



# The Bukovina Society of the Americas NEWSLETTER

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Membership Dues:  
Lifetime \$150.00  
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## SOCIETY NEWS & EVENTS

- Life members since the last newsletter:
- Lars Oeyane, Norway and Germany
- Michael Wagner, Alberta, Canada, upgraded on the website to life member
- Lucy Glaser, Kontiki Travel, Bucharest, Romania and locations in the former Bukovina
- Connie Sykes, Alberta, Canada, upgraded on the website to life member
- Maria and Ludwig Bleyberg sent a donation in addition to her life membership in appreciation for new website content.
- Tim Flax gave a presentation to the Society Board of Directors at the meeting in November of 2019. He set up his computer to show a Google Earth tour of his ancestral village of Pojana Mikuli, Bukovina.
- Lena Katharina Hagen, age 105, passed away December 5, 2019 at the Good Samaritan Society, Ellis. Lena was born on a farm North of Ellis, KS on October 27, 1914 to Adam and Minnie (Homburg) Massier. She was the oldest of the Massier's four children. Lena was baptized and later confirmed in the German language at St John's Lutheran Church North of Ellis. As a young girl she attended the Old Star school, an elementary school from which she graduated upon completion of the 8th grade just up the road South of the farm on which she was born. As a young woman she taught herself to play the piano and enjoyed serving as the church organist at St John's Lutheran Church for years. On September 12, 1934 she married the son of a neighboring farmer, William H. "Bill" Hagen and moved with him to a home in Ellis. She lived in that same house until the age of 92 when she relocated to Cedar View assisted living in Hays. Her final residence was the Good Samaritan Society, Ellis.
- Kath Garofali, contributor to the newsletters, wrote another article in this issue despite the severe living conditions relative to Australia's fires. Her family is safe, but living with the smoke and dark sky conditions has been a challenge. Our thoughts are with them. My brother Guy and I have become email pen pals with Kath and I recently chatted

with her on FaceTime through our Apple devices. This was followed by setting up a Face Time visit in January with her father, the subject of her series of Newsletter articles.

- Viktor Emanuel Pordzik volunteered to contribute to the newsletter beginning with this issue. The present article has been condensed from a larger work to be available on the Society website. He was born in Bremen, Germany. His parents, Christoph Pordzik and Maria Ciernioch-Pordzik née Ciernioch, as well as three of his four grandparents were born in Upper Silesia. His paternal grandmother Katharina Pordzik née Janda was born in Kamenka, Bukovina. After his Master Degeree, he founded a business as a professional genealogist and probate researcher which he still runs as a side job. Since 2018 he works in the state archives in Bremen, mainly in the sector of digital preservation.

## WEBSITE CONTINUES TO GAIN NOTORIETY

New members have been enrolling from the website, where the greatly expanded content has attracted international attention, thanks to volunteer Doug Reckmann. He was recently assisted by Greg Barker, a Software Developer (grbarker04@gmail.com) who volunteered his expertise. A DONATE button has been installed on every page to encourage support of the Society. The simple click directs credit card payments thru PayPal. The Society has rarely asked for support in addition to membership fees. However, building and maintaining the website has costs despite the significant donation of volunteer hours. Printing and mailing the newsletter is one of our major costs and can be reduced by members signing up for email of the newsletter.

- Bukovina Travel Reports Section expanded
- Bukovina Travel Information Section Added
- João Nelson Hoffmann Tree added in the Genealogy Database
- Donate Now Button added/moved to SideBar Menu
- Added Photos Menu to Pull Down Menu

- New/Renewing BSA Members added
- Military Picture Pages updated
- 40+ Miscellaneous Maps added to the Map Room
- 130+ Active Users of the Genealogy Database
- Augustin & Reckmann Trees updated in the Genealogy Database

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## PALATINES TO AMERICA 2020 NATIONAL CONFERENCE, CINCINNATI, OHIO

**Wednesday, June 17,** Key Essentials of German Genealogy  
**Thursday, June 18,** Tour of Over-the-Rhine District  
**Friday, June 19,** Sessions with Daniel Jones:  
 Record Types & Resources, Using Non-parish Registers, Swiss  
 Research, & Using Geography in Research  
**Saturday, June 20,** Sessions with Dr. Michael D. Lacopo:  
 German Immigrant Experience in 18th Century, Identifying  
 German Origins, German Genealogy on the Internet,  
 Overcome Brick Walls in Pennsylvania Research  
 Vendors, Exhibitors, Resource Room with “Ask the Experts”  
 Additional information and Conference Registration at  
<https://palam.org/>

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## WHERE TO, MATE? TO THE END!

By Kath (Plach) Garofali  
 (From the memoirs of my father, Carol Plach)

### Part Two: Bedbugs, Bruno and the Bloodied Coat

During the winter of 2007 when we travelled to my father’s hometown, Czernowitz, the icy temperatures were a sharp contrast to the very hot Australian summer we had left behind. Initially, I must admit that I felt slightly ‘miffed’ at my father’s ability to remain unaffected by the bitterly cold weather and his incomprehension and shoulder shrugging when I whined (for most of our stay) about how cold it was. The freezing conditions led me to step into my father’s shoes with my own numb feet and instilled in me a deeper respect for my father and the many, many others who trekked through ice and snow and endured such suffering during the war years. My father is nearly ninety-three years of age and still fit and full of energy. As the saying goes, ‘What doesn’t kill you makes you stronger’.

In the spring of 1943, when the German army had survived another bitter winter deep in Russia, my father’s family were sent to settle in Zamosc. It was a pretty, old town in the far eastern corner of Poland. My recently widowed grandmother, cared for her granddaughter while her daughters and sons worked at their allotted jobs. By that summer, the battle for Stalingrad was lost and the allied bombing over Germany had started to intensify. In 1944, the evacuation of the elderly,

and mothers with children, was organized. My father was left behind with one of his older sisters. Around this time, their brother Josef, received his ‘call up’ for the army and departed a few days later. They said their farewells, never realizing that this was the last time they would ever see him. As the front moved closer, my father’s sister was also evacuated, leaving him alone. A fortnight later, the remaining German settlers were directed to make their journey to the west.

Village by village, laden horse carts joined the trek. They travelled in a long line on the rough dirt roads for days, through forests, stopping to sleep anywhere at night. The men were armed with rifles to protect themselves against the local partisans. Reports of attacks became numerous, creating the need for a twenty-four hour watch that was organised in shifts. The seemingly endless procession of carts was forced to the side of the road whenever the German soldiers, heading east to slow the Red Army’s advance, came through. My father was only sixteen years old, separated from his family and travelling with strangers under terrifying conditions. There were no spare army units to guard them as they made the perilous trek to Lodz (Litzmannstadt).

Many days later, when the first group of weary trekkers reached Lodz, they carried with them the alarming news of partisan attacks along the way and the loss of lives. They were greeted by women and children lining the road, many of whom had been waiting anxiously for days, seeking out the men they had been forced to leave behind. They feared for the other travellers still on their way. As my father’s cart limped in to town, his sister spotted him and the good news soon reached his family’s camp, twenty kilometres away. My grandmother almost didn’t recognise her youngest son with his face deeply tanned by the wind and sun, and eyes deeper in their sockets from lack of food and sleep.

Despite my father’s complete exhaustion, sleep didn’t come easily in that emergency camp, with the rooms full of bedbugs despite the multiple attempts to clear them. Bedbugs soon became the least of their worries with the now daily and nightly bombing over Germany. While many mothers with young children were evacuated to the country side, my father was shocked that the women in his family were to be transferred to the severely bomb-damaged city of Cologne. His mother and sisters were put to work in a factory and housed in despicable temporary workers’ shelters. The factory was bombed soon after their arrival causing three deaths and many serious injuries. Lucky to have survived, they were transferred to another camp in Lennep where they were put to work in another factory.

Once again, my father found himself separated from his family. In a camp in Kalisch, he was assigned a new job. He was to supervise thirty young children in a boarding school at the end of each school day. He organised sport games, walks through the forests and bike rides. It was a pleasant but short lived interlude. In January 1945, the Red Army broke

through and the school was given twenty minutes to evacuate. A Russian tank spearhead was heading their way and the German army sent two trucks to evacuate the children. An elderly school nurse decided to run back for some more luggage at the last minute and a terrified nine year old boy, Bruno, ran with her. My father ran after them to speed up the process, and when they returned, the trucks had departed without them and the first tanks had arrived.

After cajoling a Polish fellow into harnessing two horses to the estate's carriage, the terrified trio set off into the unknown. By some miracle they made it to the German line after travelling through the night. The road was crowded the following day and the Russian dive bombers, 'Ratas', played havoc with the travellers, strafing and bombing and sending them diving into the deep roadside gutters. Many horses bolted, taking the carriages with them. During one of the raids, my father found himself in a gutter holding tightly to the horses' reins, when he heard the thud of a bomb close by. He waited in a stupor to be blown to bits. The bomb hit the ice in the gutter at too low an angle and by some miracle was deflected over him. It landed in a nearby field without exploding. My father's life was spared but the casualties along the road were great, and there wasn't much hope of immediate help for any of the injured civilians. He found himself enlisted to help remove the coat of a soldier who had been shot in the back. When the soldier was hauled into an already overcrowded military ambulance, my father became the lucky beneficiary of his bloodied coat.

My father, the school nurse and Bruno settled down for the night with many others in an empty village and slept like logs. In the morning, they discovered somebody had helped themselves to their horses. The nurse refused to leave her two heavy suitcases behind and my father was unable to haul them through the ice and snow. They parted ways and my father set off with his young charge by foot. Along the way, they passed German soldiers dug into the side of the road with the hopeless mission of slowing down the advancing Russians. Eventually they came across a deserted roadside house to rest in. They were awoken the next day by a frightening explosion that shook the house. Poor Bruno, who was relying on my father to protect him, was deeply distressed and the panicked look on my father's face didn't help to calm his fear. Thinking that Russians were shooting at the house, they decided to run for their lives. They were stunned to see German soldiers outside with an artillery gun set up under cover of the house. The faces of the German soldiers were just as startled as their own and had my father not had a young boy with him, they probably would have shot him as a suspected partisan.

After many hours of trudging through the snow, an opportunity presented itself for the pair to make better progress. Full army trucks were winding their way through the many fleeing civilians and they managed to climb aboard a tarpaulin covered truck without being seen. When the convoy stopped for deployment, they jumped out and after walking

for many hours, came across a goods train, barely discernible through the heavy snow. It was already packed full with people. My father hauled Bruno aboard an open platform wagon and they huddled together to protect themselves from the bitterly cold wind as the train sped towards German soil. On arrival, the military police sorted the males into a 'home army', that comprised of fifteen year olds through to the 'walking dead'. Women and children were escorted to a nearby cinema to await the departure of a train. Bruno's deep despair as he was led away, tore at my father's heart.

The newly cobbled together 'home army' were issued with shovels and ordered under armed guards to clear the snow covered roads for the German troops. When my father was the first to shovel around a corner, he made a run for it and grabbed a relieved Bruno from the crowded cinema. They both took off along the railway line towards the west. Wearing the salvaged, blood encrusted army coat gave my father some unofficial status; he managed to buy a train ticket in Berlin to Cologne, without being challenged. Parting ways with young Bruno in Berlin was made easier by the kindness of a welfare officer who promised that it would be easier to reunite him with his parents from there. My father tried to locate Bruno after the war but they never found each other again. There were no addresses to be exchanged.

On his arrival, my father was shocked to see how heavily bomb damaged Cologne was and even more so the industrialised Ruhrgebiet. He wasn't sure if or where he would find his own mother, two sisters and young niece in the war ravaged city. From Wuppertal train station, he found his way to Lennep and asked for directions to the camp. The news of my father's arrival reached his mother before he did, and she asked the messenger, "Which son?" They had noticed the army coat my father was wearing and told her, "In uniform". Overcome with emotion when my father walked in to the camp, his mother had called him, "My Juziu", thinking it was her oldest son. She soon realised that Juziu (Josef) could not have possibly shrunk that much and her youngest son was just as welcome.

Only two letters had reached the family from Josef when they were in Lodz. A returned prisoner of war was put in contact with the family by the Red Cross at the end of the war who shared the same military code as their brother. He told of how they had been taken prisoner and sent to work in the coalmines in Donnezbecken in Russia. The last time he had seen Josef he was severely swollen from malnourishment.

My father's mother understandably wanted to protect her youngest son from harm. She persuaded my father to delay reporting his presence to the military office, knowing that the end of the war was drawing closer. She told him, "Just let everyone know that you've registered and you expect to be called up any day. And keep on wearing that bloodied coat."

To be continued.



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# HISTORY OF THE GERMAN AND POLISH COMMUNITIES IN THE VILLAGE OF BAINETZ, DISTRICT SERETH AN INVESTIGATION BASED ON METRICAL BOOKS

By: Viktor Pordzik

Dedicated to my father Christoph Pordzik (10 Oct 1953 - 06 Feb 2002) whose great grandmother Franziska Janda née Günther was born in Bainetz in 1858.

## Chapter 1 – The first German and Polish settlers in Bainetz and the development of the communities until the first *liber status animarum* (registry of parish members) in 1850.

Talking about the Bukovina, you often come across the metaphor of *Europe en miniature* – a multicultural, highly heterogenous area on the eastern borders of (Western) European civilization. Taking a closer look at the 1930s Romanian census you could even go one step further, stating that the *plasa* (county) Siret was in advance a “Bukovina en miniature”. Besides a Romanian majority there were living Ruthenes/Ukrainians, Germans, Poles, Jews, Russians (Lipovans), Hungarians and Armenians only to name the most significant ethnic minorities. In this article I want to take a closer look at the German and Polish minorities in the village of Bainetz (ger) / Baince (pl) / Bainet (rom). It was one of only four places with a significant German population in the *plasa* Siret in 1930, counting about 30% Germans. With 15-20 % Bainetz had at the same time the highest percentage of Poles in the *plasa*.

When only 10 years later the German population of Bainetz was resettled to Germany in 1940, there were 583 persons enlisted, which is about 35% of the total village population of 1,669. The reasons for the high percentages in comparisons to the 1930 census is, that the decisive element for being included in the resettlement was the existence of at least one German grandparent which enabled also families of mixed ethnic background to participate. The resettlement commission also gave a brief overview of the history of the village and the origins of its German inhabitants. They stated that 65% [sic!] of the inhabitants were Germans of German Bohemian and partly Swabian origin, whose ancestors came to the place between 1780 and 1790. The Germans of Bainetz were said to have secured their traditions and have kept their community “purer than others in the area”. Kosiul (Kosiul, Willi: *Ortsgeschichten aus der Bukovina*, Aachen 2015) says that the first German settlers came to Bainetz in 1788, later followed by descendants of colonists from Tereblestie. He gives the names of these first settlers as Bein, Blechner, Blechinger, Brenner, Günther, Hendel, Lichtenwald, Linzmajer, Mirwald and Neumar.

But can we find prove for these assumptions in the sources? For this reason, I took a closer look at the relevant metrical books of the area which are the ones of the Roman Catholic parish of Sereth starting 1777/1782/1777 (baptism/marriage/burial) and the Lutheran parish of Milleschoutz (later Radautz) starting 1791/1796/1791. They are stored 1. in the *Zentralstelle für Genealogie* which is now part of the *Staatsarchiv Leipzig* (state archives in Leipzig, Germany), 2. in the *Directia Judeteana Suceava a Arhivelor Nationale* (state archives in Suceava, Romania) and 3. partly in the state archives in Chernivtsi, Ukraine. Copies of the Roman Catholic metrical books of Sereth are said to be stored in the archives of the Roman Catholic diocese of Iasi, Romania but the access is restricted.

It is not until January 1816, that the first entries were made in the Roman Catholic metrical books of Sereth with a reference to this village. Those were the baptisms of three children of Mathias swiecicki, possessor of/from the village of Bainetz. From the baptism entries you cannot definitely say, whether the three children (born 1812, 1813 and 1815) where all born in Bainetz or whether they were only living there at the time, that the entries were made in January 1816. There is one even older mentioning of the family of Mathias Swiecicki in the metrical books of Sereth in 1808, namely the baptism of the daughter Franziska Rosalia, but there was no info for the place of birth/residence at that time. The second entry from the Roman Catholic metrical books of Sereth with a reference to Bainetz is at the same time the first one concerning a German settler family. It is the baptism of Anna Maria Neumohr on 20 Aug 1818, daughter of Johann Neumohr and Anastasia Christof. Only a few months later, also the first entry concerning Bainetz was made in the Protestant metrical books of Milleschoutz. It is the burial record for Maria Katharina Göttel née Lorcher, wife of Peter Andreas Göttel, *Gutsbesitzer* (landowner) in Bainetz. She died 30 Nov 1818.

The first German families were soon followed by others, so that until 1823 there appear the names Blechinger/Blechner, Göttel, Günther, Hoffmann, Leibel, Lichtenwald/Lichtenwallner, Linzmayer, Mirwald and Neumohr as permanent settlers. Besides we have three more families in the first years (Altmann, Huber, Reitmeier) that were not obviously related to the other families and left again after a short time.

Out of these first settlers, the families Göttel (from „Limbach, Fürstentum Lautern“, probably identical with Limbach bei Kirn, Landkreis Bad Kreuznach, Rheinland-Pfalz) and Günther (from Heimkirchen, today part of Niederkirchen, Landkreis Kaiserslautern, Rheinland-Pfalz) as well as the family of Anton Huber (from Moosalbermühle/Trippstadt, Landkreis Kaiserslautern, Rheinland-Pfalz) were of Lutheran faith and originated from the Palatinate. All others were Roman Catholics and except of the Lichtenwald/Lichtenwallner (from Freudenthal, Mühlviertel, Upper Austria) and Leibel (origin yet unknown) families proven to originate from the Bohemian Forest. Those were:

Altmann, Lorenz; \* 20 Jun 1785 in Glaserwald,

Gutwasser parish  
 Blechner, Josef; \* 09 Jan 1788 in Oppelitz,  
 Bergreichenstein parish  
 Hoffmann, Wenzel; \* 03 Sep 1764 in Brunst, Seewiesen  
 parish  
 Linzmayer, Josef; \* 26 Mar 1766 in Eisenstrass, Deschenitz  
 parish  
 Linzmayer, Andreas; \* 13 Nov 1767 in Eisenstrass,  
 Deschenitz parish  
 Linzmayer, Philipp Jakob; \* 21 Jul 1741 in Eisenstrass,  
 Deschenitz parish  
 Mirwald, Jakob; \* 22 Jul 1771 in Janowitz bei Langendorf,  
 Albrechtsried parish  
 Neumohr, Adam; \* 25 Feb 1783 in Hohenstegen, Hurka  
 parish  
 Neumohr, Johann; \* 28 Nov 1791 in Scherlhof,  
 Gutwasser parish  
 Reitmeier, Michael; \* 17 May 1782 Stadler Gericht, Haidl  
 parish

For most German settlers Baineitz was the final station of many years of migration with a number of temporarily stops in between, while for few others Baineitz was itself only a stop on the way. For example, the Günther family left the Palatinate in the west of the Holy Roman Empire in 1783, settling in Hundsdorf and then Kadschau in Western Galicia for some years before moving on to Berehy Dolne/Siegenthal in Eastern Galicia. After another 20 years they decided to move again, this time to the Bukovina in 1817/1818, where they finally reached Baineitz in 1819 after a short stopover in Scherboutz in 1818. Concerning the Roman Catholic German Bohemians, you will find many parallels. The majority of them arrived in the Bukovina around 1802/1803, f.e. in Karlsberg, Fürstenthal, the Sereth parish (probably Tereblestie) and maybe also in Althütte. Most of them were in one way or another involved in the glassmaking industry as glass makers, lumberman and bricklayers – in their old homeland in the Bohemian Forest as well as later in the Bukovina. Only the Linzmayer families had an agricultural background.

The people working in the glass making industry moved several times and went where there was work. One of the milestones might have been the conflict at the Karlsberg glassworks in 1811, when the family of Lorenz Altmann (to Mariahilf) and Adam Neumohr (to Andrasfalva in the Radautz parish) left, while other families took their places with the families of Josef Linzmayer (1811), Wenzel Hoffmann (1812) and Jakob Mirwald (1813) coming from some place outside the Radautz or Sereth parishes (probably from the already declining glassworks in Althütte). After only a few years the leaving families appear in Karlsberg again (Altmann in 1814, Neumohr in 1814/1816) while the new families (Hoffmann, Linzmayer and Mirwald) disappear from the parishes of Sereth and Radautz, probably to Althütte and/or later Neuhütte. Other families such as Josef Blechner and Michael Reitmeier seem to have stayed in Putna/Karlsberg during the conflict. Another milestone might have been the erection of Neuhütte in 1817

probably getting the family of Adam Neumohr moving once again. Last but not least the Blechner family was temporarily looking for their luck in the neighboring country of Moldavia (Grimesce -> Gramesti, Moldavia) in 1818. In the end, all of the mentioned German Bohemian families appeared in Baineitz between 1818 and 1823, which corresponds with the eviction of a Roman Catholic cemetery in that year.

In the years following 1823 until the erection of the first *liber status animarum* of the Roman Catholic parish of Sereth, we can observe a growing of the community mainly by children of the first settlers who now founded families on their own. By marriages with daughters or widows of the original settlers we have the following new names appearing in Baineitz as permanent settlers: Halenek (marrying the widow of Josef Linzmayer, Elisabeth née Göttel) and Schreiber (marrying the daughter of the Polish landowner swiecicki).

Three more unrelated German families were coming to Baineitz after 1823. Those were the Lutheran family of Jakob Huber (documented in Tereblestie until 1819, arriving 1831 or earlier; probably a brother of the above mentioned Anton Huber), the Roman Catholic Schindler family (documented in Bahrinestie in 1830, arriving 1832 or earlier) and the originally Lutheran but later Roman Catholic innkeeper family Emer (documented in Sereth in 1839, arriving 1841 or earlier). The stopover of the Huber family remains unclear, but it can be speculated that they were living in Molodia between 1819 and 1831.

Along with these new permanent settlers we have a few other German families after 1823, that were in some cases related to the permanent settlers but left after only few years in Baineitz: Bessai (related to Göttel), Müller (related to Günther), Wichardt (probably unrelated). The Bein, Brenner and Hendel families mentioned by Kosiul as some of the first settlers, do not seem to appear in Baineitz at all.

Let us take another quick look at the Polish community of Baineitz, which was assumingly of Roman Catholic faith. As we have seen above, it was as early as 1816 (maybe even 1808), that the first Polish family was mentioned in the Roman Catholic baptism books of Sereth. It was the family of Mathias -> Maciej swiecicki, that was owning a part of the village of Baineitz (at least between 1818 and 1826 along with the Lutheran German landowner Peter Göttel) and is one of only two Polish families, that were still listed in the *liber status animarum* in 1850. Later one of his daughters married a man called Schreiber. There were some other families in Baineitz before 1850 that were completely or partly Polish or at least Western Slavic but none of those were farmers and none of those stayed longer than a few years:

(de) Woyna -> (de) Wojna (noble men 1826-1828; another branch "oeconomus" 1838-1840)  
 Duschonski -> Duszonski ("oeconomus"; 1829)  
 Bielawski ("execitator"; 1833)  
 Jaworski (innkeeper; 1834-1837)  
 Kaminski (blacksmith; 1839-1841)

Wichardt-Duszynska (innkeeper; 1840) -> husband probably German  
Lazarowicz-Haas (innkeeper; 1840-1843) -> links to St. Onufry?  
Lipinski-Wittal ("subditus"; 1842-1845) -> links to St. Onufry  
Wilinski-Petzynska ("oeconomus"; 1844)  
Vojtek-Bies ("subditus"; 1845)  
Michalowits -> Michalowicz -Rendel(?) ("incola"; 1849) -> links to St. Onufry  
Drozdowski ("oeconomus"; 1849/50)

It is remarkable that in five of these fourteen cases, one could assume a mixed ethnic background which might be due to the shared religious denomination (Roman Catholics except Haas) which separated them from most other ethnic groups that normally had different confessions.

So, this is the picture we get of the situation in Bainez in 1850. The majority of the inhabitants probably still consisted of Moldovians/Romanians of Orthodox faith. Beside that we can observe a growing and quite heterogenous German community from different local background and dialect groups, religious denominations and histories of migration - we have Lutheran people from the Palatinate on the one hand and Roman Catholic German Bohemians as well as Roman Catholic Upper Austrians on the other hand. By 1850 these differences have begun to blur as we can observe several

marriages across dialects and religious denominations. The dominating element in this forming German community can be stated as Roman Catholic German Bohemians from the Bohemian Forest. At least for the development until 1850 we can state, that the German community of Bainez stayed relatively isolated as far as marriages with other ethnic groups are concerned. On the other hand, a real Polish community had not yet constituted itself until 1850. The only permanent Polish residents were the members of the landowner family swiecicki. All other Polish families were in some way linked to the landowner family as economists/administrators or had other specialized jobs (innkeeper/blacksmith), but were not farmers and moved away again after a few years.

In the next chapter I will describe how the situation changed in the period between 1850 and the next *liber status animarum* of the Roman Catholic parish of Sereth around 1890, mainly due to a migration wave of Polish families from Galicia (with a hotspot in the Central Beskidian area around the village of Haczów), that led to a permanent settlement of Polish farming families in Bainez and other villages in the area. We will see, that it will get harder and harder to identify the ethnic background of a family as the number of inter-ethnic marriages increased and many of the new Polish settlers brought with them family names of German origin that might have let observants without deeper knowledge of their special history considering them to be Germans.