



The Bukovina Society of the Americas NEWSLETTER

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BUKOVINA PEOPLE AND EVENTS

- The Board extends its sincere thanks to everyone who responded to our annual dues notice and for purchases from our "Store." We welcome the newest life members to the Society, **Joyce Banachowski** (Milwaukee, Wisconsin), **Heinrich Sinnreich** (Richardson, Texas), **Arthur Honas** (Ellis, Kansas) **Walter** and **Theresia (Kessler) Heyek** (Wilmette IL), **Danny Cieslicki** (Burke, VA) and **Andrea Kozah-Phan** (Poway, CA).
- The Board has not yet decided upon a general meeting in 2004. We encourage members to submit suggestions, including possible locations for future conventions. If you would like to make a presentation, please submit a draft proposal to the Board for its consideration. There is some urgency in formulating plans if indeed a Bukovinafest is to take place later this year; therefore, a timely response is respectfully requested.
- The Society is contemplating the publication of a travelogue containing accounts of recent visits to Bukovina. We suggest a length not to exceed twelve pages. Original essays will get preference over reprints. Pictures to accompany the text are invited but will be used selectively. Content might well focus on such factors as conditions encountered, impressions, contact with locals, particulars about the village of your roots, etc. Please submit your entries either to Oren Windholz or to Sophie Welisch (see above for e-mail addresses).
- The Ast (Aust) family reunion will be held June 11-14, 2004 in Kings Beach, California. For more information or to make a reservation, you may contact any of the following: in California, Gregg Foster at 415-827-3896 or Helen Foster at 530-534-5443; in Texas, Aileen Kendrick at 512-864-3050; in Kansas, Betty Wilson at 620-276-3564 or in Alaska; Tom Foster at 907-333-8174 or e-mail: t.r.foster@gci.net
- On a recent visit to our headquarters with her husband Dennis, Nancy Silzer Janda donated her book, *My Silzer Genealogy*, to the Society. The book details the descendants of Michael Silzer and Anna Fritz with some information about their ancestors. They had six children: Johann, Adam, Franz, Anna, Francisca, and Michael. It is now available on microfiche through Family History Centers.
- Bukovina Society speakers will participate in the second annual German Heritage Days in Hays, Kansas on March 26-27, 2004. Stories of the German heritage in the area will be presented by locals. Guided sightseeing tours of the local historic churches, a German buffet with traditional wedding dance, round table discussions, and demonstrations will extend over the two days. Detailed information is available from the Ellis County Historical Society, 100 West 7th Street, Hays, KS 67601, phone 785.628.2624 or email to: historical@spidome.net

EASTER WATER

by Irmgard Hein Ellingson (Grafton, IA)

A lively e-mail discussion by members of the Bukovina-Gen List last spring prompted Board member Irmgard Hein Ellingson further to research the background of the Easter custom of sprinkling water on members of the opposite sex on Easter Monday and Easter Tuesday. The custom entered Bukovina through the diocesan link between Galicia and Bukovina, which continued until after World War I. Bukovinians studying for the priesthood usually pursued their theological studies at the University of Lemberg (Lvov), Galicia, which had been Polonized in 1871. The majority of the hierarchy serving Bukovina were Poles as were most of the parish priests, although German Catholics outnumbered Polish Catholics 3:1. (editor)

Easter was the major holiday of the church year for the Christian people of Central and Eastern Europe, including those in Bukovina. Ancient folklore was incorporated with religious tradition in lively festivities that celebrated life made new at springtime. Water, the natural element that was believed to convey a special measure of God's grace, was used in abundance.

In the early Christian church new believers were instructed in the faith during Lent and then baptized at Easter. Baptism and water have therefore been historically associated with the celebration of the Resurrection of Jesus Christ throughout the centuries.

The Roman Catholic tradition includes the use of holy water, which has been blessed by the priest with a prayer to ask God's blessing on those who use it and God's protection from the powers of darkness. To use this water with a symbol such as making the sign of the cross recalls one's own baptism.

The water blessed on Holy Saturday, or Easter Water, as it is called, differs from holy water blessed at other times in one regard: the Easter water has been blessed with greater solemnity when the paschal candle, which represents Our Lord risen from the dead, was dipped into it one or three times with a special prayer. This Easter Water is then used for the administration of the Sacrament of Holy Baptism throughout the year, although the use of ordinary water is also valid (see http://landru.i-link-2.net/shnyves/holy_water2.htm, for example).

Polish Catholics have the tradition of squirting or drenching one another on *Dyngus*, or Easter Monday, which is also called Wet Monday. Boys chased the girls to get them wet on Easter Monday and then it was supposed to be the girls' turn to chase the boys the next day. Poland's *Dyngu*, or *Smigus* Day is based upon the baptism of the founder of Polish Christianity, Prince Mieszko I (ruled 962 -992) and his entire court on Easter Monday 966. As a result, all Poland was united under Christian rule. *Dyngus* is still observed in the country and in the cities with singing, pranks, visiting, and water dousings (see Pip Wilson's "Poland's Dyngus Day, and other Easter Monday Customs" posted online at <http://www.wilsonsalmanac.com/eastmond.html>).

Various German traditions are associated with Easter Water. *Osterwasser*, or water dipped silently from a stream on Easter morning, was considered to have special powers to protect humans and animals from sickness. Children baptized with its water were supposed to have unique intelligence. When this water was sprinkled in a house, it was a safeguard against vermin. In some rural communities, a girl was

supposed silently to fetch water from a spring or stream and wash with it before dawn on Easter morning, taking care not to meet anyone on the way, in order to receive special blessings. Girls would also chase boys with water because it was believed that if a girl could sprinkle a boy with Easter water, they would soon be married.

Joel Streich of New York translated the following from the book *Der Kreis Wirnitz* [Posen] in 1999. It is posted at "<http://members.tripod.com/~radde/EasterWater.html>" "<http://members.tripod.com/~radde/EasterWater.html>":

"In earlier times there was a custom to put away Easter Water (for use) against skin and eye ailments. One had to scoop the water from a pure, flowing brook in the earliest Easter Sunday hours before sunrise and one may meet no one and speak to no one. Whoever washed himself on Easter Day with such water remained protected from skin and eye ailments.

"One saw young girls wending their way to the nearest clear stream in the gray early morning hours to gather the water which was supposed to bestow beauty and virtue. The way there and home again had to be paced silently. That wasn't easy since young boys and envious women attempted to hinder them with that, to startle them and to tempt them into idle conversation. If they were successful, the Easter Water would turn to desecrated *Schladder-water* and the maidens would become the scorn of all.

"The earlier one made the pilgrimage to the spring, the fewer tempters one would meet. This Easter event had another purpose that the children and adults pursued. In the rising sun, just when the sun's red ball appeared and spread to its full might, one saw the Easter lamb jump. A beautiful custom, that, with the power of belief, the jumping of the Easter lamb actually let itself be seen in the sun's ball during the awakening of spring and in the early mist of the steaming earth."

Ukrainian Easter traditions are depicted by Orysia Paszczak Tracz: ". . . Water and fire are two forces that have been used in rituals since time immemorial. The blessing with holy water and candles in church are two reminders of how important these have always been in all kinds of rituals. Water symbolizes many things: the fountain of life, for humans, animals and all aspects of nature; a force of nature to be both worshiped and feared; cleansing, purity and truth; health and strength (*Bud zdorovyi yak voda* - Be as healthy as the water); the force of motion; danger (fast water); time (*Vchorashnoyi vody ne dozhenesh* - You cannot catch up to yesterday's water); persistence (*Tykha voda berehy lomyt* - Quiet water breaks down the riverbanks).

"But most importantly, especially for Easter Monday, water symbolizes love, courting, marriage and a young woman.

"The day after Easter Sunday is called *Oblyvanyi* (drenching) or *Volochebnyi* or *Volochivnyi* (Wandering) Monday. This is the day when the young men pour water on the young women, especially on their sweethearts. Some *divchata* or *divky* (young eligible women) were even drenched through the windows of their house. No one slept late that morning, for fear that the bed also would be drenched. As noted by Hryhory Luzhnytsky, even in the cities this custom was popular, to the extent that people emptied their rooms of furniture, in order to avoid water damage.

"And, this was an equal opportunity tradition, because on Easter Tuesday, "*Oblyvanyi Vivtorok*," the young women drenched the

young men. [It has been] observed that the ritual should have been called 'bathing' instead of drenching, because originally, beginning in the early morning, young people dragged each other into the streams, ponds and rivers in the village. Any water vessel would do, whether being thrown into a trough, or drenched by any means (with buckets, etc.). One indication that this was a courting ritual is that married women were not drenched. In addition to the romantic connotation, the water drenching was to bring health and happiness, and to encourage rainfall . . . “

Tracz notes that the Hutsuly of the Carpathian Mountains did not observe the custom of drenching one another on *Volochivnyi Ponedilok*, Easter Monday. The exquisite Hutsul clothing is not at all suited for water immersion. Rather, their young men went from house to house collecting *pysanky* or Easter eggs, from those with whom they had danced during the year. Each girl was obligated to give her dancing partner a *pysanka* when he came to the door, then invite him in for food and drink. In some areas a young woman who did not give a *pysanka* could be drenched.

Orysia Paszczak Tracz's article "Our Easter Traditions: 'Drenching Monday'" was published in the *The Ukrainian Weekly*, April 11, 1999, No. 15, Vol. LXVII and has been posted online at <http://www.ukrweekly.com/Archive/1999/159929.shtml>.

Easter Monday customs continue into the present. Easter Monday is listed in the Canada Labour Code as a holiday and is celebrated as a statutory holiday in most parts of Canada except British Columbia. The Canadian web page <http://www.calendar-updates.com/Holidays/Canada/eastermonday.htm> notes that "... Early Christians celebrated the days immediately following Easter - the most important holy day in the Christian church - by telling jokes, playing pranks, and feasting on lamb. People would add fragrant oil or perfume to the Easter Water they brought home from church, and then use it to sprinkle and bless their food, pets, gardens, and homes.

"On Easter Monday morning, men would wake their wives with a *Spritz* of the perfumed Easter water as they whispered, 'May you never wither.' On Easter Tuesday, women would return the favor as they awakened their husbands with a bucketful of the scented water!" May your Easter celebrations this year be heightened with a renewed appreciation of water, light, and life!

BUKOVINA-GERMAN IMMIGRATION TO CANADA*

by Laura Hankowski (Regina, Saskatchewan, Canada)

The immigration of Bukovina-Germans to Canada began in the late 1880s. This came about as a result of the Dominion of Canada's need for farmers to settle the prairie provinces. To promote immigration the government offered a free homestead consisting of 160 acres of land for a \$10 registration fee. Homesteads became available to men twenty-one years or older and women who were the sole support of their families. However, one could apply for a homestead at age eighteen and complete the requirements by the time the applicant reached twenty-one. To qualify the applicant had to break and crop thirty acres of land, live on the homestead for at least six months of the year, build a substantial home, raise animals and fence in some

of the land. Before receiving the patent for the land the applicant also had to become a naturalized British subject. Once the requirements for the free homestead had been met, the homesteader could apply for a pre-emption or purchase a homestead of an additional 160 acres at a fixed amount, usually at the rate of \$3 per acre. The majority of Bukovina Germans who took up this offer of free land came to Saskatchewan. In 1885 the first settlers included a group of Baptists from the Dobruja, at that time in Bulgaria. It should be noted that its leader, Philip Butz, was born in Fratautz, Bukovina. By 1889 he had convinced the Lutheran families of Galenzoski, Mang, Reichel and Sauer from Satulmare as well as the Kornelson family of Itzkany to immigrate to Canada. They called their new settlement Neu-Tulscha or Neu Tulcea, a name later changed to Edenwold. As the population increased, new communities sprang up including Arat, Earl Grey, Elbourne, Kennell, Markinch, Silton, Southey, Vilbank and Zehner. Their inhabitants were primarily Protestants from the Bukovinian communities of Arbora, Badeutz, Czernowitz, Fratautz, Illischestie, Itzkany, Radautz, Satulmare, St. Onufry, Sereth, Suzawa, and Tereblestie.

Shortly after their arrival the settlers built churches, the first being the Edenwold Baptist Church (1886-1968). St. John's Evangelical Lutheran Church celebrated the centennial of its founding in 1992 by publishing a history of the church and the members of the congregation. The first records were in German and kept just as they had been in Bukovina. This means that the names of parents and places of origin in Bukovina were cited in the early baptism, marriage and death records. Other churches serving these early pioneers included the Edenwold Seventh-Day Adventist Church founded in 1900 and the Edenwold Apostolic Mission (1921-1957). The establishment of nearby settlements necessitated the building of churches to look after their spiritual needs.

Many of the early Roman Catholic records can be found in the church registries for Regina. The first Roman Catholics from Bukovina came to the Mariahilf, Killaly and Grayson districts from Czernowitz, Dereluj, Kuczumare, Molodia, Rosch and Woloka. John Hubenig of Rosch came to Canada in 1890 to investigate the offer of free land. He got off the train at Grenfell and made his way on foot to what came to be known as Hyde. Satisfied that there was land with the potential of supporting his family for years to come, he returned to Bukovina with the news. In 1893 he immigrated to Hyde, where he established a permanent home and prepared his land for crops.

In 1897 the families of Heinrich Exner, Anton Rieger and Anton J. Flegel arrived from Molodia to establish the settlement of Mariahilf. In 1898 they were joined by 165 people including twenty-five families and three bachelors from Molodia and Rosch: Georg Baer, Kasper Beutel, Ferdinand Dian, Jakob Dietrich, Johann Dietrich, Anton Exner, Johann Exner, Anton G. Flegel, Johann J. Flegel, Josef G. Flegel, Franz Fuchs, Anton Hanowski, Sebastian Hanowski, Wilhelm Hanowski, Heinrich Holitzki, Johann Holitzki, Johann Hornung, Josef Lang, Anton Ludwar, Adam Nestmann, Johann Nowak, Andrew Rogalski, Jakob Ruehr, Josef Seida, and Franz, Josef and Michael Horning. The year 1900 witnessed the arrival of forty-nine other immigrants from Molodia including the families of Eva Hartmann, Adam Hornung, Johann Huber, Leonard Mayer, Josef Neumann, Anton Ottenbreit, Robert Schultz and Josef Stepan, plus Andreas Franz, Johann Bank, Georg Hartmann, Geog Lang and Karl Lang. The development of the homestead land resulted in the

communities of Killaly and Grayson wherein settled the Appel, Batza, Baumgartner, Duczek, Fuchs, Gelowitz, Hicke, Huber, Kopetski, Lichtenwald, Ludwar, Ruehr, Stadecki, Zaleski and Zimmer families, who continued to immigrate from Bukovina. By 1904 most of the available homestead land in these areas was occupied, leading the sons of the original settlers and the new immigrants to move on to Spring Valley, Claybank and Bayard.

Shortly after the first settlers arrived, they approached Archbishop Adelar Langevin of St. Boniface, Manitoba, to ask that a priest visit their community. Until construction of the chapel at Mariahilf in 1900 the priest conducted monthly services in the homes of the parishioners. In 1907 St. Mary's Church was built in Grayson followed in 1910 by St. Elizabeth's Church in Killaly. Until the completion of the Lutheran church in Killaly (1926), the Lutherans likewise held religious services in private homes and schools. Church records for all these parishes are extant and where needed, new markers have been placed on many of the "unknown" graves to memorialize the names of these early pioneers.

The settlers valued education. No sooner had the families established their communities than they requested permission to set up school districts. Until the outbreak of the First World War many of the schools used German as the language of instruction.

Communication among the settlers was facilitated through the *Saskatchewan Courier*, a German-language newspaper published in Regina from 1907. Through letters to the editor they carried on lively debates about current agricultural practices and politics. Each community usually had a column, which noted local happenings. Issues of the newspaper have been microfilmed and are available to anyone interested in reading about the lives of these early settlers.

While in Canada there is no formal association of the descendants of the Germans from Bukovina, there are many opportunities to learn more about genealogy, culture, history and traditions relating to Bukovina and Bukovinians. Mention might here be made of the Bukovina Society of the Americas at P. O. Box 1083, Hays, KS 67601, USA and to its web site at <http://www.bukovinasociety.org>> Those who read German may wish to check with the *Landsmannschaft der Buchenlanddeutschen* or the *Bukowina Institut*, both at Alter Postweg 97a, 86159 Augsburg, Germany or their e-mail address at bukinst@t-online.de> There is also the Bukovina Genealogy List at buko-gen.html which offers subscribers an opportunity to ask questions, exchange views, and enter into a dialog with like-minded Bukovinian researchers on a global scale. Many descendants of the first Bukovinian immigrants to Canada are continuing their association with Bukovina either through visits to their ancestral villages, through genealogical research or through the internet.

Right here at home the Saskatchewan Genealogical Society (SGS) offers programs in genealogical research using the resources of the SGS Library, which includes maps, histories and actual church records for Bukovinian communities. Many individuals have completed extensive histories about their families and have deposited copies in the library. In addition, Saskculture at <http://www.Saskculture.sk.ca>> serves as an umbrella organization for the many diverse cultural groups in Saskatchewan. One such group is the Saskatchewan German Council <http://saskgermancouncil.org>> which works to promote and preserve culture, language, customs,

traditions and interests of Saskatchewan of German-speaking backgrounds. Those willing to expend the effort will undoubtedly find the resources to enrich their knowledge of Bukovina and its people.

*The author is a certified Saskatchewan Researcher and Educational Coordinator of the Saskatchewan Genealogical Society (SGS). The article presented here has been reprinted from *SGS Bulletin*, vol. 34 (June 2003): 43-45. It appeared in German translation in *Der Südostdeutsche* (Augsburg), June 20, 2003, pp. 1, 8.



KARL FLACHS IN MEMORIUM

by Al Lang (Sycamore, IL)

When I heard of the passing of Karl Flachs, I was deeply saddened, as I had not only lost a relative but also a very dear friend. Born on July 7, 1923 in the German-Bohemian village of

Pojana Mikuli (aka Buchenhain), Bukovina, Karl experienced in full measure the poignancy of resettlement, flight and expulsion, which befell the Bukovina Germans in the wake of World War II. His final years were spent in Waldkraiburg, Germany, where he died on November 21, 2003.

I vividly recall my first meeting with Karl, at which a mutual relative, using the German-Bohemian dialect, introduced me as follows: "*Karl, kennst du no' den Lang Ignaz. Er ist von dem Lang, a' Bua, no' a' Bua, und no' amol a' Bua.*" (Karl, you still remember Ignaz Lang. Of Ignatz he is a son, yet another son, and then yet another son.), i.e., he is the great-grandson of Ignaz Lang. At that moment Karl and I bonded through common language, tradition and genealogy.

A truly genuine and honest man, Karl welcomed everyone as a friend. With me he shared the fact that he often thought fondly of his relatives in Brazil and in the United States, although he lamented the Americanization of the family name to Flax. It also disturbed him that World War II had pitted family against family on the battlefield.

Karl confirmed stories I had heard about Bukovina as a child; moreover, he seemed surprised and pleased that these stories had survived three generations in America. We exchanged folklore including tales of ghosts and goblins. But most importantly we spent many hours pouring over his voluminous genealogical documents including *Ahnenpässe* (genealogical charts issued for payment to Bukovinians who resettled in Germany in 1940). I vividly recall Karl's passion for accuracy. When he discovered an error in an *Ahnenpass*, he vociferously expressed his frustration at the money spent in vain for supposedly accurate genealogical data from church records. Errors were unacceptable to Karl.

His documentation and personal involvement proved indispensable in the compilation of my book, *Bukowina Families 200 Years: Genealogy of Many of the Catholic Bohemian Families That Emigrated to Bukowina between the Years 1799 and 1842, and Later to the United States, Germany and Brazil with Reference to Emigrees to Canada* (1993). To those who may be interested, this book is available through the Bukovina Society.

In his book *Os Bucovinos do Brasil . . . e a História de Rio Negro* (The Bukovinians of Brazil . . . and a History of Rio Negro) Professor Ayrton Gonçalves Celestino, a founding member and former president of the *Associação Alemã-Bucovina de Cultura –ABC* (Bukovina German Cultural Association) in Curitiba, Brazil devotes pp. 13-22 to Karl Flachs, whom he visited in 1994. Passages include facsimiles of letters and documents, pictures of Bukovinian artifacts, as well as a group photograph including Karl. This book, too, is available through the Bukovina Society.

One particular incident remains uppermost in my mind, namely a discussion of the twelve children of Josef Flachs and Marianna Markiewicz. I had related to Karl that I had just received a letter from Katherine Flachs Hones, my neighbor in Kansas, who was the daughter of Josef and Marianna Flachs. Karl insisted that this was a case of mistaken identity, since he knew all of Josef and Marianna's children and that their daughter Katharine had married a Stoehr. After a lively debate we discovered that Josef and Marianna had two daughters, both named Katherine: the elder Katherine had died as a young mother and the younger Katherine had been born shortly after her sister's death. Karl's response: "*dass kann nicht sein*" (that cannot be). Unraveling this mystery elicited a good laugh and called for another beer.

I had the privilege of considering Karl's home my home while in Germany. To his wife, Elfriede, his daughter Anni and his son Karl Heinz, I extend my sincere sympathy. Karl, who so generously shared his time and talents, will be sorely missed by family and friends on three continents. With him we have lost a valuable link to our common heritage.

Mein lieber Karl, servus, bis wir uns nochmal wieder grüssen. (My dear Karl, farewell until we meet again.)

NEU-ITZKANY: A SWABIAN VILLAGE IN SOUTHERN BUKOVINA

by Josef Talsky*

Until December 1940 there was a German colonial community of Neu-Itzkany in southern Bukovina located on the left bank of the Suczawa River some four kilometers north of the old Moldavian ducal city of Suczawa on the imperial highway Czernowitz-Bucharest. Being close to the railroad, it served as a gateway to Romania in its 1918 boundaries. Until that time the community also had a main toll office and a police station.

Neu-Itzkany got its name after its settlement by the Germans because this colony developed next to the old community of Alt-

Itzkany. According to tradition the name Itzkany derives from the hermit, "Jacko," [pronounced Jatzko] of Sniatyn," who presumably lived in this region at the time of Gragosch-Vodas. According to German sources Neu-Itzkany was called "Jackani" and "Jetzkani" from 1808 to 1814. Documents further reveal that there was a convent in the village of "Jackani" near Suczawa between 1597 - 1776 and that the nuns were evicted by Meftodie, who had power of attorney from the bishop of Jassy.

In order to settle German colonists after the annexation of Bukovina, the Austrian government confiscated monastery lands for the benefit of the Greek-Orthodox Religious Foundation, which also included the forested meadows around Alt-Itzkany and the convent properties of Dragomirna. On July 4, 1788 first eight, then another ten farmsteads were established. According to the house numbers of the time, these ten German families, for the most part from the Palatinate, included: Adam Sauer; Christian-Friedrich Kornelson with two sons; Peter Hermann with wife Elisabeth and two children (from Heidersheim, District of Frankenthal); Valentin Rau, carpenter, with wife Margaretha from Zeilhard (District of Dieburg); a certain Glomann; Georg Nähr; Michael Arend, farmer, with wife Margaretha and three children (Warbaden in the Palatinate); Michael Hodel, farmer, with wife Ursula and six children (Obermehlingen, District of Kaiserslautern); Wilhelm Germann with wife Margaretha; and Schultheiss (Rinzenberg, District of Birkenfeld, Rhineland-Palatinate).

They were so-called leaseholders, who were free of feudal obligations. The leaseholder agreement came into effect on September 4, 1795. On August 11, 1811 the additional families of Adam Hermann, Grün, Nagel, and Mohr as well as Heinrich Arndt also settled here.

These cultural pioneers from western Germany traveled to a region about 2,000 kilometers from their original home to take up new roots. The first harvest was so bad that their provisions did not even last through the winter. But with dogged determination the Neu-Itzkaners sustained themselves and conditions improved from year to year until finally a model community of prosperous and contented people arose in Bukovina from these small farmsteads. While their total number in the year of their settlement was thirty-three persons, by 1880 there were already 273, in 1890: 321, in 1900: 407, and by 1910 we find 596 inhabitants. By 1930 Neu-Itzkany counted 492 people while in 1937 the population dropped to 443 including 365 Protestants, seventy Catholics and eight of other denominations.

Through population increase and as a result the hereditary division of land the family holdings continually dwindled. Acquisition of new lands in the neighboring areas was not always possible; therefore, many were forced to look elsewhere for a livelihood. They turned to horse, cattle and hog breeding, to horsetrading, and to cultivation of sugar beets for the refinery in the area. In addition, many farmers' sons learned other trades, becoming toll officials, policemen, railroad employees, administrators and teachers. Some villagers settled in other communities, others went overseas, as for example to Canada, the destination in the spring of 1889 of Martin Wilhelm Kornelson. He was followed in 1890 by Franz and Adam Hodel and Johann Hodel, and later by Heinrich and Friedrich Kornelson. Their farmsteads were taken over by the remaining Germans.

In 1823 we find Adam Rau as Neu-Itzkany's "school director" and after him the teacher Johann Proll from Czepan in Transylvania. As far as can be determined, the teacher Johann Novak was entrusted with the education and training of the children in 1871. His successors included Jakob Serfass, Bernhard Köhler, Heinrich Kaufmann, Karl Völpel, Friedrich Schneikart Sr., Franz Serfass, and lastly Wilhelm Schwarzmann from Bessarabia. Despite material sacrifices the school continued in operation as an accredited German Protestant private school until the transfer of the Bukovina Germans [to Germany] in 1940.

Religious services for the community posed great difficulties. From 1791 Neu-Itzkany was served by Pastor Stefan Daniel Wilhelm Hübel from Alt-Fratautz. In 1792 Pastor Hübel transferred to Milleschoutz, where in 1795 he replaced Pastor Andreas Schwarz from Waltersdorf in Transylvania. When in 1859 the parsonage of Illischestie was established, its pastor Franz Samuel Traugott Gorgon also served Neu-Itzkany until his death in 1900. His successor from October 1901 to the end of June 1907 was Pastor Josef Folwortschny, followed by Pastor Immanuel Gorgon, the son of Illischestie's first pastor. From 1903 Neu-Itzkany had its own pastor, August Hargesheimer from Ugartsthal in Galicia, who was succeeded two decades later by Pastor Graef from Transylvania.

Despite the fact that Neu-Itzkany was one of the smaller German communities in Bukovina, its inhabitants managed to achieve a noteworthy prosperity, since trade and even industry found fruitful ground in the village and its environs. In 1908 Itzkany was the first rural community in Bukovina to install electricity. Aside from the well-known large sugar refinery, Neu-Itzkany also had an oil refinery and a factory for the production of wooden nails. A natural outcome of the community's economic success was its many cultural and civic associations, superseding that of many other communities in our vicinity. As early as 1899 an agricultural association was founded. In 1911 Heinrich Kaufmann served as its director and Jakob Germann its deputy director. In the same year the "Savings and Loan Association" was established with some 100 members, and in 1911 Jakob, son of Wilhelm Germann, became director with Ludwig Hodel the deputy director. The year 1908 witnessed the establishment of the regional branch of the Association of Christian Germans in Bukovina. In 1925 August Hargesheimer served as its director with Johann Mohr, son of Wilhelm, its deputy director.

Regarding the job-related activities of the inhabitants of Neu-Itzkany, we have some statistics from 1937 on the village's 150 families with a male head-of-household. The data shows that forty-four (26.8 per cent) were in agriculture, thirty (18.3 per cent) in crafts with a side profession, five (3.3 percent) in trade and commerce, eleven (6.7 percent) were workers and day-wage laborers, and seventy-four (45.2 percent) were hired help and in the liberal professions. Those in the last category found outside employment with the nearby railroad and its offices, in the sugar

refinery, and in the slaughterhouse associated with the large smoked products plant in nearby Burdujeni.

The possibility of outside employment worked favorably for the agricultural sector since the hereditary division of land did not have to come into play as often as in other communities. With an average of 4.1 hectares per family the village was in this respect the best situated in the region.

In conclusion, the heads of families living in Neu-Itzkany in the last decade before the resettlement were in the occupational categories cited below:

AGRICULTURAL FARMSTEADS. Franz Bessai, Samuel Bessai, Jakob and Peter Blomann, Gustav Gauer, Adam Germann II, Jakob Germann II, Johann Germann and his father Ludwig, Johann Germann (son of Karl), Josef and Wilhelm Germann (sons of Josef), Karl Germann, Philipp Germann and his son Jakob, Johann Hermann II, Johann Hodel (son of Adam), Johann Hodel II, Wilhelm Hodel, Josef Keller, Jakob Kornelson, Johann Kornelson, Wilhelm Kornelson, Ernst Massier, Franz Mohr, Karl Mohr, Peter Mohr, Wilhelm Mohr (son of Peter), Franz Nähr, Jakob Nähr, Johann Nähr, Ernst Rau, Jakob Rau, Wilhelm Rau, Johann Wagner.

TRADES AND BUSINESSES. Demeter Bogatu, Erwin Frank, Wilhelm Germann, Jakob Hodel, Ludwig Mohr, Ludwig Praglowski, Friedrich Reim and Karl Reim.

IN PRIVATE AND OFFICIAL EMPLOYMENT. Adam Bessai, Nicolaus Cerski, Adolf Czmiel, Jakob Czurau, Johann and Philipp Dudutza, Eugen Dufek, Amalie Engel, Friedrich and Otto Engel, Ludwig Germann, Adam Haidu, Gustav Hartmann, Johann and Amalie Hektor, Arnold and Eduard Hodel, Johann and Rudolf Hodel, Theresia Hodel, Wilhelmine Hodel, ? Hrudei, Otto Hube, Franz Keller, Johann Keller, Katharina Kerth, Wilhelm Kerth, Ludwig Klimkowski, Adam Kornelson, Erwin and Adele Kornelson, Jakob and Otto Kornelson (sons of Johann), Josef Kornelson, Wilhelm Kornelson, Wilhelm Kornelson (son of Johann), Christine Kuba, Jakob and Adolf Kubinski, Karl Kubik, Ferdinand Kuschera, ? Kwasko, Karl Mathe, Franz Marko, Friedrich Mock, Adam Mohr, Jakob and Johann Mohr (sons of Peter), Johann Mohr II, Johann Mohr (son of Wilhelm), ? Pelweski, Otto Pertisch, Franz Praglowski, Adam Radmacher, Karl Rakoczy, Georg Salthorniak, ? Sauer, Karl Schäfer, Friedrich Schneikart, Wilhelm Schwarzmann, ? Seile, Jakob Silzer, Wilhelm Smolak, Johann Smutne, Theodor Schneikart, Johann Specht, Arthur Strobel, Otto Turkowski, Franz Weber, Heinrich Wegemann, Johann Werbetz, Hans Werskla, Hans Wilk, Amalie Zimmermann and Adolf Zybaczinski.

*Josef Talsky, "Neu-Itzkany," in *Bukowina: Heimat von Gestern*," eds. Erwin Massier, Josef Talsky, B.C. Grigorowicz, trans. Sophie A. Welisch (Karlsruhe: Selbstverlag "Arbeitskreis Bukowina Heimatbuch," 1956), pp. 141-144.