



Dollhopf

600 Years in the Baking

Dollhopf Women

This is the 16th essay in a series addressing the life and times of our Dollhopf grandmothers.

6th Great-Grandmother Anna Nützel (1692-1749)

Birth: 13 Nov 1692

Place of birth: Pittersdorf, 2 miles from Mistelbach

Parents: Peter Nützel and Magdalena Nützel (same maiden and married name)

Marriage: 05 Oct 1717

Husband: Conrad Dollhopf (25 Nov 1693 – 17 Sep 1759, 65), tailor

Age at marriage: 24

Number of known children: 3

Residence: House #55

Death: 04 Mar 1749

Age at death: 56

Cause of death: Unknown

Anna was born in Pittersdorf, a village two miles south of Mistelbach. Her father Peter Nützel was a farmer. The Nützel family was one of the oldest and largest in the region. We have three different maternal lines of Nützels in the Dollhopf tree (Dear cousins and friends Georg and Carola Nützel live today in the neighboring village of Gesees).

She married Conrad Dollhopf on October 5, 1717, when she was 24 and Conrad 23. They were the first Dollhopf couple in our family to be married at the altar seen at right in St. Bartholomew Church. Five more generations of Dollhopfs would be married at this altar before John Dollhopf left for America in 1871.

Conrad was a master tailor, the fifth and last tailor in our Dollhopf line. He was also a farmer and served as *Gotteshaus Pfleger* ("God's house, or church, administrator") for 32 years – an unusually long time to serve in that capacity.

In the Middle Ages the church, like the nobility, owned farmland and livestock, and served as bank and tax collector as well.

Conrad, as the *Pfleger* appointed by the noble, managed the property, issued loans, and collected the church taxes. He might not have been a popular person. The peasants in Mistelbach were required to tend to the church fields before they tended to their own, amounting at times up to two or three days a week. This was feudalism.



Altar in St. Bartholomäus Church. *This is the altar as it appears today. Conrad and Anna were the first Dollhopfs in our line to be married at this altar. From the Chronicle: "In 1712 'the new altar made by Johann Kaspar Fischer, sculptor in Bayreuth, cost 50 florins. In the middle a crucifix, on both sides Mary and John, further two pillars surrounded with grapes and foliage, above two angels holding the princely coat of arms, standing on cornices, Moses with the stone tablets, and John with the lamb of God. God the Father holding an apple with a cross in hands; to the top is the risen Jesus, to whom two angels stand aside. This altar was painted in 1715 by Johann Peter Langheinrich for 78 guilders."*



Galleries (balconies) in St. Bartholomäus Church. According to the *Mistelbach Chronicle*, these balconies were completed in 1717 and 1725, so this is how the church appeared when Conrad and Anna were married in October of 1717. Conrad served as the manager of the church for 32 years, from 1734 to 1766.

Conrad must have been a most efficient and effective administrator to have been appointed to that position for 32 years. This also might have provided him with additional income since he did not own much land.

Almost exactly nine months after they were married, Conrad and Anna had their first son, Johann, our 5th great-grandfather. They had three known children:

1. **Johann** (13 Jul 1718 – 01 Jun 1771, 52), our 5th great-grandfather, the first Dollhopf (of the known Dollhopfs) to be a fulltime farmer.
2. **Barbara** (22 Sep 1720 – 11 Jan 1757, 36). In June of 1742, she married “the boy next door,” Johannes Schiller, (1718-65), the son of the owner of the Dorfmuhle (village mill), which was located next to house #55. The Dorfmuhle had been abandoned by the Dollhopfs in 1634 when it was destroyed in the Thirty Years War, and later sold, or surrendered to another owner, in 1648, almost 100 years previously. Barbara thus moved back into the mill previously occupied by her 5th great-grandfather. Johannes was not only the boy next door, he was also her 5th cousin. It is highly unlikely that she or her parents knew that, but it would not have mattered. Most marriages in a small rural village were between distant cousins. She lived next door to her mother Anna until Anna died seven years later. Barbara died prematurely at age 36; her husband then remarried. Barbara had six children.
3. **Magdalena** (14 Aug 1723 – ?) married Georg Hacker in February 1749 and moved to Gesees, the village on the other side of the Mistel stream. Because she died in Gesees we don’t have the date of her death. She had four children.

The early 1700s was a period of increasingly rapid economic decline in Mistelbach that began as a result of the Thirty Years War. This decline would continue for the next 150 years, culminating in the mass migration to America in the mid 1800s.

Germany's economic fortunes would greatly improve with the unification of the many German states under Otto von Bismarck in 1871. Beginning then, and over the next 40 years leading up to WWI, Germany built itself into one of the world's great economic powers. Of course, it dramatically unraveled with Germany's defeat in WWI.

In the church book Conrad was listed as *Söldner*, which could mean day-laborer, or one who owns, or occupies, a *Sölde*. By definition a *Sölde* was a very small farm of four to five acres. Ten to twelve acres were considered to be the minimum to adequately provide enough food for the average family of five.

Conrad supplemented his meager food production with wages from his tailoring, which he used to buy or barter food from his neighbors who had surplus.

In 1717 Conrad and Anna were living in the house that Conrad's great grandfather Cuntz built 55 years earlier in 1662.

It is likely that he and Anna barely eked out a living. One of the contributing causes to poverty in the late 1600s and 1700s was the small size of farms caused by generations of "partible inheritance." Upon a farmer's death his land was divided (or "parted," hence the term *partible*) among the male heirs; the daughters inherited a cash equivalent. Over time, as they were subdivided, estates kept getting smaller and smaller. Each succeeding generation struggled to reaccumulate enough land to raise crops to feed their families. This would not change until the last vestiges of feudalism disappeared in the late 1800s (See *Blog #18: Land Owned*).

A curious event occurred in Mistelbach in April of 1731, the result of an edict which reverberated throughout the Protestant states of Europe, but largely escaped attention in US history books.

In that year, the Catholic Archbishop of Salzburg, Austria – Leopold Anton von Firmian – cruelly expelled 20,000 Lutherans living in that Catholic city of Salzburg.¹ They were forced to leave because of their faith; and this is 200 years *after* the Reformation!

On or about April 23, 1732, those 20,000 Lutherans left Salzburg bound for Prussia, a journey of over 800 miles. Prussia was directly north of Salzburg, and they had to pass through Mistelbach on their way. They were headed to Prussia because the King of Prussia, Frederick William I, offered them safe passage and a place to settle in Königsberg, Prussia, the capital.

Their march from Salzburg to Prussia became known as the "The Trail of Tears:"

Families were ripped apart, lovers torn from one another, and mothers and fathers too old to travel had to be left behind in the heart-breaking flight from their beloved homeland. People tried to take what they might need, but were forced to make hasty arrangements in the middle of a frigid winter.... As they cast parting glances at their mountain homeland [Salzburg is in the Alps], long lines of the exhausted exiles departed in grief. They left proudly, however, clinging together and singing Joseph Schaitberger's *Exulantenlied* all the while, both in honor of his memory and for strength and inspiration. Victims of robbers, illness, death, and starvation, most of the exiles headed for refuge in tolerant German Protestant cities. Whole villages along the path of their trek stood in amazement at the passing spectacle, some ringing their church bells and feeding or housing the procession, while a few [Catholic] hamlets hissed and jeered, depending upon the religion of the town.²

¹ Salzburg is 230 miles due south of Mistelbach. Salzburg is where *The Sound of Music* was filmed.

² Exulanten family website:<http://www.exulanten.com/SALZBURGEXILES.html>



The Trail of Tears: The Great Trek to East Prussia, from an etching of 1769. The above unattributed etching illustrates the columns of expelled Lutherans (along the bottom) on their way to Königsberg. They passed through Mistelbach on their journey, seeking food and overnight shelter in April 1731.

They left Salzburg in 26 columns of 800 each, creating a sensation in Protestant German villages all along the way – including Mistelbach. Assuming they were walking about 25 to 30 miles a day, they passed through Mistelbach during the last few days of April, as Mistelbach is 233 miles due north of Salzburg.³ The Mistelbach Chronicle described it thus:

In 1731, on April 11, the first Protestants expelled from Salzburg for their faith passed through here [Mistelbach].⁴ These poor refugees were received with all honors, fed most lovingly, and given all possible assistance to help them get along. Countless tears flowed as the Salzburgers sang to their benefactors in their rough language. They said, “You Swabians and Franks,⁵ we can only thank you for the way you have received us. God repay you with blessings”.

This was indeed a dramatic spectacle in the tiny village of Mistelbach. Anna and Conrad, and their children, were certainly among those who greeted and fed the overwhelming number of refugees.

At the time Anna and Conrad’s oldest son Johann was 12, their daughters Barbara 10, and Magdelana 7. Imagine their wonderment as hundreds, if not thousands, of strangers, speaking and singing in a “rough” German-Austrian dialect, descended on their village, begging for food and a place to stay for the night.

I wonder if Anna and Conrad housed any of the strangers.

The first of the Salzburger refugees reached Königsberg, Germany, home of the Prussian King, on May 28, 1732; the 800-mile trek that they made in about a month.⁶ Their saga was told in hundreds of books and pamphlets of the era, including the epic poem *Hermann and Dorothea* by Goethe.

³ The Mistelbach Chronicle states that they arrived on April 11, so there is some question as to how many Protestants left Salzburg and when. It can be safe to assume that the columns of 800 each broke up soon after leaving Salzburg, as streams of refugees burdened with their belongings would straggle in smaller groups. Nonetheless, it was an enormous number.

⁴ This account comes from the Mistelbach Chronicle. History books more accurately peg the date to April 1732, not 1731.

⁵ Mistelbachers were Franks (English: “Franconians”)

⁶ This is the date that the first of the refugees arrived. There were likely 20,000 stragglers who took months to arrive, indeed many settled in other parts of Germany and Europe. Königsberg, Germany, today is Kaliningrad, Russia; it was captured by the Russians in 1945. It was here, in Königsberg, in January of 1945, that our third cousin Hans Dollhopf, who died in 2018, was captured by the Russians in the Battle of Königsberg.

Inspired by the Salzburg refugees, Goethe's idyll is a love story between Hermann, a wealthy farmer's son, and Dorothea, a compassionate and beautiful Salzburg Lutheran refugee girl encamped in their village. (Dorothea tends to the pregnant women on the march.)

They fall in love and want to marry, but Hermann's father does not want him to marry a lowly refugee, he wants Hermann to marry a girl with a large dowry from a respected family.

This says much about the nature of marriage in a peasant village like Mistelbach, that it was not so much about love, if at all, but rather economic gain and survival.

Hermann's mother, on the other hand, sides with her son, imploring her husband to abide by his son's desire to follow his heart and marry the refugee girl. She imparts the following immortal, inspiring words, a lesson that speaks us today about how to raise children:

Immer bist du doch, Vater, so ungerecht gegen den Sohn! und So wird am wenigsten dir dein Wunsch des Guten erfüllt. Denn wir können die Kinder nach unserem Sinne nicht formen; So wie Gott sie uns gab, so muß man sie haben und lieben, Sie erziehen aufs beste und jeglichen lassen gewähren. Denn der eine hat die, die anderen andere Gaben; Jeder braucht sie, und jeder ist doch nur auf eigene Weise Gut und glücklich.

Why will you always, father, do our son such injustice? *That*, least of all, is the way to bring your wish to fulfillment. We have no power to fashion our children as it suits our will. As they are given by God, so we must have them and love them; teach them as best we can and let each of them follow his nature. One will have talents of one sort, and another child will have different talents. Everyone uses his own talents; in his own individual fashion, each must be happy and good.⁷

Love your children and do not try to bend them to your will. Each will use their God-given talents to pursue their own happiness. Love them and set them free.

Not just a lesson for peasant parents.



The Meeting of Hermann and Dorothea by Otto Cornill, 1824-1907, Frankfurt. Dorothea is a poor Lutheran refugee girl on the forced trek from Salzberg, Austria to Königsberg, Prussia, passing through Mistelbach. Note that she walks beside a wagon drawn by oxen, and he sits atop carriage driven by horses – a stark juxtaposition of poverty and wealth. Poor peasants did not own horses. In a census of 1855 there were only two horses in the entire village of Mistelbach. Hermann's father did want him to marry beneath his class; his mother said he should follow his dreams. Sounds like a musical.

⁷ https://en.wikipedia.org/wiki/Hermann_and_Dorothea

The Mistelbach Chronicle reports that in 1740 and 1742, when Anna was in her late 40s, the winters in Mistelbach were exceptionally severe, with bad harvests and ensuing famine. The Dollhopfs endured, although it had to be difficult.

Anna's son Johann married the owner of house #19 and inherited that farm, becoming solely a farmer and forsaking the tailor trade. We don't know why he gave up the trade; he didn't have a brother, so there was no competition for the inheritance (one inherited the father's trade with permission of the town council). Johann's land holdings were only two acres larger than his father's, amounting to a paltry nine acres, but he must have thought that would be sufficient.

Anna died in 1749 at the age of 56 from an unknown cause. Conrad was 55 but did not remarry. He died ten years later in 1759 after he "suffered from a painful sickness of the stomach for seven days."⁸

In the year that he died, Hannss Lauterbach, a blacksmith and the husband of Anna's first cousin (also named Anna Dollhopf) made an extraordinary gift. Hannss and his wife Anna lived in Eckersdorf, the village bordering Mistelbach to the immediate north. From the Chronicle:

In 1759, the master blacksmith Johann Lauterbach of Eckersdorf made a bequest of 50 gulden. He had already made such a bequest for the school of Eckersdorf. The interest of the bequest was to pay the school fees for four poor orphans or for four of the poorest children in Mistelbach. This legacy existed until after the First World War.

In today's language this legacy is an "endowment," or "scholarship" fund, set aside for poor children from Mistelbach. Such an endowment was for weekday elementary school for which all parents had to pay a fee, another form of taxation.⁹

Why did Lauterbach give the money to the poor children of Mistelbach, when he lived in Eckersdorf? Why did he do this for children in a village other than his own?

I can guess.

I believe he was helping his relatives. This might be a clue to the extreme poverty of Mistelbach, and perhaps more specifically to the plight of his cousin Anna's grandchildren. At the time he made this gift Anna and Conrad had at least five living grandchildren – Johann Dollhopf 7, Stephan Dollhopf 4, (another) Johann Dollhopf 1, Johann Hacker 9 (probably an orphan at the time), and Johann Schiller, 15 (whose mother Barbara had died).

Were these among the poorest children of Mistelbach? Conrad and Anna had one of the smallest farms, their children as adults did not fare much better, an indicator that they were likely among the least well-off. One grandchild was likely an orphan.

We'll never know the reason for his generosity, but these are the sorts of disparate facts that make for intriguing genealogy.

Next in the series on Dollhopf women: 5th Great-grandmother Kunigunde Seuffert

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⁸ Church book.

⁹ This fee was not for high schools, which did not exist. Children attended school to the age of 12 or 13.