

The Bukovina Society of the Americas NEWSLETTER

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Publisher: O.M. Windholz
pat6363@yahoo.com

Editorial Committee:
Irmgard Ellingson
Irmgardellingson@yahoo.com
Rebecca Hageman
rhageman@bukovinasociety.org
Steve Parke
sparke@bukovinasociety.org

Web Site: www.bukovinasociety.org



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SOCIETY NEWS

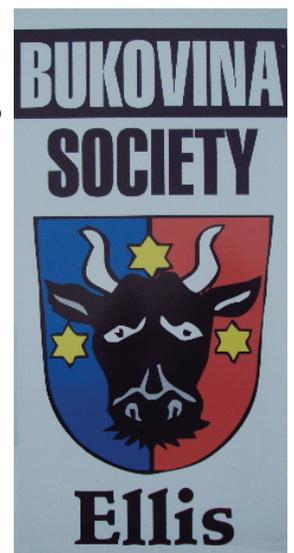
- This issue of the *Newsletter* is being sent to former members of the Society whose memberships may have expired because our credit card payment system was not operating properly. Hence, we may have missed sending you a notice of renewal. We now have a PayPal account that can process credit card payments. It works the same as the old system, and the new email address to use is: pat6363@yahoo.com. Please use this to renew, or you may send funds to the Society at: P O Box 81, Ellis, KS 67637.
- In the June 2013 issue of the *Newsletter*, we announced that the annual membership meeting will be Saturday, October 5, 2013, at 10:30 a.m. at the Society headquarters in Ellis. This will be within the planned activities on the day following the Oktoberfest in Hays, KS.
- We will begin with a social and dinner on Thursday evening, October 3 at a location to be posted at the motel and society headquarters. On Friday, October 4, the Oktoberfest will be held in Frontier Park in Hays all day. The Society will have a tent with displays of our heritage as will many other ethnic and community groups. Food, beverages, and entertainment will be available all day. On Saturday October 5 at 9:30 a.m., registration will begin with coffee and doughnuts at Society headquarters. There will be speakers and Power Point presentations throughout the day. A complete time schedule will be handed out at registration. Saturday evening will feature another social and dinner

at a location to be announced at the meetings. On Sunday morning October 6, ecumenical services will be conducted.

Special guests participating in the program are: Anni and Klaus Hausler, Munich, Germany, Michael Augustin, Leonberg, Germany, Zita Watzlawik, Los Angeles, California, Steve Parke, Pueblo, Colorado, and Herman Ottshofski, Woodland Park, Colorado.

- The Days Inn in Ellis is a new motel located just off Interstate 70 and north of Bukovina Society headquarters. Arrangements have been made for a special rate of \$65.00. Mention the Bukovina Society to get the special rate at (785) 726-2511. At the same time, please also send an email or notice to the Society so we can plan for the group activities. There are no registration fees.

Vistors will be greeted on Interstate 70 before the exit to Ellis on both the east and west side by this sign. Thanks to board member Guy Windholz and Ron Adams for their work on the structure. Also a special thanks to landowners Henry and Michelle Wiesner and the Ernie Pfeifer family for the generous use of their property for the signs.



MY THIRD JOURNEY TO BUKOVINA

By: Michael Augustin



Michael working with an archivist

My first visit to Bukovina took place in 2008 with my friend Peter Grunikiewicz on the occasion of the sixcentenary, or 600th birthday celebration, of the city of Czernowitz; the second was in the year 2009 together with my uncle Franz Augustin and my wife Bärbel. On both trips we explored the homeland of our forebears with Gurahumora as our home base and Roland Loy from Suczawa, now a resident of Ulm, as our translator, chauffeur and tour guide. On the third trip Roland, Peter and I wanted to visit several places, which we had not previously seen (e.g., Karlsberg and Buchenhain [Poiana Micului]). Another objective was to attend the Orthodox Easter festival, which is often cited as especially ceremonial and magnificent. In addition we also wished to photograph documents in the National Archives in Suczawa and the tombstones in the cemeteries, and also visit some of the Moldavian monasteries, none of which we had yet seen.

Determined respectively by the Gregorian or the Julian calendars, the dates of the Orthodox and Christian Easter celebrations can differ by as many as four weeks. This year the Orthodox holiday fell on May 5, and that was the major factor on which we based our trip, feeling reasonably certain we would avoid cold and nasty weather, which in fact proved to be the case. In any event accommodations in the vicinity of the Moldavian monasteries at the time of

the Easter festival were either booked solid or unreasonably expensive. Only after we decided to accept accommodations at a somewhat greater distance in Suczawa did our plans begin to crystallize.

At this point I will continue by presenting several especially interesting experiences. These individual accounts do not make a cohesive whole and therefore can be read in random order.

CHURCH RECORDS IN THE EPISCOPAL ARCHIVES IN IAȘI

Editor's note: in this context, the word "Episcopal" alludes to the authority of the office and authority of a Roman Catholic bishop.

For our third journey to Bukovina we learned that the best connections with travel time totaling only four hours were from Stuttgart via Vienna to Iași. The old university city of Iași lies in northeastern Romania only 20 kilometers from the border of the republic of Moldavia and is the capital of a district with the same name. This was the most important city of the historic duchy of Moldavia and with its approximately 280,000 inhabitants, serves as cultural capital of Romania. From the genealogist Traudl Siewi we additionally learned that the Episcopal archives of Iași has church records relating to the German communities in Bukovina from the time before the resettlement, which we wished to examine and copy, if possible. Reminder: the original church records of the German communities accompanied the 1940 resettlement of Bukovina's ethnic Germans to Germany and, to the extent to which they have been maintained, they are today preserved in the 'Zentralstelle für Genealogie' (Central Office for Genealogy) in Leipzig.

It was in the Hotel Trajan, lying at the end of the Bulevardul Ștefan cel Mare Și Sfânt, that we found accommodations. It is noteworthy that Gustave Eiffel, the famed builder of the tower in Paris, which still bears his name, designed this hotel. Immediately after our arrival we wandered over this magnificent boulevard with its four churches and historic buildings and came almost inevitably to the Catholic Church and the nearby Episcopal archives. Finding a priest who spoke a little German, we were also able to explain our purpose and were told that we could see the church records the next morning without a problem. He was there as per our agreement when we arrived with our camera equipment full of high expectations. We explained our objectives anew and were advised to direct a written request to the Bishop.

This we did and in about one-half hour the priest, whom we had met the previous evening, conducted us to a large sitting room where the archivist received us. The archivist had several of the Fürstenthal and Radautz church books with him. These proved to be copies, which had already been prepared at the time of the early settlement and then sent to the Episcopal archives in Lemberg. After the annexation of north Bukovina by the Soviet Union, the communities, and with them also the relevant records, came under the jurisdiction of the Bishopric of Iași (1940). These copies were either filed under the words *copia* or *extract* and are distinguished by their excellent state of preservation and their neat and clearly legible writing. This is attributable to the fact that the documents were little used and specially prepared for the Episcopal archives. The collection involves individual booklets, some of which have a slightly different format, which were sewn together and then bound into the registries.

We did not see a catalog or gain a general overview, nor were we allowed to take pictures of the books. Consequently we could only photograph some selected pages. Since there was a personal computer in the room with a connection to the Internet, we showed the archivist the digitalized church records of the Czech archives, which are accessible for everybody under www.actapublica.eu as an example, and which concerns itself with funds and means of procuring them from the European Union. This latter point seemed to evoke the archivist's special interest. Even if in Iași perhaps "only" incomplete transcripts and copies are stored, there is undoubtedly a valuable source of genealogical research material here, which has yet to be tapped.

THE LOST GRAVE OF ALOIS STRAUB

Our project was set in motion by an article in *Der Südostdeutsche*. In the last issue before our trip (April 20, 2013) a descendant of Baron von Kapri noted that he had visited the former estate of his forebears in Iacobesti, a village in Bukovina, and how he then tried to maintain it. This awakened in the memory of my friend and traveling companion, Peter Grunikiewicz from Stuttgart-Büsnau, the recollection that his maternal grandfather (Alois Straub, 1861-1925) had been a friend and neighbor of the Kapri family and had thus been granted the privilege of burial in their private cemetery. Several of Peter's family friends had supposedly visited this cemetery years ago but no signs of the graves could be found.

Our first investigative journey to Bukovina led us immediately to the small village of Iacobesti, which lies

halfway between Radautz and Suczawa on the right side somewhere across the E85. Even our friend and tour guide Roland Loy was unfamiliar with this neighborhood although he owns a house in Suczawa and knows the area very well. We found the remains of the estate without any difficulty. The main house is still standing but has succumbed to ruins. The nearby house is occupied by a Romanian family and is well maintained. We forged a conversation with the owners of the neighboring properties, who told us that the cemetery, which one can see on the left side of the main street in the direction of Radautz, is the former private cemetery of the Kapri family, and that it is currently used by the general public. From Google maps on the Internet one can well discern the layout.

We entered this cemetery, although it had rained the night before and the grass was still wet. I immediately proceeded to the foremost left section, where I, as the people in the estate house had said, also found among the wild lilacs and other bushes the remains of old graves whose inscriptions had been totally obliterated. In the meantime Roland and Peter found a man in the rear left area of the cemetery to whom they expressed the purpose of our visit. He led us straightaway to the back left section of the cemetery where, entirely hidden and in a place which we ourselves could never have found, we came upon two well-maintained grave monuments. One artifact—a heavy and well-preserved plaque in the ground—was on the grave of a religious sister from Bavaria, who over a century ago found her eternal peace with the community's prayers. The other, an almost man-sized sturdy crucifix with a still legible inscription, was on the grave of Peter's grandfather, Alois Straub. Needless to say, Peter was beside himself with joy since this represented for him the apex of our entire trip. And of course, Roland and I rejoiced with him.

CEMETERIES IN SOUTH BUKOVINA

On this trip ample time was also devoted to visiting former German cemeteries. In total we went to a dozen cemeteries, specifically those in Arbora, Fürstenthal, Iacobesti, Illischestie, Marginea, Poiana Micului (Buchenhain), Putna, Radautz, Solka and Satulmare.

Arbora

The cemetery in Arbora seemed relatively the same as it was on our last visit four years ago. The nearby monastery, however, is not well maintained yet from the outside is nonetheless still attractive and worth a visit. Here there was nothing new for us to discover. The few preserved graves with German names (Gebert, Kuffner, Prosser, Reitmeier,

Hanus) can be found on the eastern side of the cemetery, which leads out of town.

Fürstenthal

The most activity since our last visit has taken place in the cemetery of the Fürstenthal community, so to say the ancestral settlement of the Augustin family in Bukovina. The owner of the sawmill, Vasile Zaremba, who also maintained the old Catholic church, has in the meantime and at considerable expense restored the seldom used Catholic cemetery at the periphery of the Orthodox cemetery. The originally unsecured entrance road is now neatly paved, there is an attractive entrance gate, the cemetery is completely fenced in, and a nicely paved path leads from front to back. The showpiece, however, is a stately chapel for the deceased, so that the cemetery can and also will again be utilized. In addition all the graves were clean and well maintained and at the side opposite the entrance all the old tombstone fragments that could still be found are carefully piled up. In any event only two such stones still bore inscriptions.

Gurahumora

At Gurahumora, some of the old graves have disappeared since our last visit. Viewed from left of the hill, these had been located at the upper entrance. Now one finds here some conspicuous, available, but thus far unused space.

Gura Putnei (Karlsberg)

This was our first visit to the Karlsberg cemetery, which lies to the right of the village entrance. The view is dominated by the new, somewhat higher lying area with the older section ending at the bottom in a type of basin. This is rather extensive, and there are still relatively many old tombstones of various types and in diverse states of preservation. Some of them are very stylistically structured. In general the place is difficult to describe, very unique, but despite the ruins and the general disorder, has left us with a worthy and lasting impression.

Iacobesti

The former private cemetery of the Kapri family is discussed earlier.

Illischestie

In my last report on the cemeteries in Bukovina I had still maintained that there were no relics from German gravesites in Illischestie. Irmgard Ellingson from Iowa corrected me on this point, and so this time we were determined to pursue our search for the German cemetery. Many people interested in helping us showed us the way, but nonetheless what we came upon was a Soviet military graveyard. The old German

cemetery lies north of the community as one approaches from the direction of Suczawa from the main street and turns right at the heights of the former Protestant and the now Orthodox church easily following the street upward for about one kilometer. Here lies the “new” Orthodox cemetery, which a little further down the street leads directly to the old cemetery.

As does the cemetery in Karlsberg, the one in Illischestie has a very unique character but is nonetheless very different. It lies on a gentle crest with an expansive overview of the valley below. Notable is the vast stretch and the feeling of freedom and spaciousness which this place emanates. Here one also finds many relics of tomb artifacts in various states of preservation and strewn wildly over the entire area. In some places they lie closely together, in others one finds absolutely nothing. As is true of the other cemeteries, the engraved tablets with the names and dates of those buried here have simply disappeared, or the tombstone has toppled and already sunken into the ground.

Marginea

As on our last visit, that time in pouring rain, we again tried to locate old graves in the cemetery of Marginea dating from the period before the 1940 resettlement. This again remained unfulfilled. As to the question as to whether a separate German cemetery ever existed in Marginea, we received contradictory replies. Perhaps there will be a response one way or another from among the readers of this article.

Poiana Micului (Buchenain)

The cemetery in Poiana Micului lies directly next to the church. It is very spacious and divided into sections with old and new graves apparently lying arbitrarily spread out over the area and the new graves tending to be placed nearer to the church.

Putna

The cemetery in Putna is only listed here for the sake of completion. Here we did not search for the remains of graves from the time before the resettlement. Noteworthy was the magnificent grave of the Romankiewicz family.

Radautz

At the cemetery in Radautz nothing significant had developed since our last visit other than perhaps that it is expanding further toward the city. Here, among other things, we visited the grave of Peter's grandmother, Julia Grunikiewicz née Sporniak (1878-1925).

Solka

During my last visit to Solka I came upon the grave of Mihail Branza, the brother of my grandmother. Peter, on the other hand, who was visiting the cemetery for the first time, found there a large number of his close relatives. As in Gurahumora, there is no sharp distinction between the old and new sections. Where there are older graves, they lie distributed amidst the new and are well maintained.

Satulmare

The above is not the capital of the district in northwestern Romania of the same name (German: Sathmar), rather it is a suburb of Radautz. Here we quickly found the cemetery. It is quite spread out but only the grave monument of Friedrich Manz is well maintained. Glancing across the property one can still find the remains of many other tombstones which, however, have fallen into ruin or in some cases have sunken into the ground. Here we found no more new graves.

SUCCESS IN THE NATIONAL ARCHIVES OF SUZAWA

In the national archives of Suzawa, little has changed since our last visit. "What should change in an archive?" asked the archival assistant, whom we had met on our two earlier visits. After we finished copying data from the church books, which we had projected as our task for this visit, I asked the librarian, who had been helping us, if working with Orthodox Church records is intrinsically difficult. She felt that this should not present a further problem and asked what I was researching. I showed her a copy of the birth certificate of my grandmother Victoria, born in Gurahumora on January 23, 1905, the first legitimate child of Theodor Branza and Rachila Scurtu. The lady requested the Orthodox church book with the wedding entries and together we paged backward from 1905. It proved helpful that the volume was in good condition and that the markers on the pages were first in German using the Latin alphabet followed below in Romanian using the Cyrillic alphabet. To my great delight I then found the date of January 19, 1903 entered for the marriage of the parents of my grandmother. Moreover, I could also discover that my great grandfather, Toader Branza, was born on January 17, 1876 in Uidesti (somewhat south of Fâlticeni in the principality of Moldavia) as the illegitimate son of Caterina Branza. Further records are not available in Suzawa but can presumably be found in Iași. My great grandmother, Rachila Scurtu, was born in Gurahumora on February 7, 1868, the daughter of Vasile Scurtu and Ioanna Mintar. She was in fact nine years older than my great grandfather.

EASTER TRADITIONS

Our first awareness of the prospective Easter festival had been in Iasi. Here man-sized Easter rabbits adorned several places in the inner city. In fact they were no doubt Christmas manikins in Easter rabbit forms, comical figures in dazzling colors, draped with tinsel and illuminated at night. We even found the Easter market in Suczawa somewhat disappointing. It consisted of about a dozen wooden booths of which only half were open. Here foods and craft items were for sale, but not many people were interested in them. As a result the market, which should have been open from Thursday through Sunday, was closed on Saturday afternoon.

The prospective Easter festival at the monasteries and churches, which we visited, evoked our most intense feelings. Here we saw not only monks and nuns but also secular helpers engaged in the Easter preparations, which included mowing the lawn, vacuuming the tapestries, cleaning the windows, etc. As opposed to the otherwise always festive atmosphere in a monastery or a church, this presented a considerable contrast. Not even the private households, at least in the villages, could do as well. On Good Friday as we strolled from one end of Fürstenthal to another (a long-cherished desire, which I fulfilled on this trip) we were struck by the cleanliness and order in the village. The streets were swept, the courtyards were clean, and most of the houses looked as though they had been freshly painted. Everywhere one could see people decorating the churches and the cemeteries for the approaching feast of the Resurrection. The verdancy of awakening nature and picture perfect weather conditions also served to reinforce this impression.

On Easter Monday we went to Solka, where we visited Constantin (Costica) Branza, my father's cousin, and his wife, Veronica. Both were beside themselves with joy to see us again. We had not told them we were coming in order to spare them any preparations; nonetheless, the table was soon filled with cold roasts, stuffed cabbage, Easter pastries, bread, bacon, ham, and of course also colored Easter eggs and the obligatory horseradish with red beets. Traditional "egg tapping" (*Eiertätschen*) was also performed here.

On the afternoon of same day and in a broader context we were able to experience at first hand the practice of these Easter traditions in the community hall of the village of Mănăstirea Humorului (Kloster Humor). That which Bukovinians worldwide often carry out only within their family circle at Easter breakfast is celebrated in Humor as a community festivity. During the afternoon young and old meet for the "egg tapping" dressed in festive attire,

for the most part usually in national costume. First a commission tests the authenticity of the eggs, then couples are set up. The individual in each group, whose egg breaks upon impact, withdraws. The top winner receives a lamb, the second a rabbit, and the third a chicken. Not to be overlooked is how seriously the events were intensified by the presence of a television camera. With the performances of various folk dance groups the festivities drew to a close.

In order to experience the actual high point of the Easter celebration we would have had to spend the night from Saturday to Sunday in one of the numerous churches, and for this we were too exhausted from our numerous activities and undertakings during the day or – to state it frankly – simply too comfortable elsewhere.

FINAL THOUGHTS

Although the Orthodox Easter celebration fell a bit short of our expectations, this trip, our third to Bukovina, was again a complete success. As with our earlier visits, we owe its success to Roland Loy, our interpreter and tour guide. Peter and I agree that this was not our last trip to the homeland of our forebears.

BUCHENHAIN AND DUMBRAVA PEOPLE MEET IN KIRCHDORF AM INN: EXHIBIT ABOUT THE RESETTLEMENT OF THE BUCHENHAIN AND DUMBRAVA PEOPLE IN POLAND 70 YEARS AGO

Excerpted and translated by Irmgard Hein Ellingson from

*Buchenhainer und Dumbraver trafen sich in Kirchdorf am Inn
Ausstellung zur Ansiedlung der Buchenhaineir und Dumbraver
vor 70 Jahren in Polen*

By: Irmtraud Schaper

Munich: *Der Südostdeutsche*, June 2013, page 3

The traditional annual family reunion of the Buchenhain and Dumbrava people was hosted by Irene Schreiner in Kirchdorf am Inn on May 4, 2013. About 150 attended the event. A number of younger descendants attended the reunion for the first time and showed lively interest in their forebears.

After some short greetings, information was shared about the new construction of a church in Pojana Mikuli and the

day's theme, "70 Years after the Resettlement in Poland." Irmtraud and Adolf Schaper, who are well known as the Buchenhain and Dumbrava family researchers, were present to answer questions and provide information.

Adolf Schaper had prepared a comprehensive exhibit with the theme "70 Years after the Resettlement in Poland in the Spring of 1942." Descendants could search for their relatives by looking at posted tables of names and with the help of available passport photos which were arranged by the places of resettlement in Poland. The presentation was only possible with the information that the Schapers had gathered in interviews with contemporary witnesses. The families from Dumbrava were forcibly settled on Polish farmsteads in Warthegau [territory in central Poland annexed by Germany in 1939], while the families from Buchenhain (Pojana Mikuli) lived on Polish farms in the Auschwitz area in eastern Upper Silesia, a Polish area.

Also posted were a number of large-scale aerial photos that showed the present form of Pojana Mikuli and the rich forests of the surrounding area. The pictures had been taken by Klaus Hausler who made a flight over Pojana Mikuli while on a trip to the old homeland of his wife Anni in the last year.

THE WORK COLONY OF EISENAU: THE FOUNDING OF THE SETTLEMENT OF PRISACA DORNEI IN BUKOVINA

By: Claus Stephani (Baldham/Munich, Germany)

The original article "*Werk-Colonie Eisenau: Zur Entstehung der Siedlung Prisaca Dornei im Buchenland*" was published in *Neuer Weg* (Bucharest), Vol. 30, No. 9163, November 2, 1978, p. 6. It has been translated into English by Sophie A. Welisch.

In 1783, after masons and carpenters from the Transylvanian regiments had constructed a blast furnace in Jacobeni (Jakobeny) and therewith the "Manz Ironworks," the first undertaking of this kind in southern Bukovina, German miners and specialists, mainly Zipser Germans, were called to the land. By the turn of the century a number of other industrial sites, in Solca (Solka), Gura Putnei (Karlsberg), Voivodeasa (Fürstenthal), Fundo Moldovei (Luisenthal), etc, had been established, which employed mainly German workers.

Karl Manz, Knight of Mariensee, also built a foundry on the Moldava River near Vama (Wama), which in 1807 attracted

specialists from the lower Zips, the so-called Gründler Land (Slovakia), who settled on the wooded meadow of Hurgisch and founded the “colony on the Hurgisch-Meadow.” One year later, in 1808, one kilometer to the east “on our little white Moldava River, there arose the “Work Colony of Eisenau,” which later developed into the large community of Prisaca Dornei (Eisenau); in about 1810 thirty-eight Zipser inhabitants (men, women and children) were “officially registered” in Eisenau.

When in 1880 the railroad line through the lower Moldava Valley between Jakobeny and Wama-Kimpolung was constructed, Italian workers, primarily from South Tyrol, came to Bukovina; they were the forebears of the German-speaking families of Battista, Borduzzo, Giacomelli, Stefanelli and others, who, after completion of that stretch of railroad, settled in Prisaca Dornei (Eisenau). Among the Eisenau Zipsers there were apparently talented stone masons, since most of the stone works (monuments, gateways, grave stones, etc.) in Rădăuți (Radautz), Suceava (Sutschawa), Iași (Jassy), Botoșani, Seret (Sereth) etc., were executed by Zipser master craftsmen until about thirty to forty years ago. The most famous of these included Battista, Dürner, Gärtner, Händl, Oberländer, Petri, Schmegner in addition to Adolf Nowak, Ambrosius Katani, Adolf Gotsch, Albin Borduzzo, Ferdinand Awram, and Johann Spiske; Nowak, Katani and Spiske executed the equestrian statue of Stefan cel Mare in Suceava.

SGS Bulletin Vol 44 No 1 April 2013 Page 44 Although school instruction in German took place shortly after the establishment of the “Work Colony of Eisenau” at the beginning of the nineteenth century, it was not until 1902 at the instigation of Franz Neuhauser, that a “modern school system” began to take shape. In addition, the teachers Heinrich Frambach, Johann Hawelka, Wilhelm Hehn, Josef Sachelan, and Robert Ziehaus deserve considerable credit for carrying out instruction in the German language in this century.

Significantly, in the course of time the “Eisenau Zipsers” assimilated numerous newly arrived people, a characteristic trait of the German-speaking population groups of Bukovina. The old established families included Adam, Awram, Brandauer, Christofori, Dürner, Gärtner, Geitz, Göllner (also Gelner), Götsch, Gundl (also Gundel), Hönig, Jung, Keil, Knoblauch, Kripinsky, Köhler, Koller, Kretschmader, Kuchar, Lerch, Loy, Luka, Müller, Nowak, Petri, Sawetzky, Schmegner, Schneider, Selitzky, Spitzschuh, Steinbach, Theiss, Tomaschek, Wagner, and Wojkowsky. In the second half of the nineteenth century. German specialists migrated to Eisenau from numerous Bukovinian villages and other areas of the Austrian Monarchy.

Other settlers came from northern Bukovina (Dutschak, Lukeniuk, Neumohr, Ruschak, Ruszcinjak, Skrikuljak); from Galicia (Frambach, Hochhauser, Ripsky); from Swabia (Oberländer); from Bohemia (Hawelka, Materna, Zehatschek, Bartsch); from South Tyrol (Samowilla, Depine, et al.); and finally also from the Zips (Brandauer, Hennel, Müller, Wagner, etc.).

The origin of some families cannot be determined such as Lasarowitsch, Laufensweiler, Mitsch, Mitschka and others, who presumably came from the region of Suceava. About fifty years ago Prisaca Dornei, in the 1930s a beloved spa with over two thousand inhabitants, got the nickname ‘Rose Village’ (Rosendorf) because of the many roses which bloom each spring not only along the “Reichstrasse” (Imperial Street) but also in front of the Zipser homes. When the Manz foundry ceased operations, the Zipser men found employment in the sawmills or worked as lumbermen and artisans.

BUKOVINA ARTICLE IN EAST EUROPEAN GENEALOGIST

“The Spread of Protestantism in Bukovina” by Dr. Johann Polek, translated and edited by Irmgard Ellingson, appeared in the *East European Genealogist* Vol. 21, #1 (Winnipeg: East European Genealogical Society, Fall 2012). The original article, titled *Die Ausbreitung des Protestantismus in der Bukowina*, was a chapter in *Jahrbuch, Volume 25, Jubiläumsband, 1904 (Wien und Leipzig: Deutsche Akademie für Sprache und Dichtung, Gesellschaft für die Geschichte des Protestantismus, pp. 364-374.*

Appendix A in the translated work lists pre-World War I place names in Bukovina with present place names in the Suceava *judetul* in Romania and the Chernivtsi *oblast* in Ukraine. Four demographic charts from the original article were reproduced in the translation.

To obtain a copy of the journal and this article, visit the website of our sister organization, the East European Genealogical Society, at <http://www.eegsociety.org>.



Divided Bukovina after World War II

The Roman Catholic Church in the Bukovina Homeland

vital for organizing and conducting family research!

translated by Irmgard Hein Ellingson
from "Die Kirche der Heimat" – Eine Dokumentation
by Luzian Geier
in *Der Südostdeutsche* Nr. 3, 20 March 2013), 4

In searching for ancestors in Bukovina, it is very important to know what religious affiliation was held by an individual. This is helpful in determining the parish in which the church registers were prepared and maintained. It was rare that a Roman Catholic congregation had its own record books and if and when it did, the entries were very sketchy. Furthermore, villages with small Catholic membership were transferred to other parishes and deaneries at various times.

The following is an edited, summarized listing of the Roman Catholic communities in Bukovina by deanery, parish, and affiliated congregations from the 1930s. Bukovina was under Romanian administration at the time, and that is reflected in the spelling of the village and town names (Czernowitz = Cernauti, Radautz = Radauti, Sereth = Siret, etc.)

The *Pfarrkirche*, or the Roman Catholic Parish Church located on the *Hauptstrasse* in Czernowitz
Czernowitz [Cernauti] Deanery (1930s)

Adancata (Hliboka), including Dumbrava Rosie,

Mihuceni, Opriseni, Petriceni, Privorachi, Slobozia-Barlintilor, Stanesti de Jos pe Siret, Stantesti de Sus p.S., Taraseni, Trestiana

Boyan (Boian), including Goglina, Lehaceni - Tautului, Rarancea, Selistea, Solobizia – Rarancei, Toporauti

Czernowitz (Cernauti), included the city of Czernowitz with the suburbs Kaliceanca, Klocucica, Horecea Urbana, Manasteriste, and Rosch as well as the communities of Bila, Bordei, Camena, Cuciurul-Mare, Cutul-Vanatori, Horecea-Manastirei, Milhalcea, Ostrita, Revna pe Pruth, and Voloca p.D.

Molodia (Cosmin), including Ceahor, Codrul Cosminului, Corovia, Cotul Bainischi, Lucavita, Mamornita, Plaiul Cosminului (parish seat), Valea-Cosminului, and Tureni

Kotzman (Cozmeni), including Berhomet pe Siret, Clivesti, Clivodin, Cotmani (parish seat), Davidesti, Dubauti, Gavrilesti, Jujinet, Ivancauti, Laschiuca, Lujeni, Malatinet, Mamaesti, Nepolocauti, Orenseni, Osehlib, Piedecauti, Revacauti, Stauceni, Suhoverca, Sipenit, Siscauti, Valeva, and Viteliuca

Sadagura, including Buda, Cernauca, Jucica Noua, Jucica Veche, Lentesti de Jos, Lentesti de Sus, Mahala, Ostrita, Rohozna, Serauti de Jos, Serauti de Sus, Subraneti, Zadobriuca

Sereth (Siret), including Bahrinesti, Baintez, Balcauti, Botusanita, Cerepcauti, Garbauti, Gropana, Calasindesti, Candesti, Climauti, Manastiorara, Musenita, Negostina and Odaiec, Rogojesti, Sinauti de Jos, Sinauti de Sus, Starcea, Serbauti, Tereblecea (Noua (Deutsch- or German Tereblestie), Tereblecea Veche, Vascauti pe Siret, Vicsani (formerly Ruda), Volcinet Nou, Vocinet Veche

Storozynetz (Storojinet), including Broscauti Nou, Broscauti Bechi, Budenit, Carpciu pe Siret, Cires, Comanesti, Iordanesti, Jadova, Panca, Priscareni, Ropcea, Slobozia Comarestilor, Suceveni

Waschkoutz (Vascauti pe Ceremus), including Banila P.C., Bobesti, Cabesti, Calinesti, Dacinet, Hlinita, Molinesti, Solozia Benilai, Stanesti d.Sus, Vilaueca, Voloca am Czeremosch, Zamostea, and Zelenau

Wischnitz (Vijnitz), including Bahna, Berhotmet p.S., Chiseliteni, Ciornohuzii, Coniatin, Campulungul-Rusesc, Dihtinet, Guta-Putilei, Iablonita, Ispas, Lucavatul pe Siret, Mihova, Milie, Patraseni, Plosca, Putila, Rastoace, Sarghieni, Sipotelepe Siret, Toraceni, and Vijnicioara

Zastavna, including Babin, Boianceni, Borauti, Cadobesti, Chialau, Cincau, Costrijeni, Crisceatec, Cuciurul Mic, Culeuti, Dobronauti, Dorosauti, Horosauti, Jurcauti, Luca, Mitcau, Mosoreni, Ocna, Onut, Paraul-Negru, Pohorlauti, Prelicea, Repujinet,

Samuseni, Tauteni, Vadul-Nistrului, Casileu, Vasleuti, Verbauti, Breincei, Zvineaca

Radautz Deanery (1930s)

Cacica (Kaczyka), including Balaceana, Botusana, Comanesti, Ilisesti, Partesti de Jos, Partesti de Sus, Teodoresti

Alt Hütte (Crasnisoara-Veche), including Crasna lui Ilschi, Crasnisoara-Noua (Neu Hütte), Ciudeiu (Czudin), Patrauti de Jos, Patrauti de Sus

Dornesti (Hadikfalva), including Satulmare-Noua
Karlsburg (Gura Putnei), including Vilca, Brodina, Falcau, Putna, Seletin, Sipetele, Suceavei, Straja, Vicovul de Jos, Vicovul de Sus

Maneuti (Andrasfalva), including Costisa, Fratautii Noi (Neu-Fratautz), Fratautii Vechi (Alt-Fratautz), Mitoca

Augustendorf (Mesteceni), including Banila pe Siret, Cosciuia, Davideni Zrub, Dunavat, Lurenca, Mega

Radautz (Radauti), including Badeuti, Burla, Galanesti, Milisautii de Sus, Satul Mare, Voitenele, Volovat

Some Examples of the Changes in Filialen and Establishment of New Parishes in the Radautz Parish

After Bukovina was annexed by Austria, Radautz was served by military chaplains. Following reorganization, Radautz became a *Filiale*, or associated congregation, in the Istensegits parish (note: Istensegits is now Tibenii), which is where the earliest Roman Catholic entries were made up until 1802.

From 1802 until 1811, the Catholics in Radautz belonged to the Andrasfalva parish (later called Maneutz). It was only in the autumn of 1811 that Radautz was elevated to the status of a Roman Catholic parish. There was no priest, however, so that the congregation was served by the Sereth cleric until 1818.

Filialen of the Radautz parish until 1843 included the Roman Catholics in Marginea, Ober- and Unter-Horodnik, as well as Sucevitza and Wolowatz. Thereafter constant changes occurred with the establishment of additional parishes in Fürstenthal and Karlsberg.

The Solca parish including Arbore, Cajvana, Clit (Glitt), Dealui-Ederii (Lichtenberg), Iaslovat, Poieni, Racova.

Solonetul Nou (Polish), including Solonetul Nou and Plesa

Tibenii (Istensegits), including Calinesti-Cuparencu, Calinesti-Ienachi, Danila, Gaureni, Granicesti, Hreatca,

Iacobesti, Milisauti de Jos, Romanesti, Solobozia-Prunculului, Vasilachi

Fürstenthal (Voidodeasa), including Horodnicul de Jos, Horodnicul de Sus, Marginea, and Sucevita

The Suceava Deanery

Kampolung (Campulung Moldovenesc), including Argel, Freudenthal, Frumosul, Molid, Moldivita, Prisaca-Eisenau, Sadova, Varna Vatra-Moldovitei

Louisenthal (Fundul-Moldovei), including Breaza, Pokorata, Valea-Putnei

Gurahumorului, including Bucsoaia, Capu-Codrului, Capu-Campului, Frassin, Manastirea-Humorului, Paltinoasa, and Voronet

Jakobeny (Iacobeni), including Carlibaba Veche, Ciocanesti, Valea Putnei

Buchenhain (Poiana Miculi)

Stulpikany (Stulpicani), including Floceni, Gemeni, Schwarzthal (Negrileasa), Platonita, Slatiora, Troci, Vadul-Negrilesei

Suczawa (Suceava), including Bosance, Bulaia, Bunesti, Buinti, Costana, Darmesti, Optesti, Itcani Gara, Itcani Noi, Lisaura, Maratei, Mihoveni, Mitocul-Dragomirnei, Parhauti, Patrauti pe Suceava, Plavalar, Rauseni, Rusii-Manastioarei, Scheie, Securiceni, St. Ilie, Tisauti, Uidesti

Dorna Watra (Vatra-Dornei), including Dorna-Candrenilor, Poiana-Stampii

Jozseffalva (Vorniceni), including Berchisesti, Corlata, Cornulunci, Dumbrava, Dragoesti, Liteni, Mazanaesti, Stupca, Valea-Seaca, Zaharesti.

THE EVANGELICAL LUTHERAN PARISHES IN BUKOVINA

By: Irmgard Hein Ellingson

Roman Catholicism was the state religion of the Habsburg Empire but under the terms of the 1791 Patent of Toleration, Protestants were granted the “private practice” of their religion. This meant that “... groups of 100 families of 500 persons were permitted to erect churches without spires and school houses at their expense and could call their own pastors and teachers,” but “the government stipulated that all official acts of such groups had to be reported, and payment made, to the Catholic priest of the parish ...” (see Ellingson, page 10).

In 1861, religious freedom of confession and public practice was granted by Emperor Franz Joseph. The

Evangelical (Lutheran) Church of Austria, located in Vienna, was appointed by the emperor and administered by the Imperial-Royal Church Government. This body organized the Lutheran parishes into conferences and districts under the supervision of seniors and superintendents.

Bukovina's eleven parishes, twenty-six affiliated community and missionary stations, sixteen schools, and 21,395 parishioners were under the jurisdiction of the regional superintendent for Bukovina and Galicia, stationed in Biala, Galicia (see Ellingson, pages 10-11, and Petersen et.al., 634-635).

The following information was translated by me and published as Appendix B in my book *The Bukovina Germans in Kansas: A 200 Year of the Lutheran Swabians*.

Parish and Year Established, Affiliated Communities

- Radautz (1791)**, including Satulmare, Badeutz, Milleschoutz, and Arbora
- Czernowitz (1791)**, including Unter-Stanestie
- Jakobeni (1852)**, including Dorna Watra and Kirlibaba
- Illischestie (1858)**, including Gurahumora, Korlata, Mazanaesti, Stupca, Dragoesti, Lucacesti, Balaceana, Brasca
- Neu-Itzkany (1902)**, including Mitoka-Dragomirna and Suczawa
- Adancata (1902)**, including Taraseni (note: Adancata was also called Hliboka)
- Tereblestie (1905)**, including Sereth
- Alt-Fratautz (1908)**, including Neu-Fratautz
- Storozynetz (1923)**, including Jadova, Nikolausdorf, Katharinendorf, Alexanderdorf
- Eisenau (1925)**, including Frasin and Freudenthal
- Pojoritta (1925)**, including Luisenthal and Kimpolung

Works Cited

Ellingson, Irmgard Hein. *The Bukovina Germans in Kansas: A 200-Year History of the Lutheran Swabians*. Hays KS: Fort Hays State University, Ethnic Heritage Studies Series, 1987.

Petersen, Carl et. al. *Handwörterbuch des Grenz- und Auslandsdeutschtums*. Breslau: Ferdinand Hirt, 1935.

THE ZIPSER IN ROMANIA: A DISSERTATION

By: Irmgard Hein Ellingson
based upon *Dissertation über Zipser
Der Südostdeutsche*

(Augsburg: *Bukowina-Institut*, 20 April 2013), 3

A dissertation about the *Zipser* people in Romania was completed by Ioana Scridon at the Department of Geography in the Cluj (formerly Klausenburg) University in Romania in 2012. Ms. Scridon was born 1985 in Nösnerland located in the northeastern Transylvania in Romania.

Ms. Scridon's work focused upon the *Zipser* settlements in Wassertal (Maramureş) as well as in Bukovina, including daughter settlements in die Bistritz area, and in the *Banater Bergland*, specifically Dognatschka with Anina and Franzdorf. Her research was conducted on location in *Zipser* villages, the Romanian archives, and in Vienna, Augsburg, and Tübingen. She also collected oral histories with *Zipsern* in Germany and interviewed their contemporaries at the *Bundestreffen der Buchenlanddeutschen* in Sindelfingen, Germany.

Between 1784 and 1809, Germans moved from Kásmark and Leutschau in the Spiš district in Upper Hungary (now northeastern Slovakia) to Bukovina. There they worked as miners in Jakobeni, Pozoritta, and Kirlibaba, and established the communities of Luisenthal (1805), Eisenau (1807) and Freudental (1807) around the mines. They also moved into the already existing communities of Stulpikany, Frassin and Paltinossa to work as miners. A historical overview is presented in "The Bukovina Germans in the Habsburg Period: Settlement, Interaction, Contributions" in the *Journal of the Federation of East European Family History Societies* by Dr. Sophie A. Welisch (<http://feefhs.org/journal/10/bukovina.pdf>). A more focused survey of the *Zipser* story is included in "Miner and Foundry Worker: The Establishment of the Community of Jakobeny in Bukovina by Dr. Claus Stephani and translated by Dr. Sophie A. Welisch. This is posted on the Bukovina Society's website.

Kásmark (Késmárk in Hungarian, Kežmarok in Slovak) and Leutschau (Lőcse, Levoča) were part of the Szepes/Spiš county in the Kingdom of Hungary within Austria-Hungary.

In modern usage, the term *Zipser* refers to a group of German language speakers on the territory of present-day Slovakia and in Maramureş, located in the northwestern area of Romania.

The Bukovina Society extends its congratulations and best wishes to Dr. Scridon!

WINDSWEPT MERCY CD RELEASE

Steve Parke, a newsletter contributor and Bukovina Society International Board member, recently released a new CD, *Windswept Mercy*. The 12 song recording is a tribute to Western Kansas landscape and people with songs rooted in history and contemporary culture as well as a dose of artistic license. From a working person's perspective there are songs about farming, ranching, oil exploration, a railroad water well, immigrants, and getting laid off! Of course there are a few romantic songs and then the opening cut, *America*, serves as an overview. All of the songs were written and arranged by Steve.

In the BSA Steve is known as the descendent of maternal Bukovina ancestors, but the CD liner lifts up his paternal Irish ancestry. Tribute is paid to his uncle, Curtis Parke, and his Irish immigrant grandfather, Peter Parke, both story tellers and singers in their own right.

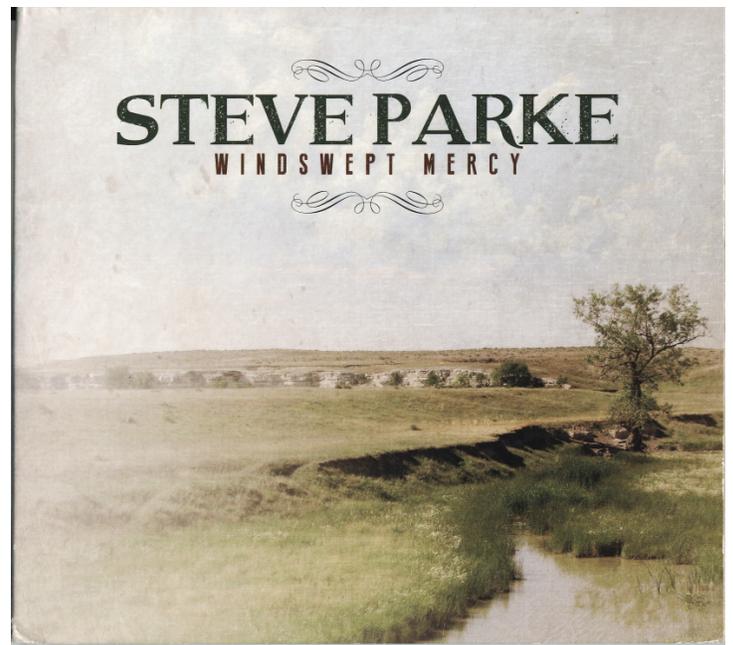
Each track includes Steve playing acoustic guitar and singing vocals. A tight rhythm section is provided by a drummer and bassist. Instrumental coloring comes from a fiddle and harmonica evenly split between the songs. The musicians are primarily from Pueblo, Colorado, with the recording studio in nearby Beulah, a foothills village.

Musically the CD is categorized as "Americana", a category of country music that includes folk, county and blues styles and whatever other style it takes to get the songs presented appropriately. The consistency of the instrumentation ties the album together.

A recent album review in the local *Pueblo Chieftain* newspaper, noted that "the disc is fun but historically meaningful" and "the songs are sung by Parke in a homey, charming way that makes them quite enjoyable."

You can listen to brief musical previews of the songs at www.cdbaby.com. Once at the website, search for "Windswept Mercy". Clicking on the "Windswept Mercy" album cover will give you a list of the songs. Click on individual songs to hear short previews.

You can digitally download the songs from the CD Baby website or iTunes. To have a hard copy of the CD, send your name and address plus \$12 to Steve Parke, PO Box 7261, Pueblo West, CO, 81007, and he will happily send you a copy.



BUKOVINA SOCIETY
P.O. Box 81
Ellis, KS 67637

