

The Bukovina Society of the Americas NEWSLETTER

P.O. Box 81, Ellis, KS 67637 USA

Vol. 17, No. 1 March 2007

Board of Directors

Ralph Honas, President
Raymond Haneke, Vice President
Martha McLelland, Secretary
Bernie Zerfas, Treasurer
Ralph Burns
Irmgard Ellingson
Joe Erbert
Rebecca Hageman
Art Honas
Juliet Honas

Norma Lang
O.M. Windholz

International Board

Michael Augustin
Ayrton Gonçalves Celestino, Ph. D.
Rebecca Hageman
Laura Hanowski
Larry Jensen
Ortfried Kotzian, Ph. D.
Edward Al Lang

Paul Massier
Van Massier
Steve Parke
Doug Reckmann
Kurt Rein, Ph. D.
Wilfred Uhren
Sophie A. Welisch, Ph. D.
Werner Zoglauer

Editor: Dr. Sophie A. Welisch
sawelisch@juno.com

Assistant Editor: O.M. Windholz

Web Site: www.bukovinasociety.org



BUKOVINA PEOPLE AND EVENTS

Welcome to Berniece R. Jones, Wichita, KS, and to George J. McKinnis, Tuttle, OK, and Sandra Feneley, Oxford, England, who became our 161st 162nd and 163rd members of the Lifetime Club.

BUKOVINA FEST 2006

RIO NEGRO – PARANÁ – BRAZIL

by Ayrton Gonçalves Celestino (Curitiba, Paraná, Brazil)

The 16th annual celebration of the 1887-1888 immigration of their forebears from Bukovina to Brazil took place in Rio Negro between July 7-16, 2006. Sponsored by the *Associação Alemã-Bucovina de Cultura – ABC* (German Bukovinian Cultural Association – ABC), the program included a motor-vehicle parade through towns in the federal states of Paraná (Rio Negro) and Santa Catarina (Mafra) where Bukovinians have settled, accompanied by fireworks, and of course the fraternization and congeniality which results in a festive atmosphere of traditional German music, dancing and beer. Several folkloric dance groups, accoutered in their typical folk costumes, also participated in the parade.

The festivities began on July 7 with concerts by choral groups in the St. Joseph Church in Mafra, sister town of Rio Negro. The following day witnessed the performances of many dance groups at the customary folkloric ball. Our deceased ancestors were remembered in a mass of thanksgiving, held at the Church of Our Mother Aparecida in the “Bairro Bom Jesus” of Rio Negro.

A dinner-dance, at which typical Bukovinian dishes were served, was held on July 15th. A highlight of this event was the election of the Bukovinian Queen, who his year was Ellen Cristina Hellinger, daughter of José Neri Hellinger and

Cristina Heide Hellinger. The runners-up, elected as “Bukovinian Princesses,” included Karen Susane Fuchs and Barbara Wolf Leski. The contestants were young ladies from the Bukovinian families of Fuchs, Hellinger, Hirt, Hones, Schelbauer and Wolf.

Nor were dignitaries lacking. We were very pleased that the Romanian consul, Orcival Henning and his wife Yara, as well as the Ukrainian consul, Olexandr Markov and his wife Olena, joined us to celebrate the festive occasion.

It is without doubt that the 16th Bukovina Fest was a huge success, having involved more than 600 people in its various activities. We are already formulating plans for the 2007 celebrations, to which we invite our friends and acquaintances north of the equator to join us in a week of Bukovina-related festivities. Time permitting, we can also arrange regional sightseeing and alternate programs for our visitors. For further information, you may contact me at ayrgcelestino@ig.com.br



RESEARCHING IN THE PILSEN ARCHIVE

by Peter Grunikiewicz (Stuttgart, Germany) and Michael Augustin (Leonberg, Germany)

An individual intending to travel to Pilsen (*Plzeň*) in the Czech Republic is sometimes confronted with a critical glance as though the purpose of the trip were the consumption of the world-renowned Pilsner beer. But there are also other reasons besides beer for visiting Pilsen.

Since the Church registries are not otherwise available, all genealogists researching their forebears from the territories of the Czech Republic must consult one of that country's four regional archives. For those whose ancestors came from the Bohemian Forest and immigrated to Bukovina, as in our case,



At the Pilsen archives entrance are from left, Siegmund Baierl, Peter Grunikiewicz, Gertrud Siewi and Karl-Heinz Romankiewicz.

the site is the *Státní Oblastní Archiv v Plzni* (State Regional Archive in Pilsen). And since this hobby is also more pleasurable with group participation than when pursued alone, we decided to join with like-minded friends to research our roots. By the first week in October 2006 our plans had crystallized: Gertrud Siewi, Siegmund Baierl, Karl-Heinz

Romankiewicz and the authors, Peter Grunikiewicz and Michael Augustin got together to learn more about our Bohemian forebears.

We traveled from Stuttgart via Landshut and Deggendorf across the border to Seewiesen (Javorná) in the Czech Republic. There we unanimously decided to visit the cemetery, thus delaying our arrival at the Stella Hotel in Pilsen until shortly after sunset. Since the hotel lies outside the city center and it is difficult to get a parking place in central Pilsen, we traveled by bus to the archive the next morning. Procuring the bus tickets in the automated machine presented some difficulty in that we did not have the appropriate coins. But we overcame this hurdle and during the following days were able to obtain the tickets through the kind services of the hotel's personnel.

The archive on Sedláckova Street lies in the central city not far from the impressive marketplace with its Gothic Church of St. Bartholomew, its column memorializing the plague of 1681, and its magnificent renaissance town hall. Since there is a police station on the ground level of the building, it is necessary to obtain a pass or at least to show some identification in order to enter the archive.

Because of the limited number of work stations in both of the relatively small rooms, we had been well advised to reserve them through the Internet about two weeks ahead of time. There is no fee for the use of the archive, and the personnel is helpful yet measured in showing friendliness. One can take photographs but may not use flash bulbs.

In preparation for a visit to the archive it is prudent to search the Internet for the Czech town names as well as the film numbers. Original documents are only available if they have not been microfilmed. Since the handwriting of the priests is not always legible and the quality of the microfilm readers is not dependable, it is advisable to bring along a magnifying glass. There were also instances in which the films were no longer complete, undoubtedly attributable to vandalism by a researcher.

The archive is open from Monday through Thursday between 8:00 a.m. to 4:00 or 5:00 p.m. At noon we dined on bread and sausages at the butcher shop around the corner in order not to waste any time. Understandably, no food or beverages are permitted in the reading room; however, every researcher is assigned a locker in the vestibule where he can store and also consume food.

Our German and/or English served us well in the hotel and in the archive. This does not hold true in the restaurants, in particular in the unassuming ones. Without the requisite linguistic skills or at least a dictionary it can happen that instead of the expected *ribeye* (steak), you will be served *ribi* (fish). Since the prices in the restaurants are very low according to our standards, such a misunderstanding is no problem. In any event the Pilsner beer is always good, which one cannot necessarily say of the food.

Central Pilsen still bears the imprint of the architecture of its Austrian period. Here the houses for the most part have been very beautifully restored. The city has about 160,000 inhabitants. Skoda (producer of railroad tracks, heavy machinery and power stations) and *Pilsner Urquell* (beer) are the largest employers. As a German-speaking visitor one does not everywhere receive a friendly reception. In contrast a monument to Czech-American friendship has been prominently displayed. Aside from the marketplace, the synagogue and the imposing theater are well worth seeing. Unfortunately during our stay there were no scheduled theatrical productions, which would have interested us.

Regrettably our four-day research did not bring the desired results, *i.e.*, we were unable to find the names of any of the immigrants to Bukovina in the Church registries although these volumes were complete. But genealogy is a tiresome puzzle, which requires much endurance. We hope that further research will bring the requisite information.

We utilized Friday, when the archive is generally closed, to visit Neukirchen beim Heiligen Blut, a community immediately across the Czech border on the German side in Bavaria. On the third floor of Neukirchen's town hall we toured a

Bohemian Forest museum under the direction of Günter Burkon. As a private museum built and maintained with much love and commitment, it understandably displays only a small portion of the Bohemian Forest's cultural heritage. Nonetheless, the museum contains exhibits which cannot be valued highly enough as, for example, original church records from the Bohemian Forest and books, which have long been out of print and also very hard to acquire in antiquarian bookstores. Mr. Burkon greatly impressed us with the tour through his museum and his explanation of how during the Communist era he was able to save archival materials from Czechoslovakia, which would otherwise have been irretrievably lost. Surprising to us was that in the literature about the Bohemian Forest there was hardly a reference to those who immigrated to Bukovina.

During the latter part of the day Hans Zettel of the St. Gunther House Foundation in Gutwasser (Dobra Voda) awaited us on the Czech side of the border. With him we again drove through the former territory of the *Künischen Freibauern* [Royal Free Farmers] and toured (partly from afar) communities such as Hurkental, Stadeln, Innergefild, Außergefild, Unterreichenstein, etc., or the lands on which these villages had once stood before they were leveled by Czech militias after World War II. In a few hours Herr Zettel brought to life the Bohemian Forest, its history, as well as its people and its lovely landscape. But it was also obvious that our forebears had not had an easy time there; to work a farm at a height of over 1,000 meters above sea level was no easy undertaking.

In the evening we concluded our trip with a congenial gathering in St. Gunther House in Gutwasser, which undoubtedly was a pleasant ending to a truly memorable experience. Greatly invigorated, we embarked on our return trip the next morning, a bit tired but filled with new impressions and with much data from the Church registries in our luggage, which now awaits further work.

HISTORY OF THE SETTLEMENT OF KARLSBERG

by Erich Prokopowitsch

Original article: "Zur Ansiedlungsgeschichte von Karlsberg," in Buchenland: 150 Jahre Deutschtum in der Bukowina, ed. Franz Lang, trans. Sophie A. Welisch (Munich: Verlag des Süddeutschen Kulturwerks, 1961), pp. 65-69.

Karlsberg in the district of Radautz, settled by German-Bohemian colonists, is one of the villages in Bukovina which contained a purely German population. Interestingly, to this day there is considerable uncertainty about the founding and further development of this community. In addition, the places of origin of these settlers were for the most part also unknown.

During the last years I was able to peruse the Vienna War Archive (*Kriegsarchiv*), where I found numerous documents, which reveal previously obscure details about the first years of this German-Bohemian model colony. Of particular signifi-

cance are those documents, which contain lists of the colonists' names as well as information about their origin.

When was Karlsberg founded? On this point the chronicles of the Roman Catholic parish of Karlsberg and the publications of Kaindl and Polek agree almost to a tee.¹ In 1796 Josef Rechenberg, the Jewish merchant from Radautz, applied to the Fratautz Economic Office for permission to construct a glass hut in the forests in the vicinity of Putna. The entrepreneur Rechenberg's plan was endorsed by the authorities since the glass huts in Lubaczow in nearby Galicia had to close, and the German-Bohemians who had worked there were forced under the direction of their representative, Josef Löffelmann, to seek new job opportunities in Bukovina. In that the necessary craftsmen were on hand, the Economic Office, after obtaining approval from the *Hofkriegsrat*, granted consent for accepting the enterprise, which got the name, "Putna Glasshut." It was necessary to obtain permission from the *Hofkriegsrat* since the administration of the Fratautz Religious Foundation, which also had jurisdiction over the Putna area, was at this time leasing land to the Bukovina cavalry depot under the jurisdiction of the *Hofkriegsrat*. Because of this fact, the glass huts first had to get clearance from these military authorities, which often led to significant delays.²

Only in 1803, after numerous German-Bohemian colonists had settled in the vicinity of the hut, did this village get the name of "Karlsberg," in honor of the president of the *Hofkriegsrat*, Archduke Karl, as is recounted in the chronicles. Within that same year a second glass hut was constructed, staffed by new settlers from German-Bohemia and specifically from the Prachin district, this time primarily lumberers, who were brought to Karlsberg, and for whom land was made available under the following conditions:

1. "They will be exempt from taxes for five years.
2. The indigenous inhabitants must report for recruitment, but the foreign immigrants will be free from military service for ten years.
3. For the initial construction of their living and work places, the necessary building materials will be provided without cost to the extent the authorities own or produce them.
4. Every settler in a new colony, if he is a simple plow man, will get 60 to 80 *Metzen* of land, if a craftsman, not less than 12 *Metzen* of land in hereditary ownership.
5. Every settler who is immediately allocated arable land will get five years' and those on barren land ten years' exemption from feudal dues, and after this period he will also be free from feudal services to the administration but will contribute grain as determined by moderate standards; finally,
6. In the event of the abrogation of the *Landemial*, taxes will continue in modified form."³

Still today a list of these lumbermen is in on file in the *Hofkriegsrat*,⁴ which fortunately also gives their villages of origin.

Through immigration of glassworkers and lumbermen from the Bohemian Forest the number of settlers constantly increased. On March 17, 1803 the following glassworkers came from the Prachin district for settlement in Karlsberg: Georg Aschenbrenner, Friedrich Bartl, Georg Franz I, Georg Franz II, Anton Friedrich, Mathias Friedrich, Simon Gattermeyer, Johann Pollmann, Georg Probst, Joseph Reitmayer, Wenzel Sodomka, Josef Uebelhauser, Anton Wolf, Josef Wolf, and Johann Wurzer with their families.⁵ In that these workers received a cash advance of 60 florins, it can be assumed that in 1803 they actually were settled in Karlsberg.⁶

In the following years serious conflicts arose between the Economic Office and the lumberers because of the latter's dissatisfaction with the severe terms of settlement and labor. Every colonist received 6 *Joch* of land ("including much underbrush") in hereditary ownership under the condition that he pay to the government an annual 30-*Kreutzer* house tax and 30 *Kreutzer* for every *Joch* of cleared land immediately upon taking possession of the premises. Lands, which first had to be made arable, were tax-exempt for six years, and all settlers were exempt from the tithe and corvée labor. Every lumberer had to supply the needs of the glass or potash huts annually with 50 cubic or 100 Lower Austrian *Klafter* of firewood. For a thinly hewn cubic *Klafter* he received 40 *Kreutzer* but for coarsely hewn only 30 *Kreutzer*.⁷

To resolve this conflict a commission under the chairmanship of the commander of the cavalry depot, Lieutenant Colonel Bukowski von Stolzenburg, was sent to Karlsberg, which nonetheless could not assuage the agitated demeanor of the lumbermen, leading to a cancellation of the settlement agreement with the dissatisfied parties. A protocol on the deliberations of this commission on May 19-20, 1811, notes the following:

". . . the disenfranchisement of the Karlsberg lumbermen, which also includes the final settlement between the administration and these colonists, is dutifully attached. The negotiations were conducted by the District Office with the intervention of Lieutenant Colonel Bukowski von Stolzenburg; the Imperial and Royal District Office had been fully informed of earlier acts and commissions by decrees Zl. 3872 and 4232, as well as of earlier attempts to induce these lumbermen to stay on, and when this failed, to attend to the final disposition and respective satisfaction of mutual demands.

These stubborn people, as the protocol on hand shows, were not to be moved by any presentations and assurances into entering any binding contract with the administration. The District Office therefore found it necessary to issue the disenfranchisement of the settlers in that through their bad example they could also have aroused the indigenous subjects to unruliness." And further: "In place of these departed lumbermen, an equal number of German-Bohemian families, who lived scattered throughout Bukovina and without possessions, were newly settled while the High Court Commission was still in session; those remaining in the houses agreed to pay their remaining debts and each to produce 100 Lower Austrian

Klafter of firewood.

These negotiated contracts will be completed and forwarded to the High Court.

Of all the colonists, only six remained; there are thirty-seven families in the colony, who, only because they have still to cut the contracted stipulated amount of firewood, will produce one year's needs for the glass hut."⁸

The protocol includes the following names: those in the previously prepared list of lumbermen who opted to remain in Karlsberg: Michel Paukner, Andreas Petrowicz, Wenzel Reitmeyer, Michael Schmidt and Simon Waclawek. Those choosing to leave were: Andreas Achenbrenner, Georg Altmann, Anton Bauer, Johann Blechina (Plechinger), Jakob Kuffner, Josef Gaschler, Johann Gefre, Georg Glaser, Wenzel Hoffmann, Andreas Kodelka, Michael Kolmer, Johann Kuffner, Georg Lehner, Johann Lerrach, Mathias Liebel, Wenzel Müller, Johann Neuburger, Adam Neumark, Andreas Neumark, Andreas Rippel, Thomas Rückel, Josef Rückl, Jakob Schaffhauser, Josef Scherl, Franz Straub, Michael Weber, and Johann Zimmermann.

In addition the following families, which are not on the list of lumbermen and were probably glass workers, also departed including: Josef Aschenbrenner, Georg Blechina (Plechinger), Georg Linzmeyer, Michl Neuburger, and Wenzel Oberhoffner.

The other families on the list of settlers, whose names do not appear in the above protocol, remained in Karlsberg.

It can be stated with certainty that some of these families which left Karlsberg did not return to their old homeland but settled in Radautz and in Baintze near Sereth. This presumably involved the families of Aschenbrenner, Blechina (Plechinger), Gaschler, Hoffmann, Kuffner, Lerrach, Rückl, and Straub.

Another group of these disenfranchised settlers did not return to their German-Bohemian homeland but on their return decided instead to remain in Kolomea, Galicia, where in the year 1812 they founded the colony of Mariahilf. In less than two decades the old settlement of Karlsberg had the distinction of having founded a daughter colony outside of Bukovina, which in the course of time developed into a prosperous Galician-German settlement.

¹Raimund Friedrich Kaindl, *Das Ansiedlungswesen in der Bukowina* (Innsbruck, 1903), p. 355; J. Polek, "Karlsberg" in *Bukowiner Bote*, No. 20 (Czernowitz, 1899).

²Chronicle of the Roman Catholic Parish of Karlsberg in possession of the author.

³*Kriegsarchiv* (Vienna), *Hofkriegsrat*, 1803 – D-174.

⁴*Kriegsarchiv* (Vienna), *Hofkriegsrat*, 1805 – D 109.

⁵*Kriegsarchiv*(Vienna), *Hofkriegsrat*, 1803 – D 174.

⁶*Kriegsarchiv* (Vienna), *Hofkriegsrat*, 1803 – D 174/1.

⁷Kriegsarchiv (Vienna), Hofkriegsrat, 1812 – D 3-1-18/103.

⁸Kriegsarchiv (Vienna), Hofkriegsrat, 1811 – K 1-20/97.

THE CRESCENT MOON MADONNA OF KARLSBERG

Excerpt from the chronicles of the local parish of Karlsberg, Bukovina, sent to the editor by Gertrud Siewi (Tiefenbach, Germany), a committed homeland researcher and frequent contributor to the Society's web site. For the original German text see http://www.liebfrauen-nedda.de/html/body/body_ober-schmitten.html

An icon of the Madonna once graced the altar of the Catholic church in Karlsberg, district of Radautz, a purely Catholic German community in Romania. To the Germans abroad this magnificent replica of a painting by Murillo [Bartholomé Esteban, 1617-1682, Spanish painter of the Andalusian school, Ed.] was indeed a religious relic.

In 1943 [sic] the Germans of Romania were resettled in the West. The priest, Reverend Franz Luschko, took along a number of church artifacts. At the last moment Rosa Witowski, his housekeeper, who had heard that the church would be used as a storage space for a fire engine, exclaimed: "We will not let the Mother of God remain here; we will take her with us."



Father Luschko and his housekeeper along with the parishioners of Karlsberg were sent to the [resettlement] camp in Weimar, Thuringia. Rosa's brother, Josef Witowski, then invited her and the priest to join him in Hostau in the Bohemian Forest. Here they remained for eleven months, until the priest got a position in Upper Silesia; however, the icon of the Madonna remained with the Witowski family in Hostau.

On March 15, 1946 the Witowskis were expelled [as were approximately three million Germans living in reconstituted Czechoslovakia]. Since they had heard that paintings or otherwise valuable artifacts would be confiscated, they had months earlier secured the picture of the Madonna. In that the Czech commissar was interested in the family's nice sled, Josef Witowski promised it to him if he would transport the picture to the border and deposit it with a [certain] Guldán family in Karlsbachhütte near Weissensulz. This transpired in exchange for the sled. For 800 crowns and a man's suit of clothes they

then negotiated with someone to cross the border and take the picture to Waldhäusl near Eslara, Bavaria. After the courier had carried out his assignment, which elicited an expression of happiness from the Witowskis for saving the picture, he asked, what kind of picture? When he learned that it was a Marian icon, he exclaimed, "If I had known that, I would have thrown it away."

From here Josef Witowski took the oil painting, which had been stored in a shed along with many other refugee possessions, to Rodheim (Upper Hesse). It is noteworthy that despite the many raids carried out in the few houses of Waldhäusl by the Americans at this time, in which many of the refugees' belongings were confiscated, this house remained entirely ignored.

From Rodheim the Witowski family moved to Utphe and in November to Ulfa, taking along the icon. During shipment a number of spots on the oil painting had flaked off. In Ulfa Mr. Witowski provided the picture with a temporary frame and sometimes took it along to church.

Later it was installed in the dwelling of the Reverend Binder in Ulfa, where religious services were also held. After Father Luschka's passing the picture remained in Ulfa.

The Witowski family generously donated this icon to the newly-built Church of St. Stephanus in Oberschmitten. After the celebratory consecration by Bishop Stohr of Mainz, the painting, restored by the expellee painter Josef Zinner of Oberschmitten and provided with a new frame at the behest of Mrs. Stephanie Moufang, was installed on the façade of the church. A general amazement rippled through the ranks, and many could not control their sobs when reflecting that the refugee mother of the refugees had taken her place in their midst.

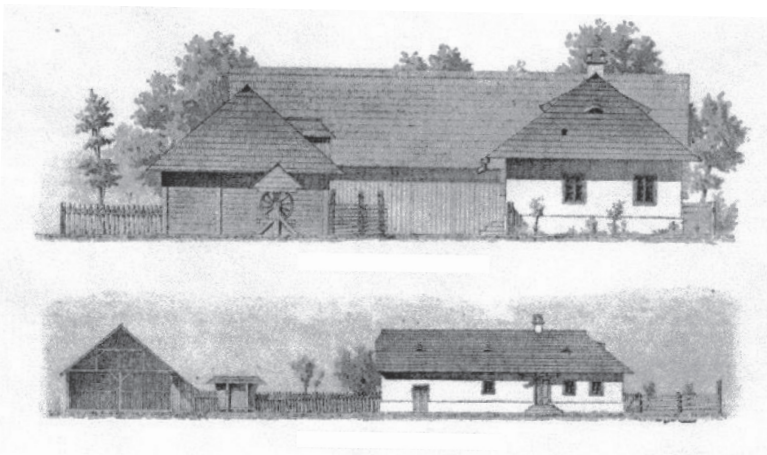
THE GERMAN FARMHOUSE IN BUKOVINA

(Farmstead of [Friedrich] Jakob Ast – No. 128 in 1892)
in the German Community of Illischestie, District of Suczawa

Regarding types of rural structures in the crown land of
Bukovina

Recorded and written by
Carl A. Romstorfer, Architect and Professor at the Royal and Imperial State Trade School in Czernowitz, Reprinted from Vol. XXII [the new issue: Vol. XII] of *Mittheilungen der Anthropologischen Gesellschaft*, trans. by Sophie A. Welisch (Vienna: By the Anthropological Society, 1892), pp. 11-12, 22.

Almost everywhere the German farmhouse evidences the purely Franconian [architectural] style. With partiality for sunlight, its gable side faces the street, preferably with a small



vegetable garden between street and dwelling. The large living room is on the gable-side with a view toward the courtyard, on which (with the side facing the neighbor) there is a narrow room with one window.

The entrance to the dwelling is from the courtyard and leads into a vestibule next to which, depending on the region of the world, the living room is on the right as noted above, a second room or chamber to the left, and in the background the summer kitchen with the oven and access to the cellar. In the winter the cooking is done in the kitchen next to the second room, from which this room is heated.

Next to the living quarters there is a pantry to which the horse stable and the like are attached. The essential barn with sheds lies across from the rear of the dwelling. The barn diagonally in the back seals off the courtyard. As noted above, the corncrib (boarded and here also made by the carpenter) is not absent in the German farmsteads. The street-side roof gable in many German farmhouses in Bukovina has been replaced by a hip roof.

Farmstead of [Friedrich] Jakob Ast in Illischestie (District of Suczawa), No. 128.

The farmstead of [Friedrich] Jakob Ast in Illischestie (District of Suczawa), No. 128, shown in Table VIII, to which belong fourteen hectares of a farmland (with grain, wheat, corn, potatoes and fodder crops, etc. cultivated with good fertilization and clearing of the land), one hectare meadow land, in addition to six horses domestically bred, five cows, two oxen, two young cattle, and ten-to-fifteen hogs, was constructed entirely of wood with plastered walls.

In 1868 the walls of the dwelling were changed to brick in addition to which after a fire a hip roof replaced the previously existing gable facing the street. From a vestibule, which also leads to the cellar under the eastern living room, one reaches the summer kitchen (with oven, washbasin and stairs to the attic), to the right into the living room, to the left into a room leading either outdoors or through the summer kitchen into the proper kitchen. Next to the living room (and accessible via the summer kitchen) is the storeroom. Living room, vestibule and business quarters have planed wooden floors.

The horse stables with their own troughs for fodder are annexed to the dwelling. Across from this building are the cattle barns and pigsties with [a family] toilet, then the storage sheds for machinery. Adjacent to the pigsties are the dung heaps. The shed is in the rear courtyard to which a room for chopping straw has been added. The stables—partly in blockhouse style, partly with poles, are made of wood and to some extent plastered and whitewashed; the granary, however, is built and planked with wooden columns.

The roof covering consists throughout of tiles. In the vicinity of the granary one finds the woven corncrib in the front section of the courtyard of the covered turnstile well. One section of the courtyard serves as vegetable garden, the other as a run for the animals.

The narrow land parcels and their location on the main thoroughfare are the factors which primarily determine the style of the German farmhouse, which is so often seen in Lower Austria; in addition, sculpted greenery adorning the entrance portal and a front garden are also indicative of German settlements in Bukovina, as for example in Glitt. Another variation can be seen among the Zipser farmers.

In an e-mail to the Buko-Gen Listers dated 5/30/06 John Aust Losee, a fourth generation grandson of Friedrich Jakob Ast (1770-1848) and Maria Katharina Armbruster (1773-1834) has kindly offered to assist anyone interested in Ast genealogy. He may be contacted at jalosee@yahoo.com.

BUKOVINA'S DAUGHTER: Eve Haman Bauman

by Irmgard Hein Ellingson (Grafton, IA)

One brief visit in a windswept Kansas cemetery convinced me that Eve Bauman was a woman with a mission. Twenty-five years later Eve's passion for Bukovina continues to inspire and motivate many of us.

In the early 1980s, my husband and I lived in the St. John Lutheran Church parsonage north of Ellis, Kansas. One day I saw two women walking in the church cemetery and went out to ask if I could help them. "Look at that!" I heard one exclaim as she dashed from one gravestone to another. "The same names as by us! See! They had an Adam Massier here too."

The women, sisters from Naperville, Illinois, southwest of Chicago, were on a cross-country trip to visit communities in which Bukovina emigrants had settled. One said that in her travels she collected information and records about the Bukovina Germans.

Although I did not ask for their names and addresses, I traced them a few years later by contacting Naperville churches. The Bukovina community in Naperville was centered in St. John United Church of Christ and their pastor identified the women, Clementina Haman Matter of Naperville and her

sister Eve Haman Bauman of California. Clem remembered meeting me when I contacted her and in turn introduced me to another sister Wilhelmina [Min] Haman Steininger. Unfortunately Eve had died a few years earlier but I learned more about their family and about Eve on my trip to Naperville in 1990.

Min was born on December 16, 1909 in Mitoka-Dragomirna, Bukovina to Karl Haman and Amalia Nargang Haman. In this family the daughters were raised in the Roman Catholic faith and the sons in the Lutheran.

Amalia's aunt Marianna Nargang had died in Naperville in September 1909, leaving her widower Fred Hodel and six children. In early 1910 Amalia, Karl, little Min, and Amalia's grandmother Katharina Krepp Nargang immigrated to Naperville to help Fred raise the children. Two more children were born to the Hamans in the United States before Amalia and the children returned to Bukovina to visit relatives in 1914. While they were there, World War I broke out and they were stranded for six years.

Eve was born March 28, 1918 in Mitoka during that visit. She was with her mother and sisters when they were finally able to return to their husband and father in Naperville in May 1920, and Karl lovingly embraced her as his own child. As she grew up, she learned that war and the Russian occupation of Bukovina had framed the circumstances of her birth. This discovery may have defined her lifelong passion for Bukovina. She was determined to learn about her homeland and to write a book about the Germans who once lived there. Much of her research focused upon her German ancestors who had emigrated from the Rhineland Palatinate to the eastern Habsburg Empire in the 1780s.

In the years of Eve's research, Europe was divided between the non-Communist Western nations and the Warsaw Pact states. The post-World War II disposition of many church and civil records from central and Eastern Europe, including Bukovina, was often unknown. So in those days before databases and plain paper copiers, Eve traveled throughout Europe to locate church, civil, and private records and then copied the text using a manual typewriter. She and her son were traveling together on a European research trip in September 1984 when they were asphyxiated in their sleep by a gas heater in their travel van.

Eve married a Swiss-German American, Hubert Fritz Bauman, and they lived in Sunnyvale, California where he was retired from Lockheed research laboratories. When I contacted him about the disposition of her research files, he replied that he had given them to Arthur [Art] Flegel of Menlo Park, California, a member of the American Historical Society of Germans from Russia. The story of Art's acquisition and subsequent gift of the Bauman papers was published in the Bukovina Society's *Newsletter*, Vol. 7, No. 4, December 1997 and on the Internet: <http://www.bukovinasociety.org/newsletters/Buko-NL-1997-4-Dec.html>.

Eve's sister Min was interviewed on her 95th birthday by the *Naperville Sun* for its December 27, 2004, edition. "I don't care

where you go in this whole wide world," she said, "it's where you were born and spent your childhood that's going to be closest to your heart, no matter how much money, how much travel, no matter what."

She concluded her interview with reflections about the church and religious life in the Bukovina community. "... [No] matter how poor or in debt we were, there's that spirit that we're not going to give up. We're going to win. And it comes out. Somehow or other, the bucket gets filled again." That's the way that it was for Eve. Bukovina was closest to her heart; *Heimat* – the homeland - was her passion. She believed that the Bukovina story needed to be told and heard, and in that spirit she persevered. We are grateful for her life and her legacy.

WE MOURN THE PASSING OF REVEREND NORBERT GASCHLER

by Luzian Geier (Augsburg, Germany)

Reprinted from Der Südostdeutsche (Augsburg), No. 11, November 20, 2006, p. 3; trans. by Sophie A. Welisch.

A posthumous view of the Bukovina priest and renowned homeland researcher ultimately shows a life filled with suffering and a body for a longer period wracked with the aches and pains of old age. Mentally, on the other hand, Reverend Gaschler, the tenth and youngest child of Josef Gaschler and Katharina Günthner, was always in good form and aided the younger generation with valued knowledge. His last communication with the editorial staff of *Der Südostdeutsche* dated October 6, 2006 concerned the 1940 resettlement. Replies to our questions were answered in detail.



Nonetheless, Reverend Gaschler was prepared for his passing in every way; he anticipated it and bore his suffering without complaint. With the exception of the contents of his room he had divested himself of his material possessions. He awaited his redeemer. For us Bukovinians the last significant homeland researcher of the generation which experienced the exigencies of resettlement and war has passed into eternity, a tremendous human loss also for Bukovina research, in particular that which involved Catholic Church life and Church history. On August 6 the former chaplain of Radautz and later priest of Muttersdorf, Monsignor Norbert Gaschler, honorary canon of

the diocese of Jassy [Ia^oi, Moldavia in Romania] reached his tenth decade of life. He was born in 1915 in Deutsch-Altfratautz, Bukovina in today's Romania. His forebears came from Scherlhof in the former parish of Gutwasser in the central Bohemian Forest. From there they immigrated to Bukovina in 1803 where they established new roots in the same Austrian Empire.

After his education and completion of a theological course of study he was ordained as priest in the episcopal city of Jassy. When in the fall of 1940 the resettlement of Bukovina's German population to Germany took place, he had been serving as chaplain with Father Schüttler in Radautz. After sojourns in various transition camps he found himself in Bad Schandau, Leipzig and Kattowitz and in 1943 in Muttersdorf in the Bohemian Forest. In a roundabout way Gaschler returned to the homeland of his ancestors in the Sudetenland. Although he had been separated from this area in time and space, he had always felt closely bound to its people. During the post-war years he would always support the Catholic Church, the priests and the faithful both spiritually and materially. Jokingly he once declared that all his accomplishments were carried out without machine guns and panzers. In addition, historic research of the places in his homeland, in particular the diocese of Jassy, was among his favorite pursuits. He consulted old writings, voluminous tomes, distant archives, wrote articles for newspapers and periodicals and made important contributions to the understanding of our religion. About the titular archbishop Dr. Josef Weber, a German-Bohemian from Bukovina, Gaschler published a biography, later translated into English and Romanian. His name can be found in two Romanian encyclopedias. For his extraordinary efforts under difficult circumstances the bishop elevated the honorary prelate of the diocese of Jassy to monsignor. Numerous were his talks about the status of the Catholic Church in Romania given at the gatherings of his compatriots in Germany as well as at conventions of the *St. Gerhard-Werkes*.

During the last two years of the war he was assigned to the diocese of Muttersdorf; in addition he also had to serve the parish of Berg with Schilligkau and Trohadin. The people lived in great spiritual and psychological need, wavered between despair and the recurrent rekindling hope that all evil will avert them. Worries about close relatives and fear of an uncertain future were their constant companions. Father Gaschler always understood how to console the doubters and the despondent, inspiring the dejected with the hope that suffering and death can only be understood by faith in the will of God. As an undesirable foreigner he had to leave the Sudetenland in June 1945. His forced departure was lamented and mourned by the faithful. [There followed the systematic expulsion of over three million Germans from the Sudetenland in reconstituted Czechoslovakia, carried out in accordance with the 1945 Potsdam Agreement. SW]. His circulars to his Radautz compatriots after the war were meaningful words of comfort and support.

After Muttersdorf the later stations of his life included the parishes of Miesbrunn, Süssenbach and Rieden. In all the

places where he worked he was bound and determined to set something in motion. His professional accomplishments include impressive spiritual work, church renovation, construction of a parish house, completion of a war memorial, installation of new church bells, and founding a kindergarten. He was a priest in body and soul. He built where when building was necessary, he renovated when renovation was essential, he aided where aid was called for. Gaschler exemplified the word of God and transmitted it in a joyful manner. But in temporal matters his optimistic nature was constructive for his associates and his many friends.

Decades later his former audience members still recalled his thoughts, his published religious truths and knowledge of life which he imparted with empathy and understanding, anchored in dignified humor. They became pointers and guidelines for their lives. Bishop Rudolf Graber of Regensburg appointed him to the Spiritual Council for his particular achievements. After twenty years of service he had to accept early retirement for reasons of health. For the attendees of the homeland gatherings in Senden, Lauda and Muttersdorf it was an especially high point when Gaschler celebrated the Eucharist as well as the holy masses in Bobingen, reminiscent of the August 15 Marian pilgrimages to Kaczika in Bukovina. At these meaningful reunions one truly relived the old familiarity. It was a part of the homeland, which he gave to us, renewing the old bond transcending space and time.

On his 90th birthday on August 6, 2005 several friends and close acquaintances from the German religious community gathered in Regensburg. There Monsignor Gaschler along with two co-celebrants celebrated mass in honor of his jubilee. It was his express desire that this take place privately. He personally participated in a wheelchair. Sixty years after his departure from Muttersdorf contemporaries reflected with deep gratitude and great respect on their universally esteemed parish priest and with full heart renewed their best wishes for the coming year. It proved to be the last open celebration. God took him on All Souls' Day, November 2, in Regensburg to a better world in which he deeply believed. May he rest in peace.

For all of us who knew and esteemed him, who benefited from his work and his immense knowledge, there remains a great void, a respectful and quiet memory of a significantly special individual. In him the editorial staff of this paper has lost an important co-worker, helper and supporter during the last two decades. Similarly Bukovina genealogists will miss the homeland researcher who provided them with basic preparatory work through the Church books, which in his time were located in the former German Democratic Republic. Gaschler was among the most important collaborators of the Kaindl Society and one of the founding members of the Augsburg Bukovina Institute to which he made an annual contribution. Norbert Gaschler will be missed by all!