father's creed and the females in the mother's creed (Nicolaus Landeis' marriage contract, which alternated baptisms, was a variation on this pattern). These arrangements were complicated, however, if any of the spouses was Lutheran. That same year it was "clarified" that in the event of a mixed marriage, not all the children could be raised in the Lutheran faith (presumably this could have happened if all the children were of the same gender); however, it was possible for all the children to be raised Catholic. At Lohrbach, north of Neckarburken, a marriage contract was approved in 1762 in accordance with which the groom promised to raise his children as Reformed, but to have them baptized, married, and buried by Catholic priests. If any of his children went to a Lutheran minister for these services, they were to be punished.

Children's religious affiliations were literally being determined by lottery, based on gender or birth order. King Friedrich II of Prussia reproached the *Kurfürst* Karl Theodor in 1770 because all the Lutherans who had emigrated to Prussia had been forcefully converted to

²² Hacker 1983.

²³ Burgert 1983; Hacker 1987.

²⁴ Hacker 1983.

Catholicism. Friedrich protested that religious membership had been manipulated by use of selective taxation and citizenship fees, by rules regarding how children could be raised, and by marriage regulations.²⁵

Emigration Fever in the *Kurpfalz*

A fascinating nugget of information about the life of Nicolaus Landeis was found by Werner Hacker,²⁶ who combed the archives in Karlsruhe and Heidelberg for the names of persons who emigrated from the *Kurpfalz* in the 18th century. He reports that “Nikol Landeys” (N127) from “Burken” attempted to emigrate to “Cayenne,” but he returned and swore that the necessary citizenship papers were withheld from him. The date given for this incident was April 23, 1766. The bare facts of this report do not reveal the immense turmoil that this incident must have had on Nicolaus Landeis and his family.

The abortive attempt by thousands of people to emigrate to Cayenne (the capital today of French Guyana) is one of the lesser known waves of emigration fever which gripped the German peoples in the latter half of the 18th century. In 1763 at the conclusion of the French and Indian war, France ceded to England all its holdings east of the Mississippi river, amounting to about one-half of the so-called “Louisiana territory.” France attempted to compensate for this loss by expanding colonial settlements in South America, most notably in its coastal settlement known as Cayenne. This was referred to in contemporary historical sources as “the new French island.” It was customary at that time for all territories in North America to be referred to as “islands,” including Canada as well as the Missouri-Mississippi territory. In this case it was basically true, because Guyana consisted of dense, impenetrable, mosquito infested forests and the few small settlements that had been established there were largely on islands off the coast, where the temperature was more moderate and the mosquito problem somewhat less severe.

The French government commissioned recruiters to lure German settlers to its new colony. The center of the recruiting effort was Landau, which at that time was a small but highly fortified patch of French territory in the middle of the *Rheinpfalz*, one of the few remaining relics of French imperialistic expansionism into the German areas during the previous century. From Landau recruiters were commissioned to lure German settlers to the new colony. They circulated posters in French and German describing the fantastic opportunities that awaited those willing to undertake such a venture. Each family was promised 50 *livres* travel money, free passage across the ocean, and an allowance for at least two years upon their arrival, including tools, weapons, house and farm, and two full wardrobes of clothing. As much acreage as any person desired would be available, including the fishing and hunting rights. They had permission to sell their land holdings and return to Europe after five years if they wished. The posters of course did not mention the primitive living conditions or the murderous climate in South America and extremely high death rate of colonists from malaria and other diseases.

Soon thousands of people converged on Landau. The French government found itself totally unprepared for the volume of the response. The local nobility in southwestern Germany reacted sharply against these recruiting efforts and tried to stem the outflow. They forbade their subjects to leave for Cayenne and they issued a warning that any who later attempted to return

²⁵ Hacker 1983, 1987.

²⁶ Hacker 1983.

would be treated as emigres and expelled. The people continued arriving, most without permission, and they simply crossed into Landau wherever they could. Very few made it to their destination. The French government sent *gendarmes* to stem the influx, driving the would-be immigrants back out of the city. On the *Pfalz* side of the border, however, 100 dragoons had been dispatched to prevent people from crossing in either direction. Thousands of people were encamped around the city, hungry, confused, and not knowing where to turn. *Kurfürst* Karl Theodor (1724-1799) was finally persuaded to relax his decree and to allow the unfortunate people to resettle in his territory, or to pass through to settle in Prussia, Hungary and Russia. He had little choice, otherwise the people would have become vagabonds and beggars, increasing problems throughout the realm. Persons with “good reputations” were allowed to return to their home villages and to repurchase their citizenship rights (*Bürgerrecht*), if they were financially able. Those who resided in the smaller villages could do so for 400 *florins*, and those who resided in the cities had to pay 800 *florins* (to gauge the size of these sums, a day-laborer at that time earned just over one *florin* per day, so this was equivalent to well over one year's wages). Those who were single when they left but who had married outside the village had to pay a double fee to purchase citizenship rights for themselves and for their spouses. Those who were single but unable to pay and who were physically capable of serving in the military were conscripted. Those unable to serve were placed in a work-house and most likely became indentured with serfdom (*Leibeigenschaft*) status.²⁷

It was fortunate that this emigration wave to French Guyana was aborted because most attempts to colonize this “green hell,” as it later became known in Europe in the 19th century, were doomed to failure. The toll on the new immigrants from disease, mosquitos, malaria, the constant heat and humidity was extremely high, 40% in many cases. Later in the 19th century Guyana became used largely as a penal colony by the French, a dumping ground for what they regarded as the refuse of their society. The infamous “Devil’s Island” off the coast typified this policy.

The Cayenne incident was but one of a series of waves of emigration (or attempted emigration) that gripped southwestern Germany in the 18th century. North America drew the most emigrants, especially Pennsylvania. Other areas included Hungary, Galicia (in Poland), Schleswig-Holstein and the Jutland peninsula in Denmark. In 1763 Tsarina Catherine II issued her famous invitation for German settlers to Russia. Many responded to her call, and numerous German colonies were established along the Volga river and in the Crimea.²⁸

²⁷ The term *Leibeigenschaft* is usually translated as “serfdom,” but this is not a totally accurate description of the status. Medieval serfs were property, part of the estate of a Lord. They had to labor a set number of days per year for the master, gain his permission for marriage, and they had no freedom for travel or emigration. By the 17th century the obligations and restrictions were milder than before. *Leibeigenschaft* had become more a form of indentureship, a mark of second-class status usually imposed for failure to pay debts to the government. The *Leibeigenen* could own property, marry whom they chose, and they were entitled to due-process of law. The primary disadvantage was that they owed fees for certain legal transactions and they couldn’t leave the political jurisdiction in which they were indentured without purchasing *Manumission* from the status. See Werner Hacker 1983.

²⁸ Hacker 1983.

The emigration fever which gripped the German population in the 18th century was due to several factors. Probably the single most important factor was the on-going series of wars which continued to plague southern Germany. The devastation of the Thirty Years War was followed by the Dutch War (1672-1678), the Palatinate War (1688-1697), the Spanish War of Succession (1701-1714), the Austrian War of Succession (1740-1748), and the Seven Years War (1756-1763). The *Kurpfalz* was a central theater for several of these military clashes.

It was also plagued by periodic crop failures and famines. The winters of 1708 and 1709 were very harsh, and crop failures in those years sent a flood of impoverished people out of the Pfalz to Rotterdam, then on to England and America. The entire *Oberamt* of Mosbach was economically devastated in 1740 and 1741 from bad weather. The disaster was repeated in 1767, and also in the nearby Kraichgau. The years 1770-1771, 1776 and 1789 were recorded as major "hunger years" from crop failures throughout southern Germany. Some areas were so severely affected that the people were reduced to begging, going from village to village for whatever scraps they could find. When the charity funds were exhausted, the local nobility allowed the people to strip tree bark and to grind it into meal for bread.

The impact of these famines was amplified by the fact that much of southern Germany experienced a prolonged agricultural depression during the 18th century. Agricultural techniques had not improved sufficiently to provide adequate food for the growing population. In some regions all the available land had been taken and farms couldn't be subdivided to accomodate all the sons. In the middle of the 16th century about half of the peasants owned land large enough to support a family, but by 1750 this had fallen to about 25 per cent.²⁹ A report from 1751 stated that "Mosbach is full of people without means" (*unvermögenden Leuten*), that is, landless people without livelihood.³⁰

The Final Chapter of the Landeis Family in Neckarburken

A central fact that shaped Nicolaus' life was the accident of birth order, he was a younger son (N127) of Nicolaus (N12) and Anna Eva Loeber and he had not inherited the grain mill in Neckarburken. The mill was inherited by his older brother, Johann Jacob (N124), who became the major progenitor for the next generation in Neckarburken. Consequently, Nicolaus attempted to seek opportunity elsewhere, as did thousands of other young men in similar circumstances throughout southwestern Germany. He had little to lose.

After his unsuccessful attempt to leave for Cayenne, Nicolaus returned to Neckarburken in 1766 and "swore" that the necessary citizenship papers had been withheld from him. This probably means that he was among the thousands of people who were blocked entry into Landau by the French soldiers. He claimed that he never gave up his citizenship rights in Neckarburken in order to avoid having to pay the 400 *florins* fee, which was a staggering amount of money for most of the common people. Nicolaus was 45 years old at this time. The records of other emigrants usually contain details of the family members who departed with them. Since there is no reference to other members of his family in the record, it appears that Nicolaus departed by himself. It is unknown whether he abandoned his family, or more likely whether he planned to send for them after he had established himself in the new land.

²⁹ Sagarra 1977.

³⁰ Hacker 1983.

An important clue concerning the economic status of Nicolaus Landeis and his family is found in the records concerning his daughter, Maria Magdalena (N1272). On March 7, 1781 the fee was paid to release her from indentureship (*Leibeigenschaft*), after which she departed from Neckarburken.³¹ No further official information is available in the church or state archives, but her eventual fate was recorded in an ancient family Bible that was passed down through the generations in Germany.³² This Bible records that on April 24, 1781 Maria Magdalena Landeis married Josef Anton Kirschgessner, a blacksmith in Hettingen, a few kilometers north of Neckarburken. Comparing the dates of these two records, we note that her marriage occurred 48 days after she purchased her *Leibfrei* status. It is likely that Josef provided the money so that she could leave the village for marriage.

The fact that Nicolaus Landeis' daughter had fallen into *Leibeigenschaft* status shows the dire financial straits of his family. He may have incurred this indentured status when he returned to Neckarburken after his failed attempt to emigrate to Cayenne. Little additional information is available on his circumstances in Neckarburken. Nicolaus' occupation is not stated in any of the birth records of his children, nor is he referred to as a *Gerichtsmann* or member of the town council. It is quite likely that he was a day-laborer. He remained in Neckarburken for the remainder of his life and died there in 1780, at the age of 58, from dropsy (*Wassersucht*).³³ In his death entry Nicolaus was referred to as a *Gemeindsmann*. This suggests that he may have succeeded in reclaiming his citizenship before his demise.

Johann Peter Landeis in Mannheim

The Evangelical Protestant churchbook in Mannheim reports the marriage of Johann Peter Landeis and Johanna Maria Ursula Zipff on April 23, 1749. They had six children, all born between 1750 and 1760 in Mannheim (see the family summary table at the end of this chapter for details on the children).

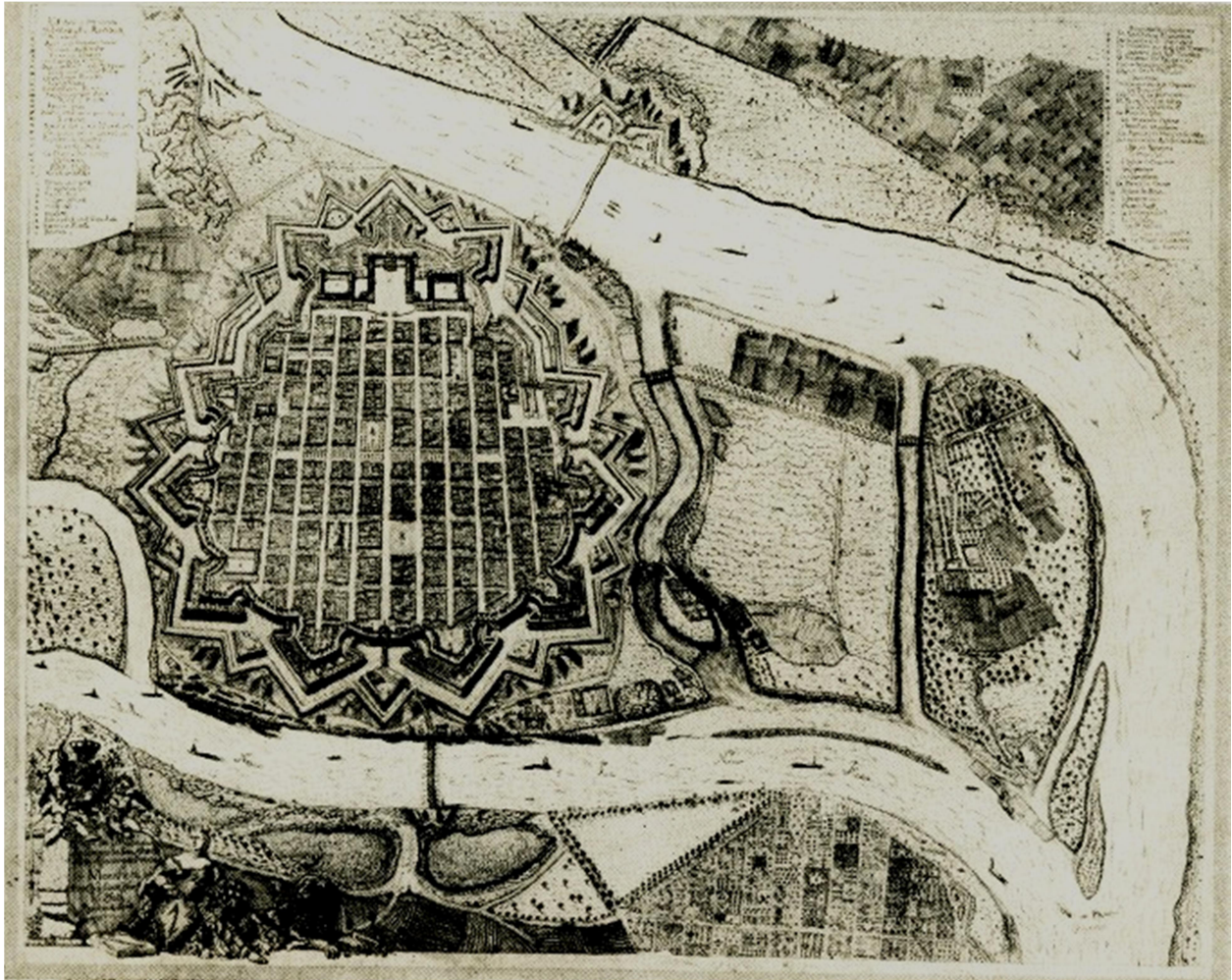
Who was this Johann Peter? There is only one person in the Landeis genealogy who fits this window of time -- Johann Peter Landeis (LN129), born Feb. 8, 1724 in Neckarburken, the twin son of Nicolaus (LN12) and Anna Barbara Bacher. The churchbook in Neckarburken records his birth, but no further information is available, which suggests that he left the village. His father Nicolaus was the mill-master, but Johann Peter was his ninth child and he did not inherit the grainmill. Like other siblings in the family, he had to seek his fortune elsewhere. As we have seen, his brother Johann Nicolaus (LN127), the seventh child, also did not inherit the mill and he

³¹ Hacker 1983.

³² LDS microfilm 0884956

³³ "Dropsy" is an archaic medical term denoting an accumulation of fluids in various parts of the body. In those days (indeed, until the late nineteenth century) it was believed that dropsy was caused by an excess of water in the bloodstream, which resulted in "stagnant" blood. The water could accumulate in various places -- in the heart ("heart dropsy"), the skin ("skin dropsy," which is marked by swelling of portions of the body), the thorax, the bowels, and so on. Dropsy often accompanied diseases, such as scarlet fever, so it undoubtedly was a symptom of infection during the terminal stages of illness, when the kidneys and other organs began to shut down. When the symptoms of dropsy appeared, the attending physician knew that death was soon to occur.

too left Neckarburken and made an unsuccessful attempt to emigrate to Cayenne, but had to return to his home village where he passed his remaining days in *Leibeigenschaft*. Johann Peter (LN129) did have a twin brother Johann Georg (LN128), and both of them apparently left Neckarburken in adulthood. Where they settled remains unknown, but Mannheim would have been a likely destination.



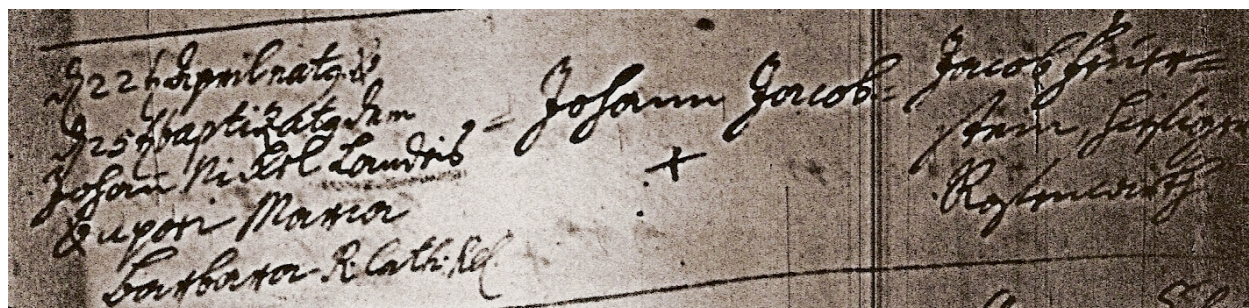
Mannheim at the Confluence of the Rhine and Neckar, 1758

Mannheim was a major economic center at that time, a fortress city sandwiched between the confluence of the Neckar river and the Rhine. It was also a royal residence city for the Elector of the Pfalz. As such it was a natural magnet drawing persons from throughout the *Kurfürst's* realms. Young men from villages like Neckarburken would have converged there for jobs and to access the crossing point over the Rhine into the many small villages in the western side of the Pfalz.

The identity of Johann Peter Landeis in Mannheim as **LN129** remains tentative because his 1749 marriage record with Maria Johanna Zipff states that he was the son of Johann Georg Landeiss, rather than of Nicolaus in Neckarburken. Johann Nicolaus had transitioned to Catholicism when he married Anna Maria Schmidt who was from a Catholic family. In Mannheim Johann Peter's marriage and the births of his children were all recorded in the Evangelical Protestant churchbook, which indicates that he was not Catholic. Johann Peter in Mannheim also had two sons named Johann Georg (the first one died in 1757). All of this hints that he may have been the same person as **LN129** in Neckarburken, but his identity is unclear.

Johann Jacob Landeis in the Rhine Pfalz

The next chapter in this chronicle deals with Johann Jacob Landeis (**N1274**), born in 1756, the only recorded son of Johann Nicolaus Landeis (**LN127**). He bore the same name as his uncle, Johann Jacob (**N124**), the *Müllermeister* in Neckarburken. Jacob was born into poverty, given his father's *Leibeigenschaft* status. After Jacob's birth entry, he too left Neckarburken and his next appearance is on the west bank of the Rhine in 1789, nine years after his father's death, and perhaps three years after his mother's death. With the departure of Jacob, the Neckarburken chapter for our branch of this family chronicle draws to a close. Neckarburken had been the home of the Landeis family for over a century.



Birth of Johann Jacob Landeis - April 22, 1756 Our Ancestor Who Later Emigrated to Tsarist Russia

The more fortunate members of the family continued to enjoy economic security through ownership of the grain-mill. Johann Jacob (**N124**) the *Müllermeister* married Maria Elizabeth Bartholomae, and they had seven children. The mill was passed down to his son, Johann David (**N1245**), and then finally to David's son, Georg Ludwig Landeis (**N12455**). Georg was the last male in the Landeis family to own the grain-mill. He had only three recorded children, two of whom died in childhood, and the surviving one was a daughter, Carolina (**N124551**). After being in the Landeis family for 150 years, the mill finally passed out of their hands in 1829 when Carolina married Georg Andreas Ludwig (**N124711**).³⁴ In the marriage entry Carolina's father is

³⁴ It should be noted that the mother of Georg Andreas Ludwig was a Landeis, and that he was the third cousin to his wife, Carolina Landeis, so in that sense the mill stayed "within the family."

referred to as the *Müllermeister*. Two years later, in the birth entry of the first child from this marriage, Georg Andreas Ludwig is referred to as mill-master, and he carries this title from that point onward. Within a few years, the Landeis surname disappeared from Neckarburken. Other names, such as Bacher, Bender, Heinrich, and Ludwig, which married into the Landeis family at various points, continue well into the 1830s until the records cease. Their descendants remain in the village to this day.

In the summer of 1992 I visited Neckarburken. It was disappointing to discover that none of the old-timers in the local *Gaststätte* had heard of the name "Landeis" and they didn't recall that anyone with that surname had ever lived in the village. However, on a return trip to Neckarburken in 1994 I did locate the old grain-mill (at the end of *Mühlegasse*, just off the main road which runs through the village). The mill has remained in the hands of the Ludwig family since 1829. Three generations of the family resided in the building in 1992 and they graciously provided a tour of the old structure. The water-wheel is still intact, although it is no longer used. Emma Ludwig, 94 years old, resided on the second floor, and her nephew and his family resided on the upper floor. She was revered as the oldest resident in Neckarburken. Although her memory of the details had faded, Emma recalled hearing of the Landeis family in her youth in old family stories, and she stated emphatically that they were indeed related to the Ludwigs and the Kellenbergers. Her testimony for this family, once so important in Neckarburken, is the sole remaining faint echo from the past, carrying down from a chapter in the story that began in 1678.

**The Landeis Family in Neckarburken, Baden
and Nearby Villages³⁵**

N1 Hans Landeis, b. ca. 1646; age 3 in 1649 census of Hirzel, Canton Zurich, Switzerland.

Emigrated ca. 1651 with his parents Caspar Landis and Susanna Pfister to Jebsheim, Alsace, then to Neckar valley with younger brother Hans Jacob (**N2** below). Carpenter, s. of "Caspar Landeis the *Wundartz* from Horgen, district of Zurich in Switzerland." Marr. **Rosina Catharina Bender**, Jan. 29, 1678 in Neckarburken. Rosina b. Dec. 5, 1654, d. Dec. 20, 1707 in Neckarburken; da. of **Hans Bender** and **Anna** (Hans B. was mill-master in Neckarburken, b. ca. 1591, d. Feb. 1673; he was referred to in one record as "Hans Bender the second," which suggests that his father was also named Hans).

N11 Nicolaus Landeis, b. Jan. 12, 1679; d. soon after birth.

N12 Nicolaus Landeis, b. Mar. 28, 1680; d. Jan 14, 1751. Mill-master.

m.(1) Feb. 10, 1705, **Anna Barbara Bacher**, b. Oct. 3, 1675, da. of **Veit Bacher** (he was b. ca. 1643, d. July 19, 1711, "age 68," prob. son of **Hans Bacher**). Anna was the widow of **Hans Peter Heinrich** from Trienz (he was b. ca. 1669, d. June 14, 1704 "age 35"), with whom she had four children prior to her marriage to Nicolaus. Anna d. July 5, 1714.

Nicolaus m.(2) Sept. 1, 1716, **Anna Eva Loeber**, b. ca. 1696, da. of **Hans Peter Loeber** (son of **Hans Peter Loeber**) and **Margaret Bacher** (b. April 4, 1669, d. Nov. 8, 1730, "age 61," da. of **Hans Bacher** and **Barbara**).

m.(3) to **Appollonia**, b. ca. 1682, d. Jan 17, 1746, "age 61." No children from m.(3).

Children of m.(1) of **LN12**:

N121 Rosina Catharina Landeis, b. Feb. 16, 1706.

m. **Johann Jacob Degroot** May 7, 1726.

N122 Eva Catharina Landeis, b. July 14, 1709.

m. **Christian Ille**, Nov. 8, 1729.

N123 Johann Caspar Landeis, b. Sept. 20, 1713.

Children of m.(2) of **LN12**:

N124 Johann Jacob Landeis, b. Dec. 6, 1716, d. Jan 16, 1772. Mill-master.

m. **Maria Eliz. Bartholomae**, July 14, 1739, da. of **Matthias Bartholomae** from Unterschefflenz. Maria b. ca. 1714, d. Jan 11, 1787.

N1241 Maria Eliz. Landeis, b. May 8, 1742; d. May 30, 1743.

N1242 Johann Jacob Landeis, b. April 12, 1744; d. March 4, 1800.

N1243 Johann Georg Landeis, b. Jan 6, 1746.

N1244 Catherine Eliz. Landeis, b. Jan 24, 1748.; d. Dec. 17, 1772.

N1245 Johann David Landeis, b. Jan 28, 1750; d. Nov. 19, 1824; mill-master.

m. June 6, 1784 in Neckargerarch, **Eva Catherine Neuer** (b. Oct. 16, 1763; d. July 7, 1823; da. of **Wilhelm Neuer** from Neckargerach).

N12451 Catherine Eliz. Landeis, b. Aug. 7, 1785; d. Oct. 7, 1786.

N12452 Catherine Eliz. Landeis, b. Nov. 20, 1786.

³⁵ In order to avoid overly long numerical identifications, I am using a new system for Neckarburken, starting with **N1** for Hans Landeis, the stem ancestor. Hans was shown as **11114** in the family chart for Switzerland and Alsace. My lineal ancestors are underlined.

N12453 Johann Peter Landeis, b. Nov. 22, 1787; d. Sept. 8, 1788.
N12454 Anna Catherine Landeis, b. Jan 24, 1790; d. Dec. 12, 1805.
N12455 Georg Ludwig Landeis, b. July 19, 1794. Alive in 1829.
 m.(1) March 27, 1814, **Anna Margaret Kellenberger**, d. Jan. 13, 1818,
 m. (2) April 30, 1818, **Maria Eliz. Kellenberger**, b. 1791, sister to **Anna Margaret Kellenberger**.
 Children from m.(1) of LN12455:
 N124551 Carolina Landeis, b. July 19, 1812.
 m. Aug. 1, 1829, her cousin, **Georg Andreas Ludwig**
 (N124711), son of **Johann Georg Ludwig** and **Catherine Eliz. Landeis** (N12471). J. Georg Ludwig then became mill-master. Progenitor of mill-owners in Neckarburken today.
 N124552 Johann Ludwig Landeis, b. June, 1815; d. Sept. 22, 1815.
 Children from m. (2) of LN12455:
 N124553 Louisa Landeis, b. Feb. 18, 1819; d. Sept. 22, 1825.
N12456 Maria Eliz. Landeis, b. March 17, 1797; d. April 11, 1797.
N12457 Johann Georg Landeis, b. Oct. 1, 1798; d. Oct. 7, 1798
N1246 Maria Eva Landeis, b. March 17, 1752.
N1247 Johann Peter Landeis, b. March 13, 1755; d. Feb. 17, 1819.
 m. July 6, 1784, **Catherine Eliz. Wolf**, d. March 11, 1827.
N12471 Catherine Eliz. Landeis, b. July 4, 1781; d. July 1, 1826.
 m. **Johann Georg Ludwig**.
 N124711 Georg Andreas Ludwig, b. Aug. 25, 1803.
 m. **Carolina Landeis** (LN124551), became mill-master.
N12472 Christine Barbara Landeis, b. May 14, 1786; d. March 30, 1787.
N12473 Christine Barbara Landeis, b. March 6, 1788; d. Sept. 4, 1846.
N12474 Peter Landeis, b. Sept. 1791; d. Nov. 12, 1799.
N125 Johann David Landeis, b. Jan. 2, 1719.
N126 Anna Eva Landeis, b. Sept. 2, 1720.
N127 Johann Nicolaus Landeis, b. Aug. 1, 1721; d. Aug. 29, 1780 "age 58." Tried unsuccessfully to emigrate to "Cayenne" (French Guyana). m. **Anna Maria Barbara Schmidt**, July 8, 1748, Catholic da. of **Hans Adam Schmidt** (from Sattelbach, b. ca. 1681, d. April 15, 1765, "age 84") and **Maria Magdalena Catherine Schmidt** (b. ca. 1683, d. March 2, 1754, "age 71").
 N1271 Rosina Barbara Landeis, b. Dec. 15, 1748; d. Sept. 26, 1749.
 N1272 Maria Magdalena Landeis, b. Aug. 19, 1750.
 m. April 24, 1781, **Josef Anton Kirschgessner** in Hettingen.
N1273 Eva Catherine Landeis, b. March 29, 1753.
N1274 Johann Jacob Landeis, b. April 22, 1756. Emigrated to the Pfalz ca. 1788, then in 1809 to Karlsruhe, Ukraine, with family; d. there before 1816. m. Nov. 4, 1789 **Anna Maria Catherine Messmann**, illeg. da. of **Margaret Heid** adopted by her step-fa. **Joseph Messmann** in Leimersheim, Pfalz. Jacob was chief administrator of grain harvest and storage in Hördt. Progenitors of the German-from-Russia Landeis family in USA.
 N12741 Maria Elizabeth Petronilla Landeis, b. April 15, 1790, Hördt.

- N12742 Maria Appollonia Landeis**, b. July 12, 1791, Hördt.
- N12743 Adam Franz Georg Landeis**, b. April 19, 1793, Hördt.
 m. ca. 1818 **Maria Antonia Ihly** (b. ca. 1791, da. of **Jakob Ihly** from Malsch, Baden) in Karlsruhe, Ukraine. Both died in Karlsruhe, Ukraine.
- N12744 Anton Landeis**, b. Oct. 5, 1794, Hördt, d. before 1840 in Karlsruhe, Ukraine.
 m. ca. 1821 **Magdalena Humel** (da. of **Franz Humel** and **Barbara Meckler** from Birkenau, Baden), in Karlsruhe, Ukraine.
- N12745 Maria Catherine Landeis**, b. April 13, 1796, d. May 26, 1797, Hördt.
- N12746 Franziska Landeis**, b. Oct. 10, 1798, Hördt.
- N12747 Daniel Landeis**, b. ca. 1801/2, probably Hördt, d. Karlsruhe, Ukraine.
 m. ca. 1829 **Katharina Jungmann** (b. ca. 1816, da. of **George Adam Jungmann** from Spechbach, Baden). Possibly Daniel's second marriage.
- N12748 Margaretha Landeis**, b. Aug. 2, 1804, Hördt.
- N1275 Maria Eliz. Landeis**, b. Nov. 29, 1762; d. Feb. 10, 1769.
- N128 Johann Georg Landeis**, b. Feb. 8, 1724, a twin with Johann Peter.
- N129 Johann Peter Landeis**, b. Feb. 8, 1724, a twin. He isn't shown in any further records in Neckarburken. He may be the same person as **Johann Peter Landeis** reported in the Evangelical Protestant churchbook in Mannheim, married to **Maria Johanna Ursula Zipff** on April 23, 1749, d. Jan. 24, 1764. She was the da. of **Johann Valentin Zipff**. This identity remains tentative because the marriage record states that Johann Peter was the son of Johann Georg Landeis rather than of Nicolaus. Johann Peter and Johanna Ursula Zipff had six children, all born in Mannheim. I have assigned identity numbers based on the assumption that Johann Peter may have been the same person as **N129**:
- N1291 Anna Katharina Landeis**, b. Jan. 19, 1750, bapt. Jan. 22, 1750.
- N1292 Maria Magdalena Landeis**, b. Aug. 8, 1752, bapt. Aug. 10, 1752.
- N1293 Benedict Landeis**, b. Apr. 19, 1754, bapt. Apr. 20, 1754.
- N1294 Johann Georg Landeis**, b. Dec. 20, 1756, bapt. Dec. 21, 1756, d. Mar. 6, 1757.
- N1295 Johann Georg Landeis**, b. June 14, 1759, bapt. June 15, 1759, d. July 17, 1759.
- N1296 Anna Margaret Landeis**, b. June 29, 1760, bapt. June 30, 1760.
- N130 Rosina Barbara Landeis**, b. Dec. 5, 1727.
 m. **Johann Jacob Frey**, June 14, 1746.
- N131 Ann Barbara Landeis**, b. Dec. 5, 1728.
- N132 Hans Georg Landeis**, b. Dec. 2, 1729; d. June 24, 1737.
- N13 Hans Caspar Landeis**, b. March 30, 1682.
 m.(1) Sept. 14, 1700 **Anna Maria Hauser** (d. 1720-1723), da. of **Hans Hauser** from Mittelschefflenz,
 m.(2) Sept. 14, 1724, **Catherine Bender**, a widow. No off-spring.
 Children from m.(1) of **LN13**:
- N131 Matheus Landeis**, b. Dec. 8, 1700; d. after birth.

- N132 Johann Caspar Landeis**, b. June 1, 1703; d. Aug. 19, 1710.
- N133 Johann Heinrich Landeis**, b. Sept. 22, 1705; d. May 21, 1709.
- N134 Johann Jacob Landeis**, b. July 6, 1708; d. March 27, 1709.
- N135 Nicolaus Landeis**, b. Feb. 12, 1710, d. Nov. 30, 1767.
 m. **Anna Catherine**, b. ca. 1719, d. Dec. 23, 1786, "of frost and snow, age 67."
N1351 Anna Eliz. Landeis, b. May 20, 1742.
N1352 Eva Catherine Landeis, b. March 12, 1745.
N1353 Eva Eliz. Landeis, b. May 15, 1748
 [?**N1354 Anna Maria Landeis**, b. ca. 1751, d. March 30, 1788, "age 37, da. of Nicolaus Landeis," probably an error in the churchbook, da. of **Johann Nicolaus Kellenberger**, not Landeis].
N1355 Maria Catherine Landeis, b. June 28, 1752; d. June 9, 1759.
N1356 Christina Barbara Landeis, b. Nov. 16, 1756; d. Aug. 7, 1759.
N1357 Philippina Landeis, b. May 21, 1759; d. May 14, 1770.
N135x Maria Eliz. Landeis, "da. of Nicolaus," perhaps same as **LN1353**.
 m. Feb. 28, 1767, **Sebastian Kavist**
- N136 Johann Caspar Landeis**, b. Oct. 13, 1712, d. Aug. 2, 1713.
- N137 Anna Elizabeth Landeis**, b. June 23, 1714.
- N138 Johann Caspar Landeis**, b. Jan. 3, 1717.
- N139 Johann Jacob**, b. Feb. 25, 1720; d. Oct. 24, 1720.
- N14 Johann Jacob Landeis**, b. Aug. 6, 1683; d. Aug. 12, 1683.
- N15 Anna Barbara Landeis**, b. May 9, 1687; confirmed 1701.
 m. Feb. 14, 1714, **Joseph Stamler**.

N2 Jacob Landeis (LS1215), bap. Aug. 1, 1647 in Hirzel, Switzerland, son of **Caspar Landis** and **Susanna Pfister**; emigrated ca. 1651 to Jepsheim with parents and elder brother **Hans Landis** (**N1** above).
 m. Nov. 26, 1678, **Anna Barbara Lauer**, da. of **Philipp Lauer**, lawyer in Neckargerach. Marriage entry states that he was an apprentice carpenter, the son of "Caspar Landeis from Horgen in the district of Zurich." No known children from this union. Jacob d. Feb. 22, 1728, Reichenbuch, "age 80 (?) years."