

# The Bukovina Society of the Americas NEWSLETTER

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*The Boards of Directors extend their best wishes for a blessed holiday season and a happy New Year to all members of the Bukovina Society and their families. We thank you for your support during the past year and look forward to continued mutual efforts in bringing Bukovinian traditions, history and culture to our readership.*

## BUKOVINA PEOPLE AND EVENTS

- The Bukovina Society welcomes our newest life members. The lobby of the Society's museum displays the names of life members engraved on a series of plaques. Since the last *Newsletter* contained an incorrect number for the latest life member, we are updating the list: Barbara Bigej (#163), Matt Schonhaler (#164), Paul Hodel (#165), Marilyn and Spencer Schwegler (#166): Janet Plumb #167), Lisa and Paul Loeffler (#168).
- Society President Martha McClelland gave an opening welcome at the 6th annual Midwest Deutsche Oktoberfest September 15-16th to attendees of the presentations by Irmgard Ellingson and Steve Parke on the Bukovina German Heritage of Ellis and Western Kansas.
- On the occasion of the sixcentenary of the founding of Czernowitz (Bukovina) Reinhold Czarny wishes to announce the availability of three photo-mugs, which may serve as a remembrance or used as gifts. The price of the each mug is 10 euros in addition to mailing costs of 3.90 euros (1-3 mugs). Shipping costs to the USA come to 12.90 euros! Mailing expenses for larger orders will depend on weight. Mr. Czarny can be contacted by e-mail at Reinhold.Czarny@t-online.de or by postal service at his



home address at Alte Bahnhofstrasse 123, 44892 Bochum. Germany. See also [www.mythos-czernowitz.eu](http://www.mythos-czernowitz.eu).

- Life members Van and Mary Massirer attended the German American Pioneer Ball October 6-7 in Dallas, TX. The ball is held annually in conjunction with German Day in Texas and celebrates the many contributions of German immigrants and their descendants in Texas. Some like the Massirers have ancestry ties to villages near our Bukovina German communities.

## A MEMORIAL FOR OUR BELOVED POIANA MICULUI (PREVIOUSLY: BUCHENHAIN)

by Maria Beckers née Hones (Cologne, Germany)

**PART I.** I, who first saw the light of day on November 14, 1939, was among the last of our fellow countrymen to be born in Buchenhain in southern Bukovina. In this village, today called "Poiana Micului" in Romanian, I lived for one year until the resettlement to Germany in November 1940. On August 12, 2003, after an absence of sixty-three years, I had the opportunity, along with forty-six other persons including fellow countrymen and their local spouses, to travel by chartered bus from Julbach/Bavaria to Poiana Micului. Part I of this essay presents a brief history of our people in order that our descendants and fellow countrymen, who have relocated throughout the world, may learn how Buchenhain was founded and how its people lived. Part II deals with the 1940 resettlement of the villagers, what

awaited them in Germany, and the impressions gleaned during my visit to the village of my birth.

Many centuries ago our forebears migrated as farmers from Bavaria to the Bohemian Forest. In Bavaria the living space became ever more constricted because of the high birth rate, since each child received a parcel of land at marriage. In addition the nobility and large landowners of the Bohemian Forest saw that economic conditions were deteriorating in Bavaria. It was known that its population was very ambitious and could persevere under difficult conditions. The Bohemian nobility could use such people, and so they recruited farmers from Bavaria.

For our numerous forebears this presented an opportunity to start anew in the Bohemian Forest. So they settled in this area after first making the land arable, a task which required great exertion. In time there emerged the villages of Aussergefild, Eisenstein, Hartmanitz, Rehberg, Stepanitz, St. Maurenzen, Vogelsang and others. But eventually our forebears faced the same problem they had encountered in Bavaria. God's directive: "Be fruitful and multiply, populate the earth" also became reality here. These families had as many children as the stars in the sky and the sands on the shore, *i.e.*, they were prolific.

In Bohemia each child also got a parcel of land at marriage. In time the land parcels, which were cultivated and should have sustained the families, got increasingly smaller. Our forebears considered themselves fortunate when under the Empress Maria Theresa (reigned 1740-1780) as well as under her son, Emperor Joseph II (reigned 1780-1790), and later under Emperor Francis II (reigned 1804-1835) opportunities presented themselves to take up roots anew far from their homeland. Thus among other destinations there resulted the migration to Bukovina, which the Ottoman Empire had ceded to Austria in 1774. Bukovina at that time was sparsely populated with about six people per square kilometer. The Austrian government, anxious to develop uninhabited or sparsely populated regions, initiated a settlement policy for Bukovina organized and systematically directed from Vienna. The Germans constituted one of the first and most important ethnic groups recruited as colonists.

Responding to the Emperor's appeal, many Germans abandoned their place of birth in order to resettle in the highly-touted land of Bukovina, where land and tax abatements had been promised by the State. The time soon approached when many of our forebears undertook the trip in order to realize their life's goals far from their Bohemian homeland. The migration did not lead them outside the borders of the Empire, but nonetheless covered over 1000 kilometers far from home in the East. They only took along the basic essentials, having sold everything else earlier. A crucifix as well as prayer books and sundry religious articles would in

any event be included in their baggage. The farewells with family and friends were assuredly emotional, since they knew they would never again meet in this world. With tear-streaked faces and always a backward glance, they departed from their beloved Bohemian Forest carrying a few meager belongings plus travel documents, which had to be shown and stamped at predetermined destinations. Their route took them through the provinces of Bohemia and Moravia with stopovers at Budweis, Iglau, Brünn, Olmütz and Teschen. From thence they proceeded to Galicia traversing Wadowice, Bochnia, Tarnow, Przemysel, Sambor, Kolomya and via Czernowitz to their new settlement in Bukovina.

The first wave of immigrants (1793-1817) founded the villages of Althütte (1793), Karlsberg (1797), Fürstenthal (1803) and Neuhütte (1815) in Bukovina. Jobs at that time were mostly in the lumbering and glass industries. Soon a second wave (1835-1850) of German-Bohemians set off for south Bukovina. This wave found it especially difficult, since they were not subsidized to the same extent as the earlier group. They did not receive travel money or other aid and above all they were not settled on arable farm and pastureland but rather for the most part in virgin forests, which first had to be laboriously cleared. Most of our forebears came to Bukovina with the second wave.

They traveled on foot for eight weeks with their entire worldly possessions conveyed in dog-drawn carts. Arrival in Bukovina found them in a state of exhaustion, since the long trip had taken them through dusty roads muddied by rain.

When the Ottoman Empire ceded Bukovina to Austria the land was poor and desolate, covered for the most part by virgin forests and swamps. The name "Bukovina/Buchenland" was first used in 1392 and derives from the former great stands of beech trees. It had been devastated and depopulated by numerous wars and exploited by Turkish mismanagement. Sparsely-settled, it offered sufficient room for colonization and the possibility of utilizing its natural resources including minerals and lumber.

In 1841 a second wave of colonists, *i.e.*, some of our forebears, founded Buchenhain in the upper Humora Valley. These included forty-two German and thirty-eight Slovak families. Buchenhain lies in a corner valley of the Humora Brook in the midst of the famous Moldavian monasteries. A horseshoe-shaped mountain chain, opening to the south, encircles the long extended river valley.

Every colonist received thirty *Joch* [1 *Joch* = 0.5755 hectares; 1 hectare = 2.5 acres] of property, fifteen *Joch* to the left and fifteen *Joch* to the right at the base of the valley. In most cases the land began a steep incline close to the stream. With enormous energy and indescribable ambition

the settlers proceeded to clear the forest. The logs, which lay there in piles, were eventually burned. In this manner centuries'-old trees were felled and enormous columns of smoke rose to the skies during the first years of the clearing. The fires started by the colonists consumed the forest. Transporting the logs was not possible in those years, since there were still no roads. Later the settlers regretted having burned that large quantity of wood. After completion of the road to Gura Humorului, the price of wood increased considerably and lumber later became one of Bukovina's principal exports.

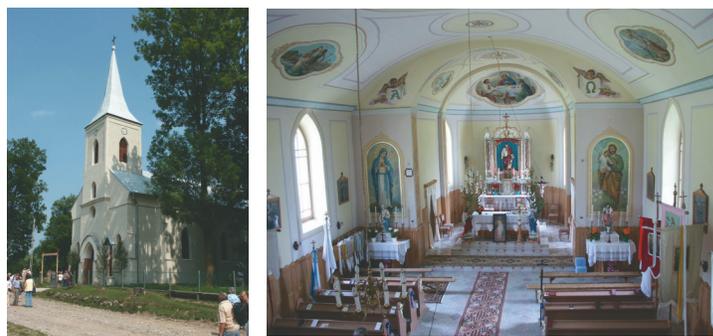
Of the approximately 2,000 *Joch* of wooded land they had been allotted, about fifty-three *Joch* was meadowland, called "*poiana*" in the vernacular of the indigenous population. This explains how the village of Buchenhain later came to be called "Poiana Micului." With the exception of this forest clearing, the entire terrain was covered with trees.

Although the State had estimated that it would take at least ten years to clear the forest, some officials doubted that the destitute colonists would be able to complete the difficult task during this period and still establish a settlement. Nonetheless, thanks to their staunch determination, the ambitious Bohemian lumbermen achieved both goals within two years. The greatest difficulty lay in the fact that in this wooded area there was no way of earning a livelihood to sustain the colonists while their parcels of land were being made arable. They spent the first winter in mud-daubed huts with the men earning a little through lumbering.

Buchenhain eventually extended to a distance of seven kilometers. Along the valley, log houses with hip roofs graced every land parcel. In time the villagers added barns and stables. The first years were difficult, and our forebears often faced great need and privation. But through their hard work there soon emerged a lovely village in whose midst stood an impressive white church. Our forebears were very



Our fellow travelers who could not forget their beloved Poiana Micului.



The Catholic church in Poiana Micului where on August 14, 2003 a commemorative plaque donated by our group was unveiled during religious services.

religious, always packing the church for Sunday mass. I dare say this is a phenomenon many a priest would desire to see today.

Most people raised sheep from whose milk they made cheese, called *Brinsa* as well as the somewhat sweet-tasting cheese, *Urda*. *Mamaliga* (corn meal mush) often served as the noon meal. *Mamaliga* and *Mamalei* (corn meal bread) were very nourishing foods for the ambitious people whose work knew no bounds. Often *Dotschen* (potato pancakes) or *Dotschala* (potato cake) were consumed. Our fellow countrymen ate and still today eat garlic, which has been reputed to have health-sustaining qualities. Then there was also homemade smoked bacon. *Haluschke* (stuffed cabbage with rice) was the favorite dish. For dessert there were *Gropfa* (doughnuts), *Bieroge* (dough pockets) and *Zeltln* (pastry). *Birlagansch* (crushed wild strawberries with cream) was an especial favorite.

On Sundays the villagers placed special importance on proper dress. For men this included wearing a hat, tie and appropriate suit. Women usually wore a pleated skirt with a *Tschankerl* (blouse). In the cold winter they added a vest, muff and *Pudelhaubn* (cap). On workdays the people wore *Näschln* (wooden shoes).

Singing and especially yodeling were popular activities. The yodeling resounded from every side of the mountains throughout the valley. The frivolity in the village was very great and in the evening the people visited after a hard day's work, as time permitted. During the day they labored in their fields and tended their animals. Aside from a few sheep each family usually had cows and pigs in the barn. Chickens and geese were also included in the farm inventory. In the evening the women and girls attended feather stripping bees, where they gossiped and sang. All activity took place in the village, where most people found their mates. As a result almost all the Buchenhain villagers were related to one another. Yes, our fellow countrymen were a very happy and cheerful lot; above all, they were contented with their lives. Only with this optimistic attitude could they establish a new village, later one of the nicest in Bukovina. (to be continued)

# THE VILLAGE OF SIBOVSKA IN BOSNIA AND ITS GERMAN BOHEMIAN SETTLERS FROM GALICIA AND BUKOVINA

by Sophie A. Welisch (Congers, NY)

In 1878 the Congress of Berlin acknowledged Austria-Hungary's administration and occupation of the Ottoman territories of Bosnia and Herzegovina, which by 1908 resulted in full annexation. To develop these lands, the last to be incorporated into the Habsburg Empire, Vienna encouraged their settlement and indeed subsidized migration from other parts of the realm, much as it had done in the late 18th and early 19th centuries following the annexation of Galicia and Bukovina. This appeal found resonance among the descendants of German Bohemian colonists in Galicia and Bukovina as described by Franz Oswald in *Ortssippenbuch der Deutsch-Böhmen von Sibovska, Bosnien und deren Vorfahren in der Bukowina und Galizien*. The information here presented about the German Bohemian settlers and their village of Sibovska is based on the 1999 edition of the above monograph.

The reasons for migration were the same as those, which had earlier brought German Bohemians from Bohemia to Galicia and Bukovina, namely overpopulation and the shortage of land. Not only did German Bohemian families leave for Bosnia at turn of the 20th century but the economic crisis compelled many to depart for Brazil, Canada, and the United States as well. In Bosnia forested regions and swamplands had become available. Moreover, transportation costs to Bosnia were considerably less than a voyage across the Atlantic.

Among the founding families of Sibovska, whose ancestry charts provide the main focus of the above-referenced work, Oswald notes the following families:

BEJINETZ (Bukovina): **Drechsler** Franz

BORI (Bukovina): **Günthner** Stefan, **Hellinger** Peter

DANUBE SWABIANS (Bachka): **Berger** Anton,

**Fleckenstein** Peter, **Gerstenmayer** Gottfried, **Kling** Jakob, **Lang** Georg, **Schuller** Anton, **Stark** Gregor, **Stetz** Josef

GLITT (Bukovina): **Mayer** Johann, **Richter** Ferdinand

KOLOMEA (Mariahilf – Galicia): **Baumann** Franz,

**Hansdorfer** Thomas, **Kolmer** Josef, **Kudelka** Josef, **Kuffner** Thomas, **Lehner** Josef, **Münich** Johann, **Rippel** Rudolf, **Schaffhauser** Rudolf, **Straub** Rudolf, **Widovski** Jakob

LICHTENBERG (Bukovina): **Baumgartner**, Eduard, **Lang** Andreas, **Luksch** Josef, **Rankel** Franz, **Schaller** Alois and Hermann, **Schindelar** Jakob, **Schmidt** Rudolf

MARDZINA (Bukovina): **Augustin** Josef, **Zwidrak** Johann

POJANA MIKULI (Bukovina): **Gerhardt** Wenzel, **Hackel** Karl, **Hartinger** Rudolf and Ludwig, **Reitmayer** Josef,

**Schuster** Wenzel and Jakob, **Seidl** Georg, **Weber** Franz  
RADAUTZ (Bukovina): **Krassler** Leopold  
SOLKA (Bukovina): **Harandt** Leopold

Oswald illustrates the frequent intermarriage among the above families, despite their residence in various towns in Bukovina and Galicia, giving the examples of Hellinger and Rippel in Bori, or Baumgartner and Hackel, in particular Schaller and Winkelbauer in Lichtenberg and Hartinger and Schuster as well as Seidl and Weber in Pojana Mikuli. Moreover, most of those who migrated to Bosnia were related to one another (Augustin – Baumgartner or Zwidrak – Schaller) with at least one branch of the family originating in Lichtenberg. It seems that the families from Lichtenberg conspired with other families in neighboring villages to seek a better life in a new environment.

In Bosnia they carved out a new existence for themselves on lands, which had been surveyed in 1898. Each settler was allotted a piece of property about 200 – 300 meters long and about 100 meters wide along the village street. The fields surrounding the village extended for about three kilometers. Despite forests and swamps, the settlers were able to construct nice homes and cultivate the land.

In the early days of the settlement certain practices were carried over from Bukovina, e.g., the Bori families continued intermarrying (Günthner and Hellinger). This also held true for the Lichtenberg families of Baumgartner and Rankel and for the Galician families of Lehner and Kolmer, Hansdorfer and Schaffhauser, Straub and Seidl.

According to Oswald, Sibovska had one single grocery run by Ignaz München. The school, begun in 1903 and operational by 1906, held instruction in German for the first two classes and in Serbian for grades three and four. The village had neither dentist nor doctor so that in cases of serious illness a doctor had to be brought from Prinjavo, a town eight kilometers from Sibovska.

But it was the Roman Catholic Church, which provided the focus of the villagers' cultural life. After the completion of the school, they built a temporary church, which, however, did not have its own priest. Not until World War I could a parish house be constructed. In 1917 the Episcopal Office of Banja Luka appointed a priest for Sibovska who, at the same time, had to serve two other villages. A permanent church was built in 1932 for which Franz Harand and Johann Hartinger made major contributions. The lead singer in the church choir was Maria Hartinger. Karl Straub was responsible for the pealing of the two bells (the large one for weather emergencies, the small one to announce a death).

By the early 20th century the contacts between the Sibovska settlers and their families in Bukovina and Galicia

## 2007 ROURKE-NEMECHEK REUNION

by Steve Parke (West Pueblo, CO)

had become increasingly rare, which also held true for neighboring villages. Not influenced by its surroundings, Sibovska continued with its German Bohemian customs relating to cuisine, music, inheritance, dress (wooden shoes [*Holz pantoffeln*] and white shawls for the women), and religious practices. But the war clouds of 1914 soon threatened the idyllic existence of the villagers of Sibovska, the consequences of which brought about a change of allegiance for Bosnia's inhabitants. Annexed by Serbia in 1918, Austria-Hungary's loss of Bosnia and Herzegovina as well as Lower Styria (*Untersteiermark*, Slovenia) were confirmed by the Treaty of Trianon (1920). The new successor state, initially called the Kingdom of the Serbs, Croats and Slovenes, was later renamed "Yugoslavia."

But it was World War II, which witnessed Sibovska's last days. Partisan attacks had intensified by 1942, leading the German occupying forces to begin evacuation of the village. In the fall of that year they were relocated to Waldhorst near Litzmannstadt (Lodz) in German-occupied Poland. It was here that Sibovska villagers had the occasion to meet members of their families from Bukovina who had been evacuated to the Third Reich in 1940.

The majority of the men were drafted into the German army. Some of the evacuees, dissatisfied with conditions in German-occupied Poland, were able to arrange a transfer to Lower Styria. Under the initiative of Paul Hellinger and Emil Schmidt they found work in a construction firm and in the defense industry. Most of the families of Waldhorst relocated to Hrastnik, Trbovlje, Velant and Wöllau in Lower Styria. Only the parents and sister of Josef Hartinger and his uncle remained in Waldhorst.

But the defense installations served as a magnet for Allied air attacks: in Velant Andreas Hellinger, Josef Reitmaier and Eduard Rankel lost their lives. In Edlingen the same fate befell Karl Hellinger and Michael Baumgartner. Toward the end of the war some of the compatriots relocated to Marburg (Maribor, Lower Styria) where they found work in an airplane production plant. Only after Marshall Tito's partisans began penetrating from the south did the situation again become critical. Many Sibovska families fled from Lower Styria to Graz and Rottenmann in Austria and to Andernach, Bitburg, Hausen, Koblenz and Munich in Germany. As Oswald nostalgically concludes, the long journey of the German Bohemians has come to an end as their self-reliance, culture and language are gradually lost in their new homeland.

*Ortsippenbuch der Deutsch-Böhmen von Sibovska, Bosnien* is available for 30 euros plus 12 euros postage from author, Franz Oswald, who may be contacted via e-mail at [oswald.f@tele2at](mailto:oswald.f@tele2at) or his postal address: Dr. Lemischstrasse 6, A-8054 Graz, Austria or Phone Number: 0316/25-25-90.

The annual Rourke-Nemechek family reunion at Kirwin Reservoir in North Central Kansas carried on as usual in mid July with some notable additions. Usual events included the camp hall meals, the marathon softball game, and swimming pool antics. In terms of these social activities, it seemed like the cooking, serving and clean-up crews were always in action and we finally had some defensive play in this year's ball game. As in recent years we continue to have so many little ones, pre-grade school children in the overall mix of the gathering, which greatly affects the social dynamics of the event. Watch out for whom you might step on! All in all, we had ninety-one attendees, a new record.

During the Saturday evening worship service we remembered those who died during the past year: Robert Parke, Ferdinand and Olinda Nemechek, and Henry Daigle.

Most notable this year was the attention paid to family history in Bukovina and the Ellis area as well as to succeeding generations of the family. Jennie Mills from Phoenix has been compiling a family tree and history database for members of the Nemechek, Schuster, and Reitmayer families as well as the Rourke and Halbleib families. She used church, Bukovina web site and family records to compile over 9,000 names, tracing the Bukovina side of the family tree from the early days of Fürstenthal to the little ones now running about the campground for an event such as this. Kudos to her accomplishment!

This author is most impressed by the fact that according to her research Jennie has traced the Karl and Philomena Rach-Reitmayer lines back to the founding days of Fürstenthal. This would be the ancestors of the Karl and Philomena Reitmayer family who came to Ellis but without Karl, who was apparently deceased at the time of this family's immigration. No one else has made these connections so this needs to be further verified as this line has been a mystery to many researchers. Jennie's Reitmaier tree includes people from Bohemia, Pojana Mikuli, and Fürstenthal who moved about considerably. Just as exciting in this new research is the inclusion of surnames of which some of us are already well aware including Fuchs, Homolka and Wollisch.

Earlier this year Jennie and the author did a search of southern Bohemia for Mathias Nemecek, born circa 1775. Czech researcher, David Kahoot, went to the Trebon Regional Archives and searched parishes around Kaplice, following up on the lead that some Fürstenthal glassworkers came from the villages of Luppetsching and Schomersdorf. David checked the Catholic records of many area villages and found a few Nemeceks but not our Mathias. Once we catch our breath from all the recent family tree work, our

next target will be in the Dolnitz/Tullnitz area of Moravia, just south of Brno, Moravia, as Bukovina literature notes a Nemecek from here.

A group from the Nemecek-Rourke "Sisters Gathering," those inspired by the family's annual women's retreat, have been collecting and identifying old photos. Elders like Eileen Nemecek and Sr. Margaret Rourke as well as Lucille Nemecek in the past have been instrumental in helping us identify some of the long forgotten faces. A big surprise was Dorothy Rourke-Nemecek's family photo album that was stored in an old family trunk. Dorothy, who died from cancer in 1981, is remembered as a quiet, cheerful woman. Now we know that she very meticulously maintained a family history in photos. Most exciting was finding several 1950 photos of elderly Klara Baumgartner-Schuster (1868-1955). The identification and digitalizing of these and other such photos continued through the weekend. About 600 photos were scanned.

On Saturday evening this author presented a Power Point show entitled "The Western Kansas (Ellis, KS) 'Austrians' from Bukovina: The German-Bohemian Community Story" that had previously been presented at the Society of German-American Studies at Kansas University in April. A dining hall full of campers remained attentive throughout the presentation. Later comments indicated that many came away from the event with new insights into their family history.

This was another amazing weekend. As a final image, I remember the last out of the Saturday morning softball game. Cousin Tommy, age fifty-seven, in right field catches a shallow fly ball with ease for the inning's third out. Simultaneously he is circled by three additional right fielders, all around the age of ten. (Yes, we play with more than nine on the field.) As Tommy catches the ball, the little ones are jumping up and down, cheering. What a fitting memory as we also conclude another annual reunion.

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## PROVERBIAL AMBITION: THE SETTLEMENT OF SWABIAN POPULATION GROUPS IN BUKOVINA

by Claus Stephani

Original article: "Sprichwörtlicher Fleiss: Zur Ansiedlung schwäbischer Bevölkerungsgruppen im Buchenland," *Neuer Weg* (Bucharest), translated and ed. by Sophie A. Welisch, Vol. 31, No. 9345, June 5, 1979, p. 6.

Soon after the occupation of northern Moldavia, Bukovina, by Austrian troops, General von Splény, in a report of December 10, 1774, urged the settlement of "good German craftsmen" and farmers from the "furthest northern lands"

with assurance of "certain freedoms." Thus, aside from numerous Austrian officials, Swabians, Saxons and German-Bohemians immigrated to southern Bukovina in groups in the following decades and individually until the 1890s.

While the Zipsers [from the High Tatra Mountains, today in Slovakia] were primarily lumbermen, rafters, miners and craftsmen and the German-Bohemians built the first installations for glass production, the Swabians came to the land as farmers. In a report of 1780 the Bukovinian cartography director Budinszky noted that the Swabian farmers "are very knowledgeable in agriculture." Here it must be pointed out that the later term "Swabian," aside from being applied to the immigrants from Baden-Württemberg, the Palatinate, etc., was also frequently used to designate other German-speaking settlers who took up residence in Swabian villages.

It is characteristic of the Bukovinan Swabians that they, in contrast to the Zipsers, clung to their native customs for a longer time than did other population groups.

The first "Swabian" immigrants came, as was later said, "as a result of an absurd comment by an official" from the Banat and arrived in June 1782. They included twenty-two prolific families whose forebears had immigrated to the Banat from the Main-Rhine area. Since the Austrian agricultural administration had not previously been apprized of their arrival and were thus totally unprepared for them, they at first had to settle for "lesser benefactions" until they could be accommodated in the already-existing communities of Molodia, Rosch, Mitoka-Drogomirna and Zutschka.

The immigrants' situation improved the following year. Until the end of June 1783 they receive flour and grain, plows and various tools free of charge as well as loans for the purchase of livestock. For many years they enjoyed exemption from regional taxation; nonetheless, beginning in 1783 they had to pay feudal dues to their landlords. It was proverbial Swabian ambition, still obvious today, that later enabled these farming communities to achieve unusual prosperity.

Upon the instigation of director Ainser of the State Properties' Administration, a second wave of Swabian settlers followed in 1787, when fifty families from various German villages in nearby districts came to Bukovina. Their forebears had migrated to Galicia from Franconia and Swabia; after "being pushed from manor to manor for years," they came to Bukovina "via horse-drawn wagons" for which ten *Kreuzers* had to be paid "for rent and horse." These families consisted of ninety-three males and eighty-nine females; all were farmers, although on the side they also plied various trades, characteristic of the multifaceted talents of the Bukovinian Swabians. Among them were several shoemakers, tailors, carpenters, cabinetmakers, one mason, and one woodcutter.

Settling in the communities of Altfratautz, Deutsch-Neufratautz, Deutsch Satulmare, Millischoutz, Badeutz, St. Onufry and Arbore, Deutsch-Itzkany, Deutsch Terebleschti, and Deutsch-Illischestie, each family received a wooden house, usually consisting of a sitting room, bedroom and antechamber as well as stable and barn. All settlers, "Swabians" and "Germans," were quit renters, *i.e.*, they obtained their properties in hereditary ownership in return for the payment of certain taxes and, depending on their "manor," rendered neither corvée labor nor produce; they paid only a property and house tax. Thus from the very beginning their economic circumstances were far more favorable than those of the Zipsers, who settled on the eastern ridge of the forested Carpathians.

In addition it should be mentioned that in about the mid-nineteenth century, through migration from overpopulated Swabian communities, smaller settlements were established on various private lands, *e.g.*, on the estate of the Swabian landowner Franz Sauer in Ballatschana (1848), Unter-Staneschti (1860), and Alexanderdorf (1863).

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## THE ZIPSER VILLAGE OF LUISENTAL

by Oskar Hadbawnik

Original article in *Die Zipser in der Bukowina: Anfang, Aufbau und Ende ihres buchenländischen Bergbaues in den Nordkarpaten*. Trans. and ed. by Sophie A. Welisch. Munich: Landsmannschaft der Buchenlanddeutschen, 1987. Pp. 216-217.

**Luisental.** When one is on the main street which leads from Kimpolung to Jakobeny, about ten kilometers after leaving Kimpolung in the community of Pozoritta, the streets forks. The main street continues further into the Putna Valley, rising over Valea Putnei toward the Mestekanestie Pass while the road leading from the main street veers off to the right, *i.e.*, in an easterly direction into the valley along the Moldavia [River] to Luisental, which one reaches after about four kilometers. If one proceeds further upward in the Moldavia Valley, one comes to the larger community of Fundul Moldovei.

Luisental was a street village, which owes its founding and establishment (1805) to the search and demand for copper ore. The first Zipser settlers came via "military transport" at the behest of the originally operator and owner of the copper works, that being the Austrian government or the Austrian state, and mined for copper ore in Luisental and Pozoritta. About this Raimund Friedrich Kaindl writes:

In 1807 soldiers of the Austrian military cut down the trees along the northern slopes of the Paraul Broastei (*Froschbach* = Frog Stream) up to the back of the mountain to the bridge and prepared it for the housing construction to begin the following summer. The log

huts built by the soldiers in 1808 were promptly occupied by miners from Hungary.

In time 140 houses were constructed. The village was named in honor of Princess Maria-Louise, later the wife of Napoleon I. The homes are spaced in equal distance from each other on both sides of the street, which leads from Pozoritta to Oberfundul-Moldovei and runs parallel to the Moldavia [River]. There is a garden behind each house in the dimension of one yoke of land. [1 yoke = 0.5755 hectare; 1 hectare = 2.471 acres].

It was only in 1821 that Anton Manz took over the total mining facilities of Luisental and Pozoritta and successfully ran the mining of copper ore and copper production. The results of this mining enterprise were so successful and productive that Manz, through the high economic profits of these works, could expand, develop and make greater investments at his less productive installations, mainly in Mariensee-Kirlibaba and Jakobeny. Further information about the development of these mining facilities may be found in Chapter II [of this book], entitled *Historic Data about the Settlement of the Zipsers in Bukovina*.

From previously cited sources it cannot be determined how many miners or families of miners were additionally brought to and settled in Luisental after Manz's takeover of the installations (1821). As already mentioned, Luisental, established on state land, was settled by Zipsers brought from Hungary. Considering the profit, which Manz reaped from these installations, it is hardly conceivable, that he could have run them without aid of additional skilled workers, entailing the further settlement of Zipsers in Luisental and Pozoritta. The assumption that still more Zipsers were settled after 1821 is probable, although it can not be verified by the sources.

Another individual hailing from Luisental, Privy Councilor Magistrate Leopold Jekal, also reports on the work of the miners in that village.

In his tome, *The Character of the Settlement in Bukovina (Das Ansiedlungswesen in der Bukowina*, Innsbruck: 1902), Kaindl states that the number of the Germans living in the "estate district" (*Gutsgebiet*) of Luisental can be estimated at almost 600 souls but fails to indicate the time frame to which this number relates. It is significant to note that right from the beginning of the first settlement, *i.e.*, from the initiation of the mining activity and the settling of the mining personnel, the operators of the installations very precisely distinguished and made reference to which "properties," *i.e.*, on what land the houses of the settlers would be built. A distinction was made between state properties, *i.e.*, those belonging to the community, the owners of which

were termed “community residents,” and those whose houses had been built on properties of the Greek Orthodox Religious Foundation, *i.e.*, on similarly-named “estate districts”; these were the occupants of the mining settlement. The distinction, at first glance hardly noticed by many, proved later to be of considerable importance to their occupants for the “free sale” (*Freikauf*) of the individual parcels after the collapse of the Manz mining enterprise and the takeover of the total undertaking by the Greek Orthodox Religious Foundation.

Based to the official results of the last census in 1939 as reported by Privy Councilor Jekal, 1009 Germans lived in Luisental shortly before the [1940] resettlement.

According to the opinions of other Bukovinians from Luisental this number is much too low. They reckon that those Germans living in Luisental shortly before the resettlement numbered between 1300 and 1500.

In the recent (1985) publication, *The Multinational Austrian School System in Bukovina (Das multinationale österreichische Schulwesen in der Bukowina*, vol. I), Rudolf Wagner notes that as early as 1805 a two-class elementary school with German as the language of instruction was opened and in 1904 was under the direction of Headmaster Ludwig Assman. According to the same sources, after the annexation of Bukovina by Romania, *i.e.*, at the end of the Austrian era (1918), Luisental had a three-class German elementary school with the following personnel: Headmaster Emil Roland Schweitzer, and the teachers Georg Pfeifer, Marie Pechmann, Genedral Gottlieb, Johann Damm and Katharina Gebert. Privy Councilor Jekal notes in his memoirs that he also attended the Luisental German elementary school before the beginning of the First World War at which time Director Rudolf Stoss as well as the teacher Georg Pfeifer were on the staff. After the First World War during the years 1922/23 the German elementary school was Romanized and Luisental had no German-language school for its German children.

Despite much discrimination regarding the targeted “Romanization” of the minorities by the central Romanian State Administration after the First World War, no dissension or tension existed in Luisental between the Romanians and their German neighbors. They had mutual respect for one another; moreover, the amiable fellowship and toleration from before the First World War contributed considerably to the good and reasonable relations between the two partners. As an example of the above, one can point to the demeanor of the Romanians at the departure of the Germans on the occasion of the resettlement (1940).



The Bukovina Society of the Americas is a nonprofit institution dedicated to the preservation and dissemination of knowledge relating to the history, traditions and cultures of Bukovina and its people both at home and abroad. Its museum with artifacts relating to the Bukovina experience, located in the Ellis Arts and Historical Society building, is open to visitors by appointment. Bukovinian archival materials and related documents have been deposited at the Center for Ethnic Studies, Fort Hays State University in Hays, Kansas. Annual membership: \$15; life membership: \$150. Aside from the quarterly *Newsletter*, membership will give the subscriber access to the genealogy database on the Bukovina Society website at [www.bukovinasociety.org](http://www.bukovinasociety.org)

The Bukovina Society maintains close affiliation with other Bukovina-related organizations, including the Bukovina Institute (Augsburg, Germany) and the *Associação Alemã-Bucovina de Cultura -ABC* (Rio Negro, Brazil).

