



The Bukovina Society of the Americas NEWSLETTER

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Membership Dues:

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BUKOVINA SOCIETY CELEBRATES 25 YEARS Anniversary Edition Newsletter

SOCIETY NEWS

- Congratulations to Society President Marcy McClelland on her election to the Ellis County (Kansas) Commission. Marcy has many volunteer and public credits and this will be a new chapter in her life of service.
- The annual meeting of the Bukovina Society of the Americas, a not for profit Kansas Corporation, will be held on Friday, September 10, 2014 at 11:00 a.m. The location will be in the Bukovina Society Oktoberfest tent in Frontier Park, 1st and Main Street, Hays, Kansas. The purpose will be to elect board members to fill expired terms and conduct the normal business of the Corporation. Join us for the meeting as part of the Ft. Hays Homecoming and Oktoberfest being held all day, also in Frontier Park, with great German food, beer and entertainment.
- The Eastern European Family History Conference, was held Wed August 13 – Fri. August 15, 2014, in Salt Lake City, Utah. It featured optional workshops on August 10-11. See: <http://feefhworkshop.org/>.
- Frank Collins from Las Vegas sent to the publisher the following thanks for his reception at the Society headquarters in June of this year: "Growing up my

mother occasionally spoke of her parents' Bukovina heritage. In an effort to learn more, I became a life member of the Bukovina Society of the Americas. While traveling to a reunion of my wife's family in the Sand Hills of Nebraska, we had the pleasure of visiting BSA's museum in Ellis, Kansas. Prior to my visit, I expressed an interest in meeting with individuals who are related to the Augustin tree. To my surprise, they invited numerous Augustines. They were all extremely open and shared a great deal of information and data on their families. It was the first time I personally met someone who's family had also emigrated from Fuerstenthal to the U.S., as had my maternal grandmother, Anna Hilbert. It was a visit, my family and I will long remember. We also take this opportunity to express our gratitude to Norma Lang, Joe Erbert, Gilbert Augustine, Adolf Flax and Virgil and Ann Augustine for their hospitality."

- Dr. Georg Simnacher, former president of the *Bezirkstags Schwabens* and a founding member of the *Bukowina Institut*, died April 28th, 2014 with funeral services and committal held in Günzberg, Germany, on May 2nd. The Bukovina Society of the Americas extends its heartfelt sympathies to Dr. Simnacher's family and friends. We will honor his memory in our shared commitments and ongoing work.
- "*Wurzeln in den Böhmischen Ländern - Heimat online*" (Roots in the Bohemian Lands - Homeland Online) is now posted at http://www.sudeten.de/cms/?Startseite:Heimat_Online. It provides an overview of German and international websites with content relating to homeland organizations, districts, and

locations in Bohemia, Moravia, and Austrian Silesia. The website is in German but linked sites may be available in other languages. Thank you to our sister publication *Der Südostdeutsche* for this information.

- The annual Mt. Angel Treffen and Conference will be held at the Red Lion Hotel Salem, located in Salem, Oregon, on Thu. Sept. 11 - Sun. Sept. 14. For more information and to register, log on to <http://danube-swabians.org/MtAngel/>.

FOUNDING OF THE BUKOVINA SOCIETY OF THE AMERICAS

By: Oren Windholz

In 1988, several people were writing to one another about their common interest in Bukovina heritage. Irmgard Ellingson wrote a book on the Lutheran Swabians from Bukovina who homesteaded north of Ellis, Kansas, where they built St. John's Lutheran Church. Her work grew from the period when she and her husband Wayne ministered there. This put her in contact with Paul Schneller Polansky, an Iowa native living in Spain. Paul dedicated considerable private resources to the collection of Bukovina history and assembling a data base of ethnic German immigrants to his ancestral Bukovina. Paul noticed the family history of Oren Windholz, on file at the American Historical Society of Germans from Russia, contained Bukovina names from his maternal Erbert family. Paul wrote Windholz that Irmgard had invited him to visit Ellis where two major colonies of Bukovina Germans had located beginning in 1886, some 35 Swabian Lutheran and as many Bohemian German Catholic families. At that time few people had pursued the history of the migration from Bukovina to the New World, among them Dr. Sophie Welisch of Congers, New York.

Polansky had traveled to the former Bukovina, a risky adventure during the Communist era, and brought out many color slides and information not otherwise available. Just a small notice in local newspapers resulted in a packed house greeting him at St Mary's School auditorium in September of 1988. Everyone in the room was spellbound to learn so much about the country of their ancestors, most having some family oral history but little more. He further thrilled many by bringing up family trees on his laptop computer. The demand was so great for his expertise, he agreed to return the next morning to accommodate the crowd. Paul and his wife, Ellingson and Oren and Pat Windholz met later for coffee to talk about the experience. They hatched plans to form a steering committee to conduct a heritage

festival celebrating the immigration to Ellis. Ellingson received an invitation to the 40th annual meeting of the Landsmannschaft der Buchenlanddeutschen (Association of Bukovina Germans) in Augsburg and suggested a delegation attend. These very people did that in May of 1989 after visiting the Polansky Estate in Spain. In Augsburg, the delegation was among some one thousand Bukovina Germans attending, many in awe of seeing cousins after 100 years of separation. Virtually all of the German society members were descendants of the people who remained in Bukovina and were returned to the German Reich during the Umsiedlung of the Second World War. They overwhelmed the delegation with inquiries of their American relatives. Not comprehending the vast expanse of North America they asked the Windholzes, "Do you know of my cousins in Canada?"

Irmgard and Windholz met on the morning of December 10th in 1988 and made plans to form a Bukovina Society. They formed a committee included Bernie Zervas, Darrell Seibel, Joe Erbert, and Ernie Honas. A public meeting was held the next day resulting in an association named the Bukovina Society of the Americas, later to become a nonprofit corporation. Although the roots were in the ethnic German heritage of Western Kansas, the association was established broadly to include others of Bukovina interest in North and South America. A board of directors was elected from that assembly comprising the organizing committee members plus Dr. Sophie Welisch, Paul Polansky and Bob Schonhalter. The first elected officers were Oren Windholz, President, Darrell Seibel, Vice President, Joe Erbert, Secretary, and Bernie Zervas, Treasurer.

In March of 1989 the new organization adopted By-laws and finalized plans for the July 19-22 festival, intending it as a one-time heritage celebration. The program featured Irma Bornemann from Stuttgart representing Bukovina organizations in Germany, Paul Polansky, Dr. Sophie Welisch, Roy Kerth and Lawrence Weigel and others who gave presentations at the Ellis High School. The week ended with a grand German dinner and dance at St. Mary's Gymnasium which also featured the 25th Anniversary Hochzeit of Reinhold and Margaret Boschwitzki. After the convention, the board was expanded to include Irma Bornemann, Raymond Haneke, and Wilfred Uhren. The tremendous success of the heritage festival and the many requests for another led the new board to schedule another celebration for July of 1990.

The society met yearly for some time and continued to conduct occasional conventions attended by, among others from Germany, Dr. Kurt Rein and Dr. Ortfried Kotzian along with his charming wife Marie-Louise. A delegation

of board members and spouses traveled to Regina, Canada at the invitation of the Saskatchewan Genealogical Society to speak about Bukovina heritage. They returned again to Regina and further have met in Texas and Brazil.

Little could the organizers have dreamed on that cold weekend in December of 1988 the Bukovina Society would grow to 211 life members and 1246 members/affiliates at one time or another. Or have our own headquarters and museum thanks to the trustees caring for the former First Congregational Church and the City of Ellis, caring for the current structure. Or the steady stream of researchers, dignitaries, and Bukovinian descendants from all over the States and foreign countries to Ellis the past 25 years. Or being honored by the University of Kansas and the University of Munich for researching and publishing our history and numerous authors who have provided a relevant flow of books and articles. Or the many society members who have returned to Bukovina to visit the homeland and later shared the experience with others. Or the thousands of people around the world who are in constant and common communication through e-mail promoting Bukovina heritage. Or the one page newsletter named the BULLETIN would become a quarterly publication. Or the website on the Internet which brought many new people into our ranks thanks to Larry Jensen. Or the newly expanded website thanks to Werner Zoglauer and Becky Hageman. Or the online genealogy database of over 240,000 surnames. One can easily wonder, how many more feats will be added to this list?



The first Board of Directors of the Society elected during the Bukovinafest 1989. Front: Bob Schonthal, Irmgard Ellingson, Dr. Sophie Welisch, Irma Bornemann, Ernie Honas and Wilfred Uhren. Back: Joe Erbert, Bernie Zervas, Paul Polansky, Ray Haneke, Oren Windholz, and Darrell Seibel.

BUKOVINA SOCIETY OF THE AMERICA: 25th ANNIVERSARY

By: Dr. Sophie Welisch

The year 2014 marks the twenty-fifth anniversary of the founding of the Bukovina Society of the Americas witnessing a quarter century of exploration into genealogy, history and culture of Bukovinians both in the USA and abroad and characterized by research, travel and social awareness.

With the emergence of interest in ethnic studies during the decades following World War II, a group of descendants of ethnic Germans who had migrated from Bukovina to the United States in the 1880's accepted the challenge and in 1989 founded the Bukovina Society of the Americas headquartered in Ellis, Kansas. The Homestead Act of 1860 encouraged settlement of western lands, providing 160 acres to one who would cultivate and use the acreage productively for five years. Word of this generous offer made itself known not only throughout the United States but also abroad, drawing families who were in need of such resources, including far-off Bukovinians. It is not surprising, then, that we find the establishment of the Bukovina Society in the Kansas heartland. By 1890, however, the Homestead Act was repealed and the American frontier was nearly closed. Nonetheless, the gates remained open to people from Eastern Europe and remained so until the post-First World War period.

In time the Bukovinian immigrants and their children were assimilated into American culture and the English language. Bukovinians also immigrated to Latin America, primarily to Brazil and Argentina, as well as to Canada while in 1940 the remaining Germans of Bukovina accepted en masse relocation to Germany. Few ethnic Germans can today be found in Bukovina, the former Austrian crownland, partitioned by Romania and Ukraine during the course of the Second World War.

Bukovinian immigrants to the United States also settled in America's cities, thereby by choice and necessity abandoning their farming skills and having to adjust to the industrial transformations taking place at that time. Many remained in New York City, their port of entry to the USA. From the 1880's there was a German district centered on East 86th Street and its environs, with German restaurants and shops selling wares made in Germany. Some churches, both Catholic and Lutheran, held services in German, and from the 1920's a movie house regularly featured German films.

EARLY BUKOVINA SOCIETY EXPERIENCES AND THEN SOME

By: Steve Parke

Some of you may recognize my name as a frequent contributor to the BSA Newsletter. I've also been on the Board in recent years but this level of participation has only been in the last 10 or so years. Like most others I was once an observer wondering, "What or where is Bukovina?" It's from this perspective that I write this article celebrating the Society's 25th Anniversary.

In 1972 I left the Western Kansas Bukovina settlement area for college and higher education in Kansas City and Chicago. About 1988 several relatives on the non-Bukovina side of my family, Parke and Kvasnicka, had completed thorough research and printed family trees reaching back into European villages. Dad's cousin, Fr. Richard O'Toole had made a half dozen or so trips to Ireland, to find church records for the O'Tooles and Parkes in Dunlavin, Wicklow County, Ireland. Rita Orton of Omaha, NE, pulled together family items to trace the Kvasnickas from Kansas to Wilber, NE, and back to Predbor,

Bohemia. Back in Kansas Rose Kvasnicka married Peter Parke in 1916 and they farmed in the O'Toole neighborhood in southwest Trego County where my dad was born, raised and farmed.

In 1988 I was not that greatly interested in genealogy or family history but it was glaringly obvious that we knew little or nothing about my mom's extended family roots, the Nemecheks and Schusters from Ellis, KS. In the early 1960s I had seen the *Sound of Music* filmed in Austria "where we came from" per mother. I can still remember the Austrian Alps scenes and thinking, "These people in Kansas came from there? I doubt it." It was more likely that we sprung from the Kansas prairie and I left it at that.

But in 1988 as these other family histories surfaced, I again asked “Where were mom’s people from?” By then her parents had passed and family heirlooms were either distributed or disappeared. As I interviewed mom to learn of her roots, she produced a leather pouch that held my grandfather, Stephen F. Nemecek’s Catholic *Testimonium Baptism* printed 18 May 1898 before they left Bukovina. It looked like something out of this world as it contained a piece of faded but stylized ornate, scripted paper. (An image of that document is attached to this article, a remnant of the Bukovina departure process.)

The wording in Latin was even more interesting. At the top of the document were some recognizable words, *Imperium: Austro-Hungaricum*. But what was *Ducatus: Bucovinae* and *Districus: Radaucensis*? The names of Stephen's parents and grandparents were recognizable but without a recognizable location in which to place these people within the vast Austro-Hungarian Empire, I was at a loss. Thus began the quest towards places called *Bucovinae* and *Radaucensis* in Austria-Hungry.

Within a year and somewhat miraculously, mom sends a clipping from the local newspaper announcing a conference of the newly formed Bukovina Society in Ellis, KS. The timing could not have been better. It appeared that someone in Ellis knows about Bukovina. My registration papers were soon submitted.

Going to an event in Ellis was interesting for me. Having grown up in Trego County almost 40 miles west and attending high school in a neighboring town, WaKeeney, the Ellis Railroaders were a well-known sports opponent for this Trego Eagle. I remember running up and down the field chasing or running over and around people with names like Augustine, Honas and the likes. But we did not gather at the old track and field site but instead at the new high school south of town.

Imperium Austro-Hungaricum.	Archidieceps: Leopoldensis r. l.
Ducatus: Bucovinae.	Parochia: Tristenenthal.
Districtus: Radaucensis.	Nrus: 55.

TESTIMONIUM BAPTISM	
Ex parte Officii parochialis r. lat. Ecclesiae Tristenenthalensis notum testatunq[ue] fit, in libris metricalibus huius Ecclesiae Tom. II pag. 276 reperiri sequentia:	

Annus mensis et dies nativitatis et baptismi	Nrus domus	NOMEN	Religio	Sexus	Thori	Parentes et Condito	Patrini et Condito
Anno Domini Millesimo Octingentesimo octo gesimo septimo 1887 die 25 Decem- bris natus et baptizatus.	Tristenenthal N. 43.	Stephanns.	Ann. cath.	masculini	legitimus	Ordinarius N. maceus pater Thomas fil. Ambrosii et Theresiae Hoffmann. Agatha W. Josephi Hochentanner et Rosalie Hae- ler.	Franciscus Augustin Sch. Sarius et Anna usq[ue] pater
			Obst. Elisabeth Augustina Bpft. Thomas Mady Sacerdos				

Quas testimoniales manu propria subscribo et sigillo Ecclesiae parochialis munio.

Tristenenthal die 15^a Mai 1888.

Maximus Lichstein
Parochus r. lat.

OFFICIUM PAROCHIALE R. LAT.

Seals: 1888

Over 300 people attended the event. Present were people such as Dr. Sophie Welisch from New York, Paul Schneller-Polansky from Spain, Irma Bornemann from Germany, Irmgard Ellingson formerly of St. John's Lutheran Church north of Ellis, and other local leaders like who comprised the Society Board of Directors. It was overwhelming meeting strangers who said that we were related, the same family names with whom I'd once played out a regional sports rivalry.

Most of that initial event and the people I met passed in a blur but in the last 25 years I've covered a lot of ground thanks to those initial 1989 Bukovina Society connections. That first conference pointed me towards a Pueblo, Colorado, Mormon Family History Center where I spent weeks with several rolls of microfilm, creating a family tree for my maternal immigrant great-grandparents, the Nemechek, Aschenbrenner, Schuster, and Baumgartner families from the village of Fuerstenthal. In following years there were more annual conferences and the unfolding story of the historical and cultural background of the Bukovina immigrants. An early website was produced by Larry Jenson and later developed into its current form with a massive genealogy database by Werner Zoglauer. Trips to Bukovina began and I joined Paul Polansky on a 1991 trip. In 2001 a number of us went to Rio Negro and Mafra, Brazil, at the invitation of Ayrton Concalves-Celestino for their Bukovina festival. A few years later more of us went to Regina, Saskatchewan, for a genealogy conference amidst a Bukovina settlement. Another annual conference was held in Waco, Texas, thanks to Van and Mary Massier. And then in 2004 a cousin, Jennie Nemechek-Mills of Phoenix digitalized our family tree and connected the Reitmeiers of Pojana Mikuli to the early Fuerstenthal Reitmeiers with the Pojana Mikuli church records on microfilm.

Aspects of this Bukovina discovery story have been repeated by many families, maybe except for the globetrotting. Our Society newsletters and website have grown: the website is an international resource and the newsletter has breadth and diversity. Some of the early Ellis area founders and volunteers have passed on but a core group remains and attracts new volunteers as we've moved from annual to tri-annual conferences. Most amazingly, we continue to attract inquiries and members from across the states and internationally. Interest in family history and heritage is not going away but we now have the challenge of exploring and coordinating our interests with an increasingly more geographically spread group, myself now living in Colorado.

The future holds new possibilities. In the world of genetic DNA studies, Bukovina descendants have yet to start a study group with a company like Family Tree DNA. For

our publication we need more stories from families yet to be heard from. We also have some new possibilities with the website. And where might we travel next? Who knows what BSA will look like in another 10 or so years?

A CONTRIBUTION TO THE 25TH ANNIVERSARY OF THE FOUNDING OF THE BUKOVINA SOCIETY OF THE AMERICAS

By: Dr. Otfried Kotzian

In the June 2014 issue of the *Newsletter* of the Bukovina Society of the Americas we find that "both the Bukovina Society of the Americas and the Association of Bukovina Germans in Augsburg will be celebrating a major anniversary this year. Our German 'big sister' society will recognize the 65th year of its founding. Our Society will mark 25 years with a special article in the September 2014 *Newsletter*." This reference to both the celebration of the Bukovina Society in America and the Regional Association of the Bukovina Germans in the German Federal Republic calls above all for an analysis of what one society can learn from another irrespective of their "age." The American *Newsletter* speaks of the "big sister" in Germany, meaning thereby the Regional Association, which concerns itself solely with the number of affected "homeless people" in Germany and not with the different developmental processes of the Bukovina Germans in the USA and in the German Federal Republic.

We begin by noting the differing reasons for the loss of the Bukovina homeland. In the last decades of the nineteenth century the immigrants from Bukovina to the Americas were in search of a better life while the settlers of 1940 and the later expellees and refugees during the years 1945/46 lost their homeland of Bukovina "for higher political goals" and the fear of war-related changes in southeastern Europe. The Bukovina Germans in America founded their Society about 100 years after their immigration to the USA or Canada—while the Association of *Buchenland* (Bukovina) Germans was organized shortly after the lifting of the so-called "coalition ban"³ imposed by the Allied victors in 1949.

The self-awareness of the American Bukovina Germans rested on the knowledge that they were from the same region and therefore shared a common identity as well as similar social and economic backgrounds in the new homeland of America and brought a similar cultural to their new environment.

For the German settlers and expellees from Bukovina the Regional Association (*Landsmannschaft*) offered a “substitute homeland” in all questions of every day living. In addition it served as an instrument of integration for the Bukovina Germans into the societies of the German Federal Republic and the Republic of Austria. Most of the Germans from Bukovina felt the same way. They represented an “ill-fated community” which laboriously first had to earn the respect and recognition of the local population. With the passing of time and integration of the second, third and fourth generations, the Bukovina Germans became contemporary witnesses of war. Accommodated in temporary shelters, resettled in today’s Poland, and expelled from there, they became the generations which still recalled, documented, narrated and transmitted their experiences. The post-war generations first painstakingly had to eke out knowledge of their origins and their descent from people who hailed from Bukovina. In this matter it was up to the “big sister” *Landsmannschaft* to cast a glance across the “great pond” (the Atlantic Ocean) to the Bukovina Society of the Americas, considering it a worthy venture in planning its own future. Therefore, these developments should be presented in bold strokes.

In 1946 the politically oriented Western allies forbade the refugees from organizing and approved only cultural associations. However, when the Communists took over control of Czechoslovakia in 1948, the ban against organizations was gradually lifted, since assimilation of the refugees was no longer a priority especially since in the East-West conflict the anti-Communist stance of most of the refugees was pro-Western.

Bukovina Germans in North America and Their Organization

The emigration from Bukovina to the New World, according to Sophie Welisch can be divided into three periods: 1890-1914, 1920-1924, and 1947-1957. The reasons for the emigrations were quite varied, ranging from poverty with a good portion of the émigrés seeking adventure as well as anticipating “complete freedom” in America. For the majority the economic motives prevailed. In the homeland settlements were relatively compact, industrialization had advanced rather slowly, and arable lands were for the most part not readily available. In addition there were the so-called follower emigrants, i.e., those impressed by wondrous reports of those who had preceded them abroad and/or the advertisements of travel agencies the steamship companies and railroads. Few of those emigrating to America did so for religious reasons.

For Bukovina there are no precise figures regarding

emigration, since the statistics were included with those of Austria-Hungary. The large majority of the emigration from Bukovina was to the USA and Canada having taken place between 1880 and 1914. Both periods after the World War I and World War II cited by Welisch represent an emigration prompted by newly created political conditions in Bukovina as well as in Germany

According to the research project of the Bukovina organization in Kansas, the states of New York, Washington, New Jersey, Minnesota, Oregon, Illinois, Indiana, Montana and Colorado drew fewer immigrants. In Canada, we find Bukovinians settling in Regina and Edenwald in Saskatchewan as well as the Province of Alberta. The farmer’s dream could only be realized in America’s west.

The German-speaking Bukovinians have assimilated into American society. They always speak English and have fewer traditions, which remind them of their homeland. Their beginnings in the New World were very difficult for the immigrants. Their status described in social terms: they had to start from “all the way down.” But after the First World War the Bukovina Germans assimilated readily into American lifestyle and customs. This was buttressed by the fact that after 1917 they did not want to be identified as an enemy of the USA. Finally the linguistic assimilation was achieved. If the first and second generations still spoke German as their mother tongue, the children born in America were usually bi-lingual. Many were passively bi-lingual, i.e., they understood German yet could not write it. “Unfortunately their history and heritage as Bukovina Germans was not part of their training and only selectively of their identity” notes Irmgard Ellingson in her study, *The Bukovina Germans in Kansas: A 200-year History of the Lutheran Swabians*.

Little is known about organizations of the Bukovina Germans in North America prior to the founding of the Bukovina Society. Paul Polansky noted in this regard that in Yuma, Colorado in about 1886 there is supposed to have been a Bukovina Society founded by a group of settlers from the various villages of Bukovina. The American government had made land available in this area through of the Homestead Act.

Only in 1988 did planning for a new organization of the descendants of the Bukovina German immigrants to North America take place. In December a committee of interested persons convened in Ellis and Hays, Kansas. It was a matter of winning the support of the descendants of Bukovinians for collaboration in researching their history and origins. “The ground breaking fest of the Society in July 1989 took on an international character with speakers from the United

States, Canada, Germany and Spain. Since that time the Society has held an annual convention, sometimes with other societies from the United States or abroad.” Founding President Oren Windholz assessed the origins of the American association of the Bukovina Germans as follows: “The founding of the Bukovina Society of the Americas is the Bukovina German response to the current interest of the American nation in folklore, culture and ethnic identity. (We were) inspired by the pride of our own heritage and national origins”.

A significant topic of interest for the Society, about which many Bukovinian Americans agreed, was genealogy. Membership is and was open to all whose roots are in Bukovina or are interested in the history and culture of the land. In order to allow this interest for the development of the Society to flourish, the Society early on used the Internet to expand information, invite membership and present topics for research, as is customary in the USA. In addition the Society presents much information about Bukovina on the Internet, digitizes the German regional association’s newspaper, *Der Südostdeutsche*, and translates relevant articles into English. Credit for structuring and maintaining the Internet web site www.bukovinasociety.org go to Rebecca Hageman and Werner Zoglauer, having followed a pioneering website venture by Larry Jensen. The binding factor for members and those interested here and abroad is the already-mentioned *Newsletter*, which is now in its twenty-fourth year of publication.

Bukovina Germans in South America and Their Organizations

Two Bukovina German settlements are known to exist in South America: in Brazil and in Venezuela.

Initiating the founding of a Bukovina German organization in Brazil in 1987 was the jubilee of the centennial of their immigration to Passa Três, which today lies near Rio Negro/Mafra. Protocol for this celebration was a similar festivity in 1937 called the “golden jubilee of the immigration to Brazil organized by Ignatz Schödelbauer, the grandfather of Professor Ayrton Celestino. Mafra and Rio Negro were one city at that time. State lines were later drawn to divide of the districts of Paraná and Santa Catarina with the Rio Negro River serving as the boundary. The German Bohemian Bukovinians, who came to Brazil between 1886 and 1888, first settled in Passa Três. It was the reports of the former German Bohemian Adolf Wolf “about the fertile land where there was no winter,” which “in 1887 caused seven families to leave their old homeland via Bremen”. About the settlement Professor Ayrton Celestino writes,

“After a long ship and rail trip as well as a foot march of 100 kilometers they arrived in Rio Negro on July 7, 1887 and immediately went in search of Adolf Wolf, who from the beginning helped them resolve all immediate needs. Soon the well-received Catholic and parsimonious settlers bought houses and land, sent their children to public schools and could report their first success as farmers. On May 28, 1888 under the leadership of Stefan Schuster another group of Bukovina Germans arrived in Rio Negro. With the importation of Simmenthaler cows, a Swiss breed of cattle. The Bukovinians had considerable economic success, enabling them also to equip themselves with the grain grinders and saw mills. On June 29, 1888 they opened their first schoolhouse. The school in Passa Três soon became a model for the entire province but the ban against instruction in German has been maintained since the First World War so that today only the elderly German Bohemians speak German. At the 50th anniversary celebration of the Bukovina immigration, the group of Bukovinians consisted of 575 families totaling 3,687 relatives.

The centennial immigration jubilee celebrated in 1987 led to a renaissance and reawakening of the German Bohemian Bukovinians to their traditions and their origins. Since 1990 Professor Celestino has published many articles about the history of the Bukovinians in Brazil and has raised the self-consciousness of this branch of the population of Rio Negro/Mafra.

His activities have resulted in an especially vibrant Bukovina German association, the “*Associação Alemã-Bucovina de Cultura*” (ABC), (Bukovina German Cultural Organization) of which Professor Ayrton Gonçalves Celestino served as first president. In 1992 he was succeeded in that office by the farmer João Jacó Fuchs but continued to function as honorary president. Today the society is directed by Jose Alberto Semmer.

The cultural society’s highpoint is the sponsorship of a “*Semană Bucovina*” (Bukovina week) in July. It begins with concerts, a celebratory religious service, a parade through the cities of Rio Negro and Mafra over a distance of 20 kilometers, an official banquet with presentations of German folk music and folk dances as well as the election of a “Queen of Bukovina” (*Reinha Bucovina*). Young women with family sashes line up bearing the title “Queen of Bukovina.” Every family presents a young lady as a contestant. The winner represents the society in Rio Negro and Mafra for one year. Under the sonorous name of “*Boarischer Wind*” (Bohemian Wind) the society sponsors special dance groups for children, for adolescents, and for adults, which recognizably identify with the Bohemian Forest. This choice

of name signifies that the Bukovina Germans in Brazil are aware of and linked to their Bohemian Forest origins and the traditions of Bukovina. The chorus consists of about 50 people who bring German cultural elements into public life and into the Catholic Church. At the eleventh Bukovinafest in 2001 a scholarly symposium was held at the University of Contestado and the University of Mafra/Santa Catarina

Although the German Bohemians from Bukovina in Brazil have lost their high German language in favor of Portuguese, a surprising number of people understand and still speak the German Bohemian Bukovinian dialect. Even after about a century it is possible to find buildings and life styles of the German Bukovinians reminiscent of the emigration and immigration period at the end of the nineteenth century. In present-day Bukovina this is no longer the case. Professor Celestino summarized the development in Brazil as follows: “We are certain that our work contributed much to bolster the self-respect of our compatriots from Bukovina and has given them the courage to structure their lives and be proud of their heritage and to learn of their history and cultural heritage. These times of reflection about this heritage are now past. We have taken a large step by regaining our dignity and our feeling of self-worth.”

The small group of Bukovina Germans in Venezuela goes back to an emigration of Bukovinians after World War II. Through the Catholic aid station in Munich the Catholic priest Kurt Bensch sought recruits for a Bukovina settlement in the vicinity of the city of Turén in the federal state of Portuguess in Venezuela about 400 kilometers from the capital of Caracas, which still exists.¹⁹ In an area of flatlands (the *Llanos*) 600 plots were offered by the government for settlement through 1961. The International Refugees Organization (IRO) sought settlers in Europe. By March 1951 the first 31 families had immigrated to Venezuela. The name “*Bucovinos*” became a synonym for German. A number of families became wealthy through the land offered by the state, some of which were between 20 to 30 hectares. Others, after many years, returned to Germany. According to Denise de Rin between 35 and 40 Bukovina German families still live in Turén.

FROM THE HISTORY OF LICHTENBERT, BUKOVINA – PART 2

From *Zur Chronik des “Efeu”-Dorfes Lichtenberg*
Der Südostdeutsche (Munich: October and November 2013)

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Translated by: Irmgard Hein Ellingson

Translator’s note: *the history of the German village Lichtenberg, Bukovina, was the subject of a two-part article titled Zur Chronik des “Efeu”-Dorfes Lichtenberg that appeared in the October and November 2013 issues of our sister publication Der Südostdeutsche [Munich, Germany]. Part 1 of this article appeared in our newsletter’s June 1914 issue.*

The *Geographischen Wörterbuch der Bukowina*, published in 1908 in the Romanian language under the auspices of the *Rumänischen Geographischen Gesellschaft*, includes information seldom referenced in German-language sources. This is in spite of the fact that the book’s author Emil Grigorovitz had used a lot of data and information from a source published a decade earlier: *Bukowina-Kaiser-Jubiläumsband* [On the Eve of the Emperor’s Anniversary in Bukovina], published in Czernowitz in 1899 (see the topographical section on page 224).

The names of villages and locations in the book are given in alphabetical order without much elaboration. Relevant information for modern readers has been excerpted for this article.

Beneath the heading “Dealul-Ederei,” translated as *Efeuhuegel*, it is noted that this is the Romanian identification for the German settlement Lichtenberg in the Gura Humora district (page 83, first paragraph). After World War I, when the region was part of the Kingdom of Romania, the official name of the village became Dealul-Ederei, sometimes written Dealul Ideerii.

Information about Lichtenberg also appears beneath the alphabetic heading for the community of Glit, since the two villages formed a single community. Unfortunately the entries here were made together and not separately (see page 103, first paragraph). Note that the [Romanian] spelling at that time (1908) was “Glit” and that the modern [Romanian] spelling is usually “Clit.”

Lichtenberg is included under the heading for the letter “L” on page 129, paragraph 3. The translation: Lichtenberg or Lichtendorf, in Romanian Dealul-Ederei, village in Bezirk (district) Gurahumora, on the northwestern side of Glitt

(note spelling). The houses are arranged side by side on a long stretch of the *Bezirksstrasse*, or district road, that runs between Wikow and Solka. The area is given with that of Glit: a total of 15.49 square kilometers. Further information does relate specifically to Lichtenberg: population 404, German, with a Roman Catholic (this point was added by the author Luzian Geier) single-class primary school.

The village was named by the settlers for a small nearby hill, where they had cleared the woods. The German verb *auslichten* refers to thinning or clearing trees and the noun *Berg* refers to a large hill or mountain and from that, the name *Lichtenberg* was coined. The residents occupied themselves with agriculture and forestry. In the village there were 89 horses, 221 head of livestock, 84 hogs and eleven bee hives.

Toponymy

Some useful information about villages and locales may be found in two Romanian-language volumes relating to the names of fields and streams in Bukovina. Written by Nicolae Gramada, they were published by the research institute in Radautz in 1996. For example, the village near Solka that came to be known as Clit or Glit was already cited in a historical document in the year 1633. The designation *Dealul Ederii* was associated with the place as well as with a hill, and as a later detail relating to Glit (Volume 1, page 231). The name “Lichtenberg” and most of the German village- or location names do not appear, as may be expected given the Romanian-language title *Toponimia minora a Bucovinei* and the book’s main goal, that of presenting the names of locations and streams. Towns like Cernauti, Gura Humorului, Radauti, Siret, and Suceava are worked into the text and topographical material from old catastral records is cited.

Demography

A half dozen references and entries about Lichtenberg (*Dealul Ederii*) were made by the more contemporary Romanian historian Constantin Ungureanu of Chisinau, Moldavia, in his book about Bukovina and its population movements during the time of the Austrian administration (1774-1918). As one well acquainted with the sources, the available literature, and the German language, he has explored everything that he could find, including the settlement history (Lichtenberg appears on pages 93, 96, 98-99, for example, and the tallies for independent German Bohemian villages, population growth, etc. appear on page 154). Glit received German Bohemian *Zusiedler*, or additional settlers, somewhat later with the first sixteen families arriving in 1843. Information relating

to demographical developments are presented on page 260 in a table about conditions in the year 1900, prepared with documentation from Norbert Zimmer and published in Plauen [Germany] in 1930. At that time, at about the turn of that century, the village had 485 residents, of whom 481 (99.2%) were German. In Glit, Germans were only 49.3% of the population.

Artisanry

Various annual publications are enlightening in regard to artisanry and trade. The *Adressbuch von Bukowina* (Vienna: 2nd and updated edition, 1908) notes that the village community *Lichtenberg, Dealul Ederii* belonged to the Solka *Gerichtsbezirk*, or judicial district, and to the Gurahumora provincial district, had 485 German residents and a school (pages 85-86). The post office was located in Glitt. The village grocer was Franziska Schätz, the tobacconist was Ferdinand Schaller, the furniture shop was operated by Eduard Fuchs who was also a trained and certified builder. For part of the village, Berl Schieber was the *Propinationspaechter*, the state-authorized leaseholder of the liquor shop, and in Gurahumora, it was Chaim. It is worthy of note that by that time, Lichtenberg had a savings and loan bank, formed as an association of members and as a registered society with unlimited liability.

This may be compared to similar information in the somewhat older *Adressbuch der Reihe “Österreichischer Zentralkataster” for Galicia and Bukowina* (first edition, 1903). Beneath a heading with the same name on page 1440, the same total population is entered, evidence that the same information has again been used. The post office, however, was located in more distant Solka. The hog buyer is listed as Franz Schätz, son of Wenzel Schätz. It is not clear whether or not the stated grocer (see above) is his wife. The tobacco and furniture shops were already in existence and being operated by the same master artisans, and the liquor shop *Pächter*, or lessee, were the same individuals. In addition Samuel Hard is cited as *Gemischtwarenhaendler*, or seller of mixed wares.

Similar books published in Romania after World War I do not list Lichtenberg at all. One book does mention Clit in the Suceava district but provides no additional information (page 61 in *Anuarul Muncii*, 1929-1930 edition, Bucharest, Romania: 2nd year of publication, 3rd edition).

Lichtenberg with Clit, Barnareni, and Arbore is now part of the Arbore municipality. In the year 2000, the population was 7060.

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