

Baumgarten and Sentlein

Baumgarten and Sentlein are two villages in the Romanian Arad District. Both of the villages have a lot in common and, therefore, should be presented together. The history of both places is closely connected with the communities Glogowatz and Neupanat, because both are internal settlements resulting from out-migration from these large German communities.

Baumgarten

Geographical Location

Baumgarten, Hungarian Fakert, Romanian Livada, is about nine kilometers away from the city Arad. Its neighboring towns are: Zimandkuz in the north, Sentlein in the south, Neupanat in the southeast and Arad in the southwest.

History

According to the church history of the town, *Historia Ecclesia Parochiae Fakert, (Church History of the Parish Fakert)*, the Baumgarten community exists since 1843 when 30 German families from Neupanat were settled here. The village was named after Baron Andreas Baumgartner (1793-1865), who was the director of the tobacco factories in Austria. The main reason for the foundation of this internal settlement was tobacco cultivation which was supposed to be promoted. Unfortunately, the soil later turned out not to be suitable, and tobacco cultivations in turn was given up. The new community however developed further for the first time: In the year 1846 another 30 German families moved to Baumgarten, this time from Glogowatz. Shortly thereafter in 1853, 60 Roman Catholic Hungarian families came from the Hungarian Batschka, from the village Szent Tamás. Every family received a house site, up to 20 Joch (1 Joch = 1.43 acres) farmland and a 4 Joch share of pasture land. It was a requirement that 3 to 4 Joch had to be cultivated with tobacco plants. The colonists were tenant farmers with whom a time-limited lease was transacted.

Both world wars brought great cuts in the development of the village. How many soldiers from Baumgarten fell in the First World War was not able to be determined so far. Between 1905 and 1930, 123 people from Baumgarten emigrated to America. After Romania turned away from Germany in the Second World War, several families from Baumgarten fled before the approaching Soviet Army to Hungary and Czechoslovakia. Here they were surprised by the Russian troops and got no farther. After the war, further reprisals followed: abduction to Russia, expropriation and deprivation of any civil rights.

In the Second World War, eleven Baumgartner soldiers who had served in the Romanian Army fell and 32 who were in the German Army. During the occupation of the village by the Russian Army two civilians lost their lives. During the deportation to Russia six people from Baumgarten died in Stalino. Colonists of Romanian nationality, mostly from the West Carpathians, were quartered in the German houses. Robbed of their livelihoods the population of

Baumgarten looked for employment opportunities in the nearby city Arad. The years after the Second World War until 1989, when the Communist system collapsed, were stamped by efforts to exit Romania for the Federal Republic of Germany.

Picture of the Village

Like most of the Habsburg colonial village, Baumgarten was designed on the drawing board; it has a rectangular shape. There were no official street names in Baumgarten, nevertheless street names were used in everyday speech: Außenreihe, Kirchengasse, Mittlere Gasse, Ungarische Gasse.

A few bits of statistical data about the population according to nationality shows the fluctuation of the inhabitants of the village. In the year 1880, the town had 1,785 inhabitants, of whom 652 were German, 852 Hungarian, 192 Romanian and 89 of other nationalities. In the year 1900, there were already 2,235 inhabitants, of whom 890 were German, 1,045 Hungarian, 259 Romanian and 41 of other nationalities. In the year 1941, 982 inhabitants were recorded, of whom 36 were Romanian, 122 Hungarian, 811 German and 13 of other nationalities. In the year 1977, there were 1,451 inhabitants, of them 712 Romanian, 115 Hungarian and 624 German. Today there are hardly any Germans in Baumgarten. In the year 1992, there were still 15 Germans in the village. According to the last information, at present five Germans still live in Baumgarten.

Economy

The inhabitants of Baumgarten were mainly farmers, whose main occupation was agriculture. Wine growing and livestock breeding were also carried out but played a secondary roll. Known field names in Baumgarten were: Rohräcker, Sandäcker, Deutsche Äcker, Mondscheinäcker and Brunnenäcker. Likewise, one spoke of the "Deutschen-" and "Ungarischen" vineyards.

In Baumgarten there were a grain mill, an oil mill and a whole row of workshops which produced the everyday necessities. So there was a village blacksmith, carpenters' workshops, wagon builder shops, tailor shops, etc. Several butcher's blocks supplied the inhabitants with meat and a milk market with dairy products. Periodically a bakery and a soda water factory were also in operation in the village. After the expropriation when the population worked in the LPG (collective farm) or in factories in Arad the workshops disappeared.

Church and School



Catholic Church in Baumgarten

The Catholic Church of Baumgarten was built in 1875. The patron saint of the church is St. Wendelin, whose feast was celebrated on October 20. From 1843 to 1856 Baumgarten was a branch of the Neupanat parish. Up to the construction of the church, the inhabitants set up a prayer house in the denominational school built in 1847. In the year 1856, Baumgarten received its own parish. The big church built in 1875 was built with 13,000 guilders. It was consecrated by Bishop Alexander Bonnaz, who also financially supported the faithful from Baumgarten. After the collapse of Communism, a large Orthodox church was built in Baumgarten. The cemetery of Baumgarten was laid out on the edge of the meadow and borders on Sentlein.

After the founding there were two schools in Baumgarten. The German school was erected in a building which is now next to the church. On the other side of the street, where the cultural center later was, a Hungarian school was located. After the Second World War there were also Romanian classes in the same building with the German children.

In the 1960s, a large school with eight-grade instruction was set up in Baumgarten in the former village constabulary building. This was expanded by several spaces. Students from both villages, Baumgarten and Sentlein, studied here. The instructional language was Romanian. The grades one to four studied, in addition, in their mother tongue. The little students had their classrooms opposite the big school, next to the village hall.

The church festival took place on October 20, the name day of the patron saint of the church, St. Wendelin, and accordingly was celebrated as a village festival. Balls, costume balls, music programs as well as stage plays (put on by amateur casts) were frequently organized.

Sentlein

Geographical Location

Sentlein, Hungarian Szentleányfalva, Romanian Sâtleani, is six kilometers away from the city Arad. Its neighbors are Baumgarten in the north, Neupanat in the east, Glogowatz in the south and Arad in the southwest.

History

Sentlein was founded in the year 1853 by Reformed Church Hungarians from Csanadvár-Dombegyháza (23 km NW of Arad). The first German settlers came to Sentlein in the year 1872 from the community of Glogowatz. Here they found a Hungarian village already organized before with 635 inhabitants. In the course of the following years, other settlers from Neupanat and Baumgarten arrived. Like quite a few villages north of the Marosch River (northern boundary of the Banat), Sentlein was also colonized by the Hungarian Exchequer.

The Sentlein settlers, also like those from Baumgarten, were tenant farmers. In the First World War, when our villages still belonged to Austria-Hungary, Sentlein had eleven soldiers killed in action to mourn. In the time between wars, several Sentlein families emigrated to America, Brazil and Canada. In the Second World War, 22 Sentleiners were with the Romanian Army, of whom seven have fallen. Of the 68 Sentleiners who were with the German Army, 37 have fallen.

One of the worst incidents was the deportation to the Soviet Union on January 14, 1945. Of the 103 Sentleiners who were carried off to Stalino, eleven have never again seen their homeland. Due to the agrarian reform of March 1945, the Germans who were indiscriminately accused as Hitler collaborators lost their entire assets and civil rights. Also like in Baumgarten, Romanian colonists were brought into the German houses in Sentlein. The German population got back their civil rights in 1956; the return of the dwellings was also connected with it. The Romanian settlers got plots of land and help for construction of houses on the edge of the village in the direction of Arad. After the Second World War, the exit of the German population from Romania for the Federal Republic of Germany could no longer be halted. The wounds were too deep, the mistrust of the Communist government too strong.

Picture of the Village

When the village was founded, because of the swampy landscape, it had the shape of the letter “L,” with the base of the shank to the left. There were several construction stages, in which the village constantly expanded. In the 1960s, almost all the houses from the time of the founding were replaced by new houses. The known street names in Sentlein were: Kirchengasse, Friedhofgasse, Lehmlochgasse, Aradergasse, Schweinhaltergasse, Sandygasse, Mittleregasse/Gologowatzer Gasse and Americanergasse.

The fields were named after features of the village. So in Sentlein there were: Kalkäcker, Glogowatzeräcker, Brunnenäcker, Rohrbergäcker, Postgärtenäcker, Halmaywiesen, Kiebitzwiese, Baumgartenwiese and Gropa. The Sentleiners used the pasture together with the Baumgarteners.

The fluctuation of the population was similar to that in Baumgarten. In the year 1880, of 887 inhabitants, 646 were Hungarian, 179 German, 29 Romanian and 33 of other nationalities. In the year 1941, of the 1,340 inhabitants, 582 were Hungarian, 655 German, 100 Romanian and 3 of other nationalities. In the year 1992, of 1,428 inhabitants, 288 were Hungarian, 71 German, 1,067 Romanian and 2 of other nationalities. At present, 1,538 inhabitants live in Sentlein. The Germans are no longer noted in the statistics. According to our investigation there were still seven Germans in 2013.

Economy

For the most part the Sentleiners were farmers who pursued agriculture and livestock breeding, whereby agriculture had priority. In Sentlein there were also craftsmen whom one needed for farm and household: blacksmith, carpenter, wagon builder, tailor, rope maker, butcher and shoemaker. With the expropriation after the Second World War and the orientation of the Sentleiners to education and jobs in the nearby city, the workshops were given up.

Church and School



School and the Catholic Church – in the Background the Hungarian Church

There were four places of worship in Sentlein: the Hungarian Reformed Church (from 1898), the German Catholic Church (1932), the Romanian Orthodox Church (1977) and a prayer house of the Pentecostalists.

Until they had their own place of worship, the Sentleiners went to church in Baumgarten, but in 1899 they built their own prayer house and finally their church, whose patron saint is St. Anthony. The church was consecrated on October 1, 1932, by Bishop Dr. Augustin Pacha. Church festival was celebrated on June 13 in Sentlein. The Sentlein cemetery is located on the southwestern edge of the village.

The Sentlein elementary school was festively opened on October 14, 1888. Until then, the children went to school in Baumgarten and a short time before the construction of their own, to the Hungarian Reformed school. There was a brass band, an orchestra for light music, a choral society and amateur stage players.

Commonalities

When children leave the parental house they take along a lot from home. One must also see daughter settlements that way. Both daughters, Baumgarten as well as Sentlein, have taken the *costume* from Glogowatz. In spite of other influences, their costume differs only slightly from that of the Glogowatzers. The hat decoration for church festival and the little wedding roses were made in Glogowatz until the departure from Romania. And because the Glogowatzers had a forest, the church festival trees also came from there.

The **dialect** is almost the same in all three villages. The dialect has remained *South Franconian with Bavarian influence*, even if the first settlers in Baumgarten spoke another dialect, namely the *Rhine-Franconian* from Neupanat.

The daughters have well appropriated the **customs**, too. For example, the way the *Christ Child Play* was performed in Glogowatz one also knew in Baumgarten and Sentlein. It lasted with slight differences and abridgements up to the generation that brought it along in turn to Germany.

Both daughter settlements always went **on pilgrimage** to Maria Radna together with Glogowatz on Trinity Sunday up to the Second World War. After that, they had their own pilgrimage day on September 8, on the birth of Mary. Today in Germany everyone has again gotten together on a common pilgrimage, namely in Deggingen on Trinity Sunday.

Our priests always worked in both daughter settlements. The rectory is located in Baumgarten. Through the years the following clergymen worked in both villages: Ignaz Holzmann (1855-1865), Andreas Paschka (1865-1865), Johannes Brandis (1865-1866), Michael Sáry (1866-1873), Anton Kertay (1873-1877), Anton Wrede (1877-1882), Kaspar Rieß (1882-1899), Johann Bukovetz (1899-1919), Josef Engelhardt (1919-1923), Thomas Schuster (1923-1935), Eugen Klank (1935-1969), Pater Gottfried (1969-1989) and Karl Zirmer (1989-1991).

Both communities also owe many thanks to the **Notre Dame Sisters** from Baumgarten, Maria Hilda Dörner and Barbara Maria Therese Dörner, who have looked after the religious life in both villages after the dissolution of the convents in Communist Romania. Our villages had a joint **church choir**.

The **village hall** for both villages was located from 1850 in Baumgarten. Musicians from both villages always played in the **band**. The **surnames** often pointed out the relationship between the people from all four villages.

Look Back and Preview

In our former hometowns there are hardly any Germans. Only the names on the grave-stones point out that once there had been German communities there. Baumgarten and Sentlein were small villages. In 1980 they founded an HOG (hometown society) together in Fürth. In the meantime however its activity was for the most part discontinued. The older people from our villages become fewer and for the young children, who were born in Germany, the Banater village cannot be hometown. That it must not either. We are pleased if we succeed in our hometown books, annual issues and other publications in conveying a picture of what hometown means to us and will always mean.

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