

The Bukovina Society of the Americas NEWSLETTER

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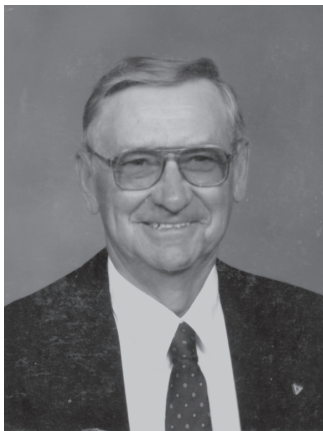
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BUKOVINAFEST 06

by Ralph Honas, President (Ellis, KS)



We are pleased with the distinguished list of people who have responded to the organizing committee for the upcoming Bukovinafest on September 15th in Ellis, Kansas. Among the special guests will be Professor Ayrton Gonçalves Celestino, co-founder and first president of our sister organization in Brazil, the

Associação Alemã-Bucovina de Cultura-ABC. His planned journey to retrace the route taken by his forebears from their earliest-known residence in Bavaria to their early 19th century settlement in Bukovina was published in the March 2006 *Newsletter*. Professor Celestino will complete the trip with stops in the US to include Bukovinafest 06 where he will share his travel experiences with us. Steve Parke's presentation is titled, *An evolving community: The Collyer Township Bohemians, 1879-1900*. Irmgard Ellingson will give two presentations titled *From Bohemia to Bukovina: The Hapsburg Homeland and The Bukovina Immigrants and their Homeland*. Herman Ottschofski will give a report on his 2006 trip to Bukovina. Sophie Welisch will discuss Bukovina cultural traditions. In the event she is unable to travel to Kansas, another member of the Society will give her prepared report. Several social and cultural times will

be set aside during the Bukovinafest. On a personal note, my wife, Julia, and I are pleased that Karl and Tina Honas from Lichtenstein, Germany will be here for the combined Bukovinafest and Oktoberfest as our guests.

The Society headquarters will open at 9:30 a.m. on Friday, September 15th to begin the day with a welcome coffee. Response to the enclosed registration form will assist the committee in making final plans. There is no registration fee, with group and other meals on your own. Also enclosed is the brochure for the annual Midwest Deutsche Oktoberfest for September 16-17, which combines the great events of the fest with a special addition of programs called German Heritage Days. Presentations will be in the afternoons of the two days with a detailed program available at the Ellis County fairgrounds entrance. Information on accommodations and local attractions is available through the contacts listed in the brochure. Bukovinafest information is available from the contacts on the registration form. We look forward to seeing many of you in September, especially the numerous new members who joined the Society since our celebration three years ago. For additional information, write Joe Erbert at P.O. Box 81, Ellis, KS 67637 or email at: info@bukovinasociety.org

BUKOVINA PEOPLE AND EVENTS

- The annual meeting of the Bukovina Society of the Americas, Inc., a Kansas not-for-profit corporation, has been set for Monday July 17, 2006 at the headquarters building in Ellis, Kansas at 6:30 p.m. The purpose will be to elect members to the Board of

Directors for those whose terms are expiring in 2006 and to conduct the normal business of the corporation.

- Welcome to the four newest members of the Lifetime Club, numbers 153 to 156: Herman Ottshofski (Woodland Park, CO), Linda Needham (North Plains, OR), Jennie Mills (Arrowhead Station, AZ) and Myrna McKenzie (Estevan, Sask., Canada).
- The Federation of East European Family History Societies (FEEFHS), in partnership with the Alberta Genealogical Society (AGS), will hold its 12th International Conference at the Four Points by Sheraton Hotel, 7230 Argyll Road, Edmonton, Alberta, Canada, on June 16-18, 2006. Its speakers include, Board member Irmgard Ellingson, who is scheduled to present the topic: "Galicia and Bukovina; Lutheran Church Records; Volhynia." A preliminary program, hotel information and registration form are available at <http://www.abgensoc.ca/FEEFHS.html>. Watch for the detailed conference program and registration form that will be posted at <http://abgensoc.ca> and <http://feefhs.org>.
- From a copy of the program sent to us by Professor Ayrton Concalves Celestino (Curitiba, Brazil), we learn that the ABC, our sister organization south of the border, is sponsoring its 16th annual Bucovina Fest with activities scheduled between July 7-16. These include, among others, lectures by prominent dignitaries, musical performances, a Sunday church service, and trips to towns where Bukovinians have settled. We extend to Professor Celestino and the ABC our best wishes for the successful fulfillment of their program objectives. Those individuals wishing to travel to Brazil to join the ABC in its celebrations may contact Professor Celestino via e-mail at ayrgcelestino@ig.com.br or by phone at 41-3276-2318 or (cell) at 41-9103-5505. (In July of 2001 eight members of the Bukovina Society [three from Germany and five from the USA] traveled to Brazil to participate in the ABC's 11th annual convention. Reflections of this once-in-a-lifetime experience were published in the September 2001 issue of the *Newsletter*.)

"THE WORLD IS SMALL AND BUKOVINA LARGE"

by Sophie A. Welisch (Congers, NY)

With the Internet and other forms of modern technology, the world has indeed become a global village, to which we, who have been researching our Bukovina roots, history and traditions, can so well attest. The dispersion of the descendants of the relatively small handful of people who once called Bukovina their home is truly amazing. Case in point: descendants of the two dozen pioneering families from the Bohemian

Forest who in 1835 founded the village of Bori can now be documented as residing or having resided in twenty seven countries of the world. If any have risen to prominence, this information might be instantly assessable on the World Wide Web. Perhaps this what led Herr Luzien Geier, editor of our homeland paper, *Der Südostdeutsche* (Augsburg) to remark after a search on the Internet, that "the world is small and Bukovina large" [*So klein die Welt und gross die Bukowina*]. From the Social Security Death Index he was able glean vital statistics about the Fratautz-born singer, Marguerita Kozen-Chajes, who in 1960 founded the Society Pro-Mozart in Detroit, MI and in Salzburg in 1984 was given the highest award relating to Mozart, namely the M-Pin in gold.

A GIFT

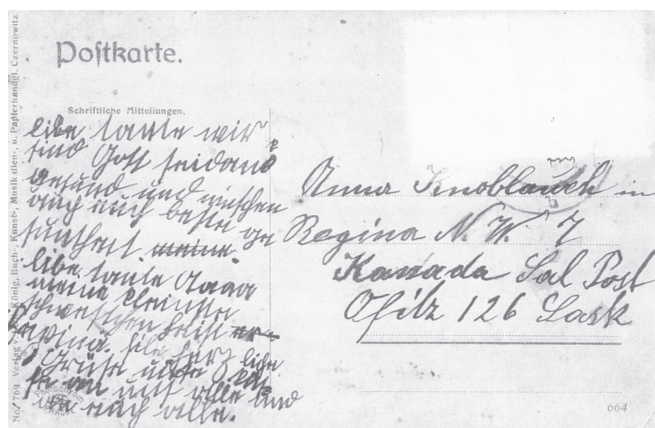
by Fay Jordaens (Netcong, NJ)

Genealogy does funny things to us. Some of us become so enamored of our past that we will do anything to "touch" our ancestral ties. Not satisfied with the family story, some will seek photographs of each and every grandparent. It is the search for information that becomes so beguiling.

In our travel backward in time, we may stumble upon a real treasure. Persistence in our search sometimes reveals more and more information about the family. How delightful and enriching to find an old postcard written by one's family member or perhaps to stumble upon an old *Ahnenpass* (ancestry chart) that bears the name of a family member you never knew existed! What a lovely way to meet a new relative! This is what happened to me when cousins Erich and Inge Slawski (Cologne, Germany) sent me an *Ahnenpass* with the name of my great grandfather Adam Schmahl's sister. Until then, I never knew Adam had a sister!



Perhaps the most intriguing aspect of researching our roots is the love of communicating that information. That is why we are urging people to share some of their treasures with the Bukovina Society. I acquired 100-year-old postcards written by my father, grandfather and grandmother because of my cousin Kelly Flamman's generosity. What a thrill!



Garage sales and flea markets have enriched our view of Bukovina and Germany. Flea markets in particular, might be scoured for old postcards.

Would you consider photocopying and contributing an old postcard or Ahnenpass to the Bukovina Society? Just imagine that one day in the future, someone just as excited about his "search" as you, comes to the Bukovina Society and stumbles upon relevant, precious family documentation that you provided, and its discovery enriches and enlarges his family knowledge. And all because you shared. What a priceless gift to bestow upon on a future someone!

EMIGRATION FROM THE BOHEMIAN FOREST TO BUKOVINA*

by (?) Reichensteiner

*Excerpted from Reichensteiner, "Ab- und Auswanderung aus dem Künischen," in *Im Lande der künischen Freibauern: Heimatbuch für den Mittleren Böhmerwald*, ed. Volkskundlicher Arbeitskreis für den mittleren Böhmerwald "Künische Freibauern" e.V., trans. and ed. by Sophie A. Welisch (2d ed., Grafenau: Verlag Morsak, 1980), pp. 136-139; reprinted in *Erinnerungen an Althütte Bukowina*, ed. Walter Ernst (Augsburg: Landsmannschaft der Buchenlanddeutschen, 2002), pp. 41-47.

The great eastern colonization, begun under Maria Theresa and continued under Joseph II and Francis II,

offered the inhabitants of the Bohemian Forest an opportunity to establish a new livelihood far from their homeland.

Under Regional Administrator von Enzenberg plans were finalized to establish glass and lumbering settlements in densely forested Bukovina. Its first glassworks, Althütte near Krasna, was opened under private initiative in 1793. And in 1797 German-Bohemians from the defunct glass factories of Lubaczow in Galicia were recruited for the glass installations established by Josef Rechenberg in the forest near Putna. Opened in 1803, the glassworks in Karlsberg drew new settlers and above all lumbermen from the Bohemian Forest. That same year another glassworks opened in Fürstenthal near Mardzina (Romanian: Marginea), also staffed with colonists from the Bohemian Forest. Sebastian Schuster from Rehberg, who handled the details of job recruitment, reported on March 27, 1803 that twenty lumbermen and their families had received permits for resettlement in Bukovina.

Endowments extended to the colonists were similar to those granted the earlier group, which had settled near Putna. The glassmakers got a salary, accommodations, land [for house and garden] and 2 Jochs [1 Austrian Joch = 0.5755 hectares] of taxable meadowland. The lumbermen were allotted a house and six Jochs of taxable land of which about 3 Jochs had first to be cleared. Additional lumbering communities were established in Frassin and Paltinossa in the Moldavian Valley wherein ten families from Bohemia settled between 1817-18.

In the Bohemian Forest the glass installations were customarily moved deeper into the forest after the available supply of wood had been exhausted. This practice was carried over into Bukovina where in 1815 a new settlement called Neuhütte arose in the vicinity of Althütte. But glass production in Bukovina did not reach desired expectations, and sooner or later all installations were defunct. A large number of glassmakers and lumbermen remained on location as craftsmen or small farmers on the arable land that had been placed at their disposal. Many of their sons settled in nearby emerging communities among the German-Bohemians who arrived later. After the founding of Fürstenthal the first wave of immigration from the Bohemian Forest came to an end, if one discounts the individual families who migrated to the territory without state endorsement.

Since rugged farmers and skilled craftsmen were still needed, an “imperial notice” in 1816 urged the continued recruitment of German settlers. But only by the 1830s can one speak of a new (renewed) wave of Germans to Bukovina with these coming primarily from the former Prachin District, later also from the Pisek District. Their villages of origin included Eisenstrass, Hammern, Hurkenthal, Langendorf, Luckau, Nuserau, Rehberg, Sattelberg, Seeweisen, Stadeln, Zwoischen, Unterkörnsalz, Unterreichenstein, Winterberg, and others.

In preparation for the long journey, the settlers sold what they could not carry with them. Although the journey would not take them beyond the boundaries of the Austrian Empire, they nonetheless faced a trip of over 1000 kilometers. Only the most essential articles such as household items, clothing, bedding, select religious icons, a crucifix and prayer books inherited from their ancestors were transported in the small wagons, which in the main were drawn by the settlers themselves. Some had dogs, which they used as draft animals. Only one single person among those who settled in Buchenhain (Pojana Mikuli) owned a team of horses. Travel permits, baptismal certificates and other documents together with the money gleaned from the sale of their possessions were carefully guarded. The trip then took them to Budweis, Iglau, Brünn, Olmütz, and Teschen. They had to report to the authorities in these cities where their travel permits were stamped before continuing on to Galicia. Eight difficult weeks passed until the colonists arrived in Bukovina.

At first they settled in Radautz, Glitt, Solka, Karlsberg and Fürstenthal where they awaited their endowments. But many months indeed years passed before they received any land. They had been guaranteed much but received little. It must be emphasized that these colonists by far did not enjoy the same level of endorsement as had the 18th century [Swabian] colonists. They got neither travel money nor other monetary assistance and had to provide their own farm equipment, livestock and other basic necessities. Only for the construction of their houses did they receive raw materials. Above all they were not allotted fields and meadows but rather for the most part forested land in the rugged foothills, which first had to be painstakingly cleared. The colonists faced deplorable circumstances. The authorities themselves doubted if these destitute people would be able to sustain themselves in the primeval forests.

In 1835 first nineteen and then fifty-four German-Bohemian families reported to the Solka Economic Office. Only with the greatest difficulty were the local

authorities able to accommodate these settlers along the Humor Stream in the foothills of Bukovina. Here in 1835 Germans primarily from the Bohemian Forest founded the farming community of Bori. In that same year there arose another Bohemian Forest settlement, namely Lichtenberg. These colonists, as most of the others, also received only five Jochs of land, which first had to be cleared, instead of the earlier agreed upon thirty Jochs.

Since applications for migration and the stream of settlers did not abate, the district administration declared that arable lands would not be available, but that several hundred families would be accommodated on the wooded land near Stulpikany and in the upper Humor Valley. Thus in 1841 forty-four settlers, most from the Pisek District, founded Schwarzthal (or Schwarzenthal), a purely German village, at the edge of the rugged mountainous terrain, through which flows the Negrileassa Stream. The conditions of settlement were the same as for Bori and Lichtenberg. At first they were allotted six Jochs of land; any additional land had to be acquired by the colonists with their own resources. In 1856 Schwarzthal encompassed 1240 Jochs of land.

Buchenhain was the last state-sponsored settlement. The villages of origin of most of the settlers were almost exclusively in the Bohemian Forest: Aussergefild, Böhmisches-Eisenstein, Eisenstrass, Glaserwald, Kuschwarda, Langendorf, Rehberg, St. Katharina, Schüttenhofen, Stadln, Stubenbach, Wiedrabruck and Winterberg. Of the almost 2700 Jochs of allotted primeval forest, about fifty-three Jochs consisted of open fields, which the indigenous Romanians called “Pojana.” The village was called Buchenhain and later Pojana Mikuli. Chains and stakes were used in measuring off the land, which the settlers made arable with extraordinary energy and indomitable ambition. On the steeply inclined mountains beginning at the foot of the valley the trees were cut at mid-point and then the trees in the upper sections of the forest made to fall on them; with eerie thundering and crashing one virgin forest pulled the other down with it. As centuries’ old trees were leveled, enormous clouds of dust rose to the skies. Carrying off these trees was impossible, since at that time where existed no roads.

As the older generation often related, the first years were a time of great need with amelioration of their situation beginning only by 1850. Near the stream they first constructed makeshift huts in what later became their village. This area of Buchenhain was called “*Hüttengrund*” (hut land). “*Jocklhütt*” [Jockl’s hut], in memory of Jockl Landauer, the very first settler in Buchenhain, was also retained as a name for the original huts.

The colonists brought their religiosity with them from their homeland. They held their first services under an old fir tree to which they had affixed a religious icon. Later the colonists built a wooden church but as early as 1850 submitted a petition to raise the community to the level of a parish. 1869 witnessed the completion of Buchenhain's stone church, one of the nicest in Bukovina. With the construction of the houses, the village looked almost like the ones in the Bohemian Forest. The housewives and their daughters spun homegrown flax, while the men did the weaving on homemade looms. On long winter evenings the girls, as in Bohemia, participated in spinning or feather-stripping bees. Here they heard about the beloved old homeland, the frightful times of need during the early years, and the experiences of their forebears in the new homeland.

Often repeated was the following incident, which presumably occurred in Radautz soon after the colonists had arrived in Bukovina. One colonist had a dog, which had been trained to fetch tobacco. In Bohemia the dog was often sent to the tobacco shop to pick up tobacco for his master. After familiarizing the dog with the new surroundings in Radautz, including the location of the tobacco shop, the man sent him for tobacco. But the dog did not return for eight days. Harried almost to death the poor animal had gone to Bohemia for the tobacco, as he had been accustomed to doing for many years. With the package of tobacco the Bohemian merchant included a letter with greetings but also asked why the dog's owner had not sent a brief message.

Almost every colonist was also a craftsman. The villagers understood not only house construction, masonry and carpentry but also brought with them the skills of the blacksmith, wheelwright, and cabinetmaker. And as they did in Bohemia, they also made shoes out of oaken wood. Before Austria annexed Bukovina the forests had had no commercial value with no lumbering industry or even a sawmill. Only after the arrival of the Germans did the utilization of the extensive forests begin. It is self-evident that the German Bohemians were excellent wood workers. As early as 1843 the Schwarzthal farmers began processing lumber whereby they earned several hundred guildens. Soon thereafter they attempted and then developed rafting. Only through the examples of the German settlers were systematic farming as well as noteworthy improvements in cattle breeding and dairying introduced.

The Germans not only advanced material culture but in an equal if not in a more significant measure also promoted intellectual life. Whereas before the Austrian annexation there had existed hardly any schools, over 500 elementary schools were functioning in Bukovina before World War I. By 1909 there were seventy-six schools with German as the exclusive language of instruction. Education in the numerous middle and trade schools was primarily conducted in German. In 1875 the easternmost German university was

opened in Czernowitz. Until 1918 the official language was German, which hindered the linguistic assimilation of the German Bukovinians.

The Germans did not practice primogeniture. Sons and daughters received a parcel of property from their parents so that in time the land could no longer sustain the people. In the proximity of the German settlements, daughter colonies arose in Kloster-Humora near Bori and in the vicinity of Schwarzthal. Through population increase Buchenhain also developed into a large community with ever-smaller individual land parcels. For this reason some members of families and indeed entire families immigrated to Brazil [in 1887/88]. There they settled in Curitiba, Mafra, Passa Tres, Rio Negro and Santa Catarina. The successful transition made by these immigrants has resulted in a level of prosperity now enjoyed by their descendants.

Between 1890 and 1900 several Buchenhain families immigrated to the United States. They settled in Kansas, a not-too-fruitful land. No one showed concern for the immigrants so that they suffered great privation and would have gladly returned. But money was lacking. The old adage also applied here: the first generation faced death, the second destitution, and the third bread. [*Die Ersten haben den Tod, die Zweiten die Not, die Dritten das Brot.*] Today's descendants of these immigrants for the most part live in Ellis, Kansas. Many Buchenhain villagers immigrated to Bosnia but were expelled by the Serbs after the Second World War and today live in West Germany.

After the First World War the descendants of the German Bohemian villagers in Buchenhain founded the daughter colonies of Kornolunczy (Romanian: Cornu Luncii) in the Old Kingdom of Romania close to the Bukovinian-Moldavian border in the Moldavian Valley as well as Dumbrawa further north. These communities also drew many settlers from Schwarzthal.

As a consequence of World War I Bukovina came under Romanian administration. The government introduced a policy of Romanization, which, however, failed to assimilate the Germans. With the strengthening of Germany the Romanian government modified its relations with its German population and in particular its school policies. Before the Second World War there existed 485 German elementary schools, fourteen preparatory trade schools, and five teacher-training institutions in Romania [albeit in primarily in Transylvania and the Banat].

In June of 1940 the Soviet Union presented Romania with an ultimatum demanding the annexation of Bessarabia and northern Bukovina. On the advice of Germany and Italy and without assistance of its allies, Romania accepted the ultimatum. One result was the transfer of the Germans from these territories, carried out by Germany and the Soviet

Union. On September 15 the Resettlement Commission for northern Bukovina, with its seat in Czernowitz, began its work; by September 27 the first rail transport with 100 evacuees arrived in Germany. On November 17 the last transport departed for the border on schedule. The evacuees from northern Bukovina could take no more than 50 kilograms. The resettlement of the Germans from southern Bukovina took place under a similar agreement with the Romanian government. Here the resettlement stood under no time constraints and the people could take more baggage.

Overnight they were prepared to abandon a country from which they had become estranged, that was no longer a homeland, and that offered no protection; nor could they fail to consider that German-Soviet relations might so deteriorate as to result instead in a deportation to Siberia. Indeed this was the fate which in 1941 befell 400,000 Volga Germans, 50,000 Germans from the Caucasus, 40,000 Germans from the Crimea and a number of the Volhynia and Black Sea Germans. 95,770 Bukovina Germans were evacuated to Germany in 1940 while 7,295 chose to remain. Some of the transferees received farmsteads in eastern Upper Silesia, in the Warta District or in West Prussia, but with the advance of the Soviet armies in 1945 they hastily had to abandon their new homes. The treks, on their way primarily to Bavaria and Austria, were directed through the Sudetenland, where some Bukovinians passed through the villages of their forebears in the Bohemian Forest.

The 60,000 Bukovina Germans living in West Germany today are scattered; nonetheless, they were successful in establishing vital [cultural] centers and larger settlements. During the so-called "economic miracle" they bought homes and earned respect. Bitterfeld, Büsnau, Darmstadt, Graz, Leoben, Salzgitter-Lebenstedt, Trofaiach, Querfurt, and Vienna can be noted as cities with greater concentrations of Bukovinians. Since it proved especially difficult to take root in Austria, a not inconsiderable number of Bukovina Germans emigrated abroad, to North and South America and Australia. There the descendants of the Bohemian Forest became successfully established. In many of these families the German language and select customs have been retained. Often today old implements and appliances, brought from Bukovina, are preserved with love and reverence. Yet the memory of the old homeland remains the tie that binds the Bukovina Germans now scattered throughout the world.

A TRIP TO BUKOVINA (June 20-29, 1998)

by Gertrud Siewi, née Rankel (Tiefenbach, Germany)
and Rosina Giesberger, née Rankel (Rohr, Germany)

Well prepared, we set off to Bukovina, the homeland of our parents. My father, Adolf Rankel, was born on July 8, 1907

in Lukawitz near Solca and my mother, Maria (née Moroschan) in Luisental (now Fundul Moldovii) on April 24, 1909.

Rosina's father was Josef Rankel, my father's brother. His first wife (also coincidentally named Maria Rankel) died and he married Mathilde (née Kohlruss from Fürstenthal (now Voivodeasa). She was born on August 18, 1919 and today lives in Rottenburg-on-the-Laaber (River). I have already visited Romania three times; nonetheless, I was filled with anticipation as to what would await us there.

On June 20, 1998 the time had finally arrived when we boarded the train in Landshut at 10:22 p.m. and set off for Budapest via Munich and from there continued to Cluj (Klausenburg). It seemed quaint to travel from a highly technological world to a region where time seems to have stood still. The train was everything but comfortable; neither windows nor doors shut properly, and they rattled incessantly. On the Hungarian-Romanian border everything was carefully searched and even the seats were raised. A defect in our coach forced us to "relocate." At the Oradea station we experienced our first delight when my cousin Neluco with his wife Tina and son Ovideu briefly greeted us and explained that we would see each other again in Câmpulung. After about five minutes we "steamed" ahead.

On June 21 at 4:38 p.m. my cousin Mariana and her husband Mihai in a *caruza* (jalopy) known as the Dacia greeted us with red carnations. Eighteen hours had passed in the interim and as noted, we traveled by auto over mountains and valleys to Câmpulung. We ate dinner at the Hotel Dracula, known through film and television. It was here in this castle situated on high with a marvelous view of the Borgie Mountains that Dracula perpetrated his evil deeds. After many years of renovation a lovely hotel with restaurant now stands there. The meal was flawless and for four people we paid the equivalent of 35 German marks. At 11:00 p.m. we concluded our Câmpulung stop, the point of departure for our planned ventures.

After a good night's sleep we toured the first Moldavian monastery in Moldovita (Church of the Annunciation), which lies about thirty-eight kilometers north of Câmpulung.

As Andre Grabar noted in 1962, "Viewed from the exterior, every church looks like an enchanted ornament which in surroundings of green and white must be admired: the green meadows make the church stand out while the white of the monastery buildings form a right-angle which frame the church. At the same time these painted façades with their figures and scenes simulate a richly-illustrated book, whose pages have all been opened."

We rested in Sadova, enjoyed the flowing of the stream and observing everyday life in the village. Women washed their clothes in the stream, geese chattered, goats, sheep and cows calmly grazed along the wayside. Passing Dacias did not disrupt their tranquility.

Marginea and Fürstenthal (now Voivodeasa) were on Tuesday's program as was the Moldavian monastery of Sucevi+a. In Marginea we visited the ceramics workshop. Here the well-known black ceramics are produced. Then we wanted to see Fürstenthal, Mathilde's (Dilli's) hometown village. It was difficult to find out what the village is called today. First we traveled on a rather bumpy road in the

direction of Horodnic. After about 3 kilometers the ride was no longer comfortable, and we feared the Dacia would break down. We again reversed our course and asked directions of the inhabitants who were “enjoying” the day on benches in front of their homes. Finally someone could recall the way to Voivodeasa. Here we simply drove into a street lined with many houses but with no sign to identify the village. It was raining hard. A man walking down the street confirmed in German that we are in former Fürstenthal. He immediately directed us to a woman who spoke better German and who could give us directions. It was Anna Lazaren (née Gaschler); she and Alfred Stadler accompanied us to the cemetery. She showed us that only one German grave remained (with the name of Zettel). The cemeteries in Romania are not especially well kept. Perhaps, as is generally true, the money is lacking.

We visited the church in Fürstenthal and also discovered the property on which the Kohlruss family had built a house. Everything was as Dilli had described it. The second house on the left next to the church was their home, the stream was to the right, and here in back of the house where the terrain slopes uphill she had gathered all sorts of berries when she was a child (she had eleven siblings). It had been a German village with about 500 inhabitants. Currently four German families live in Voivodeasa.

Delighted at having discovered what no one would have believed possible, we resumed our trip to the monastery of Sucevita (Church of the Resurrection). The façade of the very colorful building is veiled by the shadowy green background [of the meadow] against which the other colors appear like sparkling and brilliant gems. On the return trip we noticed that something was not right with the jalopy. Calm and collected Mihai raised the hood and determined that the fuel line had ruptured. He clipped a piece of wire from a pasture fence, repaired the fuel line, and after forty-five minutes we continued on our way. One can imagine the despair we felt in this hilly terrain; I only hoped that the brakes would not fail. But Mihai was a master at his craft, and we arrived home safely.

On Wednesday, June 24, we set off for Cacica, Solca, Clit, Rădăuți, Suceava and Guru Humorului with a new fuel line. Cacica is a pilgrimage site, which on August 15, Ascension Day, still celebrates the Marian holiday. Here our forebears came annually. Moreover, we were able to find an individual who showed us the church. When we inquired about a postcard, she gave us pictures with prayers printed on them. Aunt Dilli was obviously moved when she saw the picture of this church, linked with so many memories of her youth.

We traveled on to Solca. My mother had apparently worked in the *Ostbank* [East Bank] from April 24, 1921 – September 20, 1928 and from September 20, 1929 – September 1, 1930 with the Faust family. The bank buildings are still standing. In 1939 my father was a recruit in Solca. This experience, according to the stories of my parents, somehow intrigued me. When we strolled through Solca, I had the feeling of having been here once before. We toured the very simply furnished church as well as ruins, presumably a former monastery, at the far end of the village. Pressed for time, we had not been able to arrange for a guide; this would certainly have been very interesting.

We continued on to Lichtenberg (now Dealu Ederii), which has been incorporated into Clit. When I wanted to visit Clit six years ago, my uncle Karl had dissuaded me. He considered it too dangerous, since primarily “Gypsies” live in this village. My grandmother, Rosa Moroschan, was born in Clit on July 13, 1883 and Dolfi on August 8, 1933.

We had been under the impression that Lichtenberg had also suffered from Ceausescu’s “reform zeal.” Elsa, Rosina’s sister, was born in Lichtenberg on June 1, 1930. Her recollections were very vital for our search. As we were traveling from Solca to Clit with great anticipation, I said when still at a distance, “Rosina, that is Lichtenberg, the street goes uphill, then downhill, and up there is the church of Lichtenberg.” You could not mistake it. The streets, as in all Romania, are lined right and left with houses. My mother told me that the German houses were constructed of brick and the Romanians built theirs of wood. Lichtenberg was a German village. The old church, the landmark of the hometown of my parents, is still standing. The cemetery at the end of the village, accessible by an unfrequented path, is reminiscent of the past. We turned the gravestones upside down in the hope of finding a single Rankel grave. We found names of my grandmother’s family, such as Winklbauer and Scheinost. Presumably the graves in earlier times had wooden crosses, which have rotted with the years. A phenomenal discovery for us was the grave of Emil Vlaschin, the husband of Roserl Vlaschin (Rosina’s uncle). He died in Clit in 1974. After a peaceful rest under cherry trees with a view to the new small village, the second hometown of my parents, we traveled further on to Rădăuți. Rădăuți was a market town for the Germans of Romanians. There we visited the markets, drank coffee and resumed our return trip via Suceava to Cămpulung. Here Aunt Veronika, Uncle Karl’s wife, and Tina of Oradea invited us to dine. They served us a marvelous meal. The day ended with a folklore evening in the Hotel Zimbru.

For June 25 (Thursday) Fundul Moldovii, the birthplace of my mother, was on the program. It lies about 8 kilometers from Cămpulung in the midst of the mountains: a lovely landscape, and the place name in translation means “at the end of Moldavia.” In fact the area of human settlement ends here. The wooden church, where my mother was baptized, recalls the past. The church is in desperate need of repair. As we later learned, a donor has been found for the maintenance of the church. My father and grandfather’s property of 2549 square meters is still recorded in the land register. Its return to the family is, according to my cousin Mariana, out of the question, since it is being farmed, albeit illegally. As I was standing on the hill of what was formerly Luisental, I envisioned my mother playing as a child. From her stories I recognized the village very precisely. The Germans lived on the left side of the street and the Romanians on the right; it was truly the case that the brick houses were on the left and the wooden ones on the right.

A private hometown museum has been constructed in the village. Fundul Moldovii has a mine, which presumably is still being worked today. The visit to the hometown museum yielded great insight into the life of our parents and antecedents.

In the evening we were festively hosted by my cousin Edi and his wife Maricica. Their hospitality was superb, and we got a view of the life and times of the people in Romania. They are truly indicative of life here.

On Friday we went to Dorohoi, in earlier times a predominantly Jewish city. It was here that Mihai wanted to show us a traditional marketplace and to make some inexpensive purchases. Unfortunately much had already been sold out. On the return trip he showed us his hometown of Lunca. It is on the border of Moldavia and the poorest region of Romania. The fields are mostly still tended manually. Teams of horses, pedestrians, and animals of all sorts are on the streets; the people are busy around the clock tending to their fields and their needs. Children sell mushrooms and berries on the street. The people are in good spirits, friendly, willing to be helpful


and provide information. We had no problems despite the horror stories, which the media in Germany broadcast about Romania.

On June 28, 1998 we began our return trip by overnighing in Oradea at the home of Nelco and Tina. Tina and Nelco took us through the older section of the city. It was an eventful evening with a nice stop at a street café. We stayed in their 30 square meter house overnight. The meal was excellent despite the minimal available space. For our present conditions in Germany the situation in unimaginable. We were simply overwhelmed.

We wish to thank Mariana and Mihai for their extraordinarily engaging escort service through Bukovina, where until 1940 our parents spent their youth. All in all, it was an enriching and informative trip, and as Andre Grabar noted: "if the love of travel continues and the means of transportation improves, ever more admirers of artistic sites will find a meeting place in the vicinity of the old Moldavian churches and admire their façades."

16ª Bucovina Fest

VOCE É CONVIDADO DE HONRA, COMEÇA COM A FAMILIA! VENHA MESMO!



Associação Alemã-Bucovina de Cultura

CONVITE

A Associação Alemã-Bucovina de Cultura ABC e as Prefeituras de Rio Negro/PR e Mafra/SC convidam Vossa Senhoria e Digníssima Família para participar da

16ª Bucovina Fest

• 2006 •

a se realizar de 7 a 16 de Julho de 2006

A COMUNIDADE BUCOVINA AGRADECE A SUA PRESENÇA

COMISSÃO ORGANIZADORA

16ª Bucovina Fest
PROGRAMA

07 DE JULHO - (Sexta-feira)

19:30h - Abertura Oficial
20:00h - Apresentação de Corais - Adultos de Rio Negro-PR e Mafra-SC
Local: Igreja Matriz São José - Mafra-SC

08 DE JULHO - (Sábado)

15:30h - Desfile Bucovino - Saída em frente a Afubra - Bairro Bom Jesus - Rio Negro-PR - Com outra saída da Vila Nova - Mafra-SC até o Encontro dos Desfiles na Praça João Pessoa com retorno até Sociedade União "FUCHS" com a distribuição de Chopp e Refrigerantes.
20:30h - Apresentações Folclóricas - Grupos locais e visitantes
22:30h - Baile com animação do Conjunto EDELWEISS de São Bento do Sul-SC
Local: Sociedade União "FUCHS" - Rio Negro-PR

09 DE JULHO - (Domingo)

09:30h - Missa em Ação de Graças
Após a Missa - Procissão motorizada de São Cristóvão
12:00h - Almoço na Festa de São Cristóvão
Local: Igreja Nossa Senhora Aparecida - Bairro Bom Jesus - Rio Negro-PR

15 DE JULHO - (Sábado)

14:30h - Apresentações de Corais Infantil e Juvenil de Rio Negro-PR e Mafra-SC
Local: Salão Paroquial 6 de Agosto - Rio Negro-PR



15 DE JULHO - (Sábado)

20:00h - Jantar Dançante com animação do Conjunto EDELWEISS de São Bento do Sul-SC e Eleição Rainha Bucovina
Local: Sociedade União "FUCHS"

16 DE JULHO - (Domingo)

08:30h - Missa em Ação de Graças - Igreja Nossa Senhora Aparecida - Bairro Bom Jesus - Rio Negro-PR
12:00h - Almoço na Sociedade União "FUCHS" com ingressos antecipados
13:00h - Torneio do Truco Dourado - Na cancha de bolão
14:00h - Baile da Melhor Idade (3ª Idade) - No Salão da Sociedade União "FUCHS"
19:00h - Encerramento da 16ª BUCOVINA FEST com entrega de premiações e troféus.

COMISSÃO ORGANIZADORA

Diretoria da Associação Alemã-Bucovina de Cultura - ABC
Prefeituras de Rio Negro PR/Mafra SC
Grupo Folclórico "Boarischer Wind"

PARTICIPAÇÃO ESPECIAL

Secretarias de Cultura de Rio Negro e Mafra
CONTUR de Rio Negro-PR e Mafra-SC
Sociedade União Fuchs - Bairro Bom Jesus - Rio Negro PR
Grupo Folclórico Bucovino "Boarischer Wind" - Rio Negro PR
Pesquisadora Maria da Glória Fooks
AFUBRA
Paróquia São José - Mafra - SC
Paróquia Sr. Bom Jesus - Rio Negro - PR
Paróquia Nª Srª Aparecida - Bairro Bom Jesus - Rio Negro - PR

AGRADECIMENTO

A Associação Alemã-Bucovina de Cultura - ABC agradece a todas as pessoas e entidades que direta ou indiretamente colaboraram na plena realização da 16ª BUCOVINA FEST - 2006.

15 DE JULHO
20 horas

Jantar Dançante

LOCAL: SOCIEDADE UNIÃO FUCHS

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