



The Bukovina Society of the Americas NEWSLETTER

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BUKOVINAFEST 06

The Board of Directors is pleased to announce plans for a Bukovina Heritage Festival scheduled to begin Friday September 15, 2006 at the Society's headquarters in Ellis, KS. On the following two days the Bukovina Society will coordinate its program with that of the Midwest Deutsche Oktoberfest with presentations scheduled in an air-conditioned meeting room in Hays. A schedule of events will be published in the June 2006 issue of the *Newsletter*. If you have any program suggestions or would like to make a presentation, please contact the Society's secretary, Martha McLelland, at <tmlenterprises@sbcglobal.net>

NEWS FROM BRAZIL

by Ayrton Gonçalves Celestino (Curitiba, Paraná, Brazil)

Professor Celestino is a member of the Bukovina Society's International Board of Directors and founder of our sister organization, the *Associação Alemã- Bucovina de Cultura-ABC* in Rio Negro, Brazil. He has visited the United States and Canada, where he was a guest speaker at a Bukovina Society convention in Ellis, Hays (1996) and at the 2002 FEEFHS conference in Regina, Saskatchewan. (Ed.)

Later this year I have tentatively scheduled a trip to Bukovina, the land of my maternal forebears. However, this will not be the conventional route mapped out by modern travel agents. Using historic references, I will begin the journey in Bavaria, the earliest known residence of several Bukovina families including my Schedlbauer and other ancestral families, then proceed to the Bohemian Forest villages of Rehberg (Srni), Seewiesen (Javorna), Aussergefild (Kvilda), and Hartmanitz (Hartmanice)—all now in the Czech Republic, and finally, retrace the route taken by the majority of the German-Bohemian colonists who in the early 19th century migrated to Austria's easternmost crownland of Bukovina. With their meager possessions in dog-drawn carts and on foot they embarked on a trek spanning over 1000-kilometers, reporting at government offices in Budweis, Iglau, Brünn, Olmütz, Przemysl, Sambor, Kolomea, and Czernowitz, finally to be settled on forested land in southern Bukovina. On these land grants, they founded, among others, the villages of Fürstenthal (1803), Bori and Lichtenberg (both in 1835), Schwarzthal and Pojana Mikuli (both in 1838) and Glitt (1843). I plan to publish my experiences in a book to be entitled *A Grande Viagem dos Bucovinos do Brasil* (The Great Travels of the Bukovinians of Brazil), a companion to my already published book, *Os Bucovinos do Brasil . . . e a Historia de Rio Negro* (The Bukovinians of Brazil . . . and the History of Rio Negro, 2002, 642 pp.).

Nor were Germans from Bukovina the only immigrants from this part of the world to be drawn to Brazil. Recently I was pleased to be invited to a *Bessarabian Fest* in the neighboring state of Santa Catarina, where a large community of colonists mainly from

BUKOVINA PEOPLE AND EVENTS

- Aura Lee Furgason has resigned from the International Board. In her letter she states, "I believe in the mission of the Society and sincerely respect the work of each person who sustains it." Aura Lee's contributions as a presenter at past Bukovinafests and her work with the Board are appreciated.
- Welcome to the three newest members of the Society's Lifetime Club: Helen Phillips (Anaheim, CA), Adolf Schaper (Unterhaching, Germany), Hilde Iglhaut (Middle Village, NY), and Robert Homolka (Bensalem, PA).
- Society life member Rudolf Schmahl passed away in a St. Catharines, Ontario, Canada retirement home on Christmas Day of 2005 at the age of 100. The fourth of eleven children and born in 1905 in Klokuczka, a suburb of Czernowitz, Uncle Rudy is survived by a son, grandchildren, and many nieces and nephews, who still recall his sparkling spirit. The Society extends its heartfelt sympathy to the family.
- Society board member Ralph Burns and his wife Viola were featured in a historical article in the *Hays Daily News*. They have restored and live in the home built by Viola's great grandfather, John Kutina, who immigrated to rural Ellis, KS in 1878 from Prague, Czechoslovakia. Her father and grandfather lived there with their families in an unbroken chain of family occupancy. In 1989 the house was nominated for inclusion in the State Historical Register.

Krasna in Bessarabia (now the Republic of Moldavia) had settled in the 1920s and 1930s. Members of this group identify themselves as Romanian, with documents in Romanian attesting to their ethnicity. About twenty of the original colonists are still alive to recount their experiences. They are an industrious and enterprising people, who have contributed to the development of the cities in which they now reside, including Itapiranga, Iporã, and São João do Oeste. I tentatively plan to include a visit to Moldavia on my European trip, and if so, will describe my impressions in my upcoming book.

WEBSITE STATUS REPORT JANUARY, 2006

by Werner Zoglauer, Webmaster (Naperville, IL)

On May 1, 2006 our website, www.bukovinasociety.org will start its fifth year of service on the Internet. Since 2002 the popularity of the website has steadily grown and we now average more than 700 unique visitors per day.

During January 2006, the top three pages which brought the most visitors to our site include the guestbook, the genealogy surnames list and the pages containing Bukovina men in uniform. Also consistently among the top attractions are Valentin Reitmajer's German-Bohemian Cookbook pages.

The genealogy database now contains over 227,000 names of Bukovina ancestors and descendants, probably 75%+ of which are unique. Access to the database requires a User-ID and Password and is only available to current members. The database has been built by combining the individual databases of several of our active members and genealogists who have shared their research work with us.

Primarily due to the popularity of the genealogy database, our membership continues to grow. Currently we have 248 annual members and 141 lifetime members in thirteen countries, including Australia, Austria, Brazil, Canada, France, Germany, Israel, Luxembourg, Poland, Romania, Sweden, the UK and the USA.

Some recent additions to the website include the following articles, which you will find listed at <http://www.bukovinasociety.org/whats-new.html>:

- "Protocol regarding status of Fürstenthal land holdings" in *Das Ansiedlungswesen in der Bukowina* (1902), pp. 535-537 by Raimund Friedrich Kaindl, translated by Sophie Welisch. This is an interesting article about a meeting that took place in 1858 to show the legal relationship of the occupants of certain houses and lands in Fürstenthal with the Religious Foundation, from whom the settlers had gotten their properties. Readers, whose ancestors lived in Fürstenthal at that time, may recognize the names of some of their ancestors.
- A Visit to Bukovina – by Erich Slawski. Over 40 pictures from Erich's June 2005 trip including the villages of Derelui, Paltinossa and Pojana Mikuli.
- *The Evangelical Church Communities of Neu-Zadowa and Nikolausdorf from Their Founding to the Resettlement 1883-1940* by Edgar Müller, translated by Irmgard Ellingson.

Dumitru Rusu: Bukovinian Artist

by Fay Schmahl Jordaens (Netcong, NJ)

As children of Bukovinians, many of us heard our parents speak of Bukovina, the land of our fathers. Few of us have had the pleasure of seeing this land. Now, through the works of Bukovina-born Dumitru Rusu (1938), we can see and feel the spirit of the "homeland" in brilliant color and love-inspired compositions. Rusu is an educated painter, a graduate of the Institute of Art in Cluj, Transylvania, and currently he resides in Suceava.



Watercolor "Family Homestead"

Rusu's paintings bring to life the beauty and geography of the land, the history, and the spirit of Bukovina. His charming and heart-touching tapestries reflect the colors of the landscape, his love of the people and their culture.

Imagine a painting entitled *The Courtyard of My House, or Field of Sunflowers*, or another titled *Haystacks*, or *Orchard Corner*. These paintings and many more, capture the rich energy of the region and its people. This is especially true of *Wooden Church Maramures* and *Religious Procession*. There are forty-eight oil paintings and twenty-six watercolors in glorious color to view on line, including a self-portrait of the artist. On viewing these, one wishes to be able to step into the world these paintings bring to us.



Oil Painting "Historical Monument"

An art critic said of Rusu, "Dumitru Rusu is an artist who paints with his soul, leaving us at the same time paintings attesting to the marvelous beauty of the land of Northern Moldavia-Bukovina." This is a summary of his work.

To view Rusu's works, visit his virtual gallery at: www.dumitrusu.com

Greetings from Dumitru to the Bukovina Society

My dear friends,

I was very happy to discover that through my paintings I was able to bring you a tiny corner of the beautiful Bukovinian land, with its spirit and sentiment, a land you feel a part of. I wish you all the best with the hope that we can someday meet in these parts.
Yours truly, Dumitru Rusu

THE RADAUTZ STUD FARM IN RETROSPECT

by Elfriede Craddock née Winkelbauer (Tannersville, PA)

After Austria annexed Bukovina in 1774, the Court War Council in Vienna dispatched Lieutenant Joseph Cavallar of the Cavalry Purchase Command to the Empire's easternmost province. Cavallar established his post in the village of Kotzman (Co+meni), which had been the traditional gathering place for assembling horses routinely purchased by the Austrian military through various middlemen from all across the Balkans. Because of Austria's involvement in the many wars in Europe at that time, the military had a constant need for replacement horses. Throughout the long Turkish occupation of the Balkans, fine Arabian stallions had been interbred with local varieties, which were in high demand. Between 1783 and his death in 1811 Cavallar occupied a command post in Waschkoutz on the Czeremocz River, where horses grazed on meadows leased from the boyar Waskar Jordaki Russet.



Das Stadtwappen von Radautz

With its estimated 100,000 inhabitants, mostly Moldavians, *i.e.*, Romanians, the province contained much uninhabited land of which the Greek Orthodox monasteries owned about half. In 1782 Emperor Joseph II ordered the confiscation of some of these lands and placed them under the control of the newly-established Greek Orthodox Religious Foundation administered by Austrian government agencies. Income generated from land leases was

to be used for the maintenance of the Orthodox monasteries, churches, clergy, schools and teachers. By 1789 the Religious Foundation under Administrative Director Franz Pauli had 170,913 hectares (422,335 acres) at its disposal. Three years earlier the Emperor had authorized the construction of stables near the villages of Frassin, Straza, Unterwikow, Oberwikow and Wojtinell (Voitinel) and the use of mountain meadows near Luczina for summer grazing.

The Court War Council set aside 17,913 hectares (44,263 acres) of agricultural lands along the Suczawa (Suceava) River within the Radautz (Rădăuți) Domain of the Religious Foundation as a breeding center for horses to supply the Austrian military. Major Joseph Hoffmann, the new director of the stud farm, was authorized to move his headquarters to Radautz where Johann Modes, who in 1801 had replaced Franz Pauli as administrator of the Radautz Domain, had established his offices.

Major Hoffmann, responsible for the care of about 1600 horses, built a veterinary hospital in Radautz and established breeding farms in Milleschoutz, Horodnik (later renamed Hardeggtal in honor of Inspector General Heinrich Count von Hardegg), in Andreasfalva, Wollowetz, Tokmitura, Burla and Tabora (near Brodina). Serving under Hoffmann were five military officers and 230 men, for whom residential quarters had been constructed. Special teams were employed to herd and guard the horses while

outdoors and on the meadows. Hoffmann died in 1822 in the Radautz military hospital built under his command.

Under his successor, Major Ernst Schröer von Egerberg (1822-32), the stud farm gained a riding school. Radautz began receiving pedigree Arabian stallions from the Austrian military stud farm in Babolna, Hungary (founded in 1789). In order to improve the breeding stock at the State stallion depot in Oberwikow (located near the Putna/Karlsberg glass factory), pedigree stallions were bred with local farm mares.

With Major Schröer's transfer to Vienna in 1832, Major Martin Herrmann, who had served in Radautz since 1824, succeeded as director of the Radautz stud farm. The basic organization, which he developed and was maintained until 1914, included the following:

- 1) Vladika Post with farms in Milleschoutz and Burla and located about 2 kilometers (1.2 miles) west of Radautz on the Suczawa River specialized in the breeding of *Shaghias* (part Arabian, introduced from Babolna in 1842).
- 2) Mitoka Post, located 10 kilometers (6 miles) north of Radautz and including the Horaitza farm was reserved for English thoroughbreds. After 1863 Gidrans (Anglo-Arabians) from Babolna were raised at Ogordomnesk and occasionally sold to local farmers, who used them as draft animals.
- 3) Galanestie and Wojtinell posts, where colts and fillies were kept at various times of the year, included the farms of Alt- and Neu-Prädit.
- 4) Frassin Post, 45 kilometers (27 miles) west of Radautz and encompassing the farms of Tabora, Brodina, Seletyn and Iswor, kept Lippizaner horses. A breeding program was initiated at Luczina in 1856 for Hutzul horses, used for centuries by the Hutzuls, a local mountain people

Major Herrmann served as director until his death in 1857. In recognition of his service, Emperor Francis I raised him to knighthood and after his death had a statue erected in his honor in Luczina. Perhaps this is an indication of the importance the Monarchy attached to the Radautz stud farm and the Major's role in its development.

Under Major Joseph Söhnler's administration between 1864-1869 many important political developments transpired including the creation of the Dual Monarchy of Austria-Hungary in 1867. The Radautz stud farm now received a new name: the *k. k. Staatsgestüt* (Imperial and Royal State Stud Farm) a layout of which may be found on the Internet: <<http://www.pferde-altoesterreich.at/radautz>> At that time it employed ten officers, three physicians, five veterinarians, one accountant, four blacksmiths, and 593 soldiers including wainwrights.

In 1890 a noteworthy event in the saga of the Radautz stud farm took place when about sixty horses and colts were transported by train from Radautz to Vienna where they participated in an agricultural fair and received national recognition. This journey was possible because in 1889 a trunk line connecting Radautz with the main railroad line Czernowitz/Jassy had been completed. From that time on the residents of the Radautz area could readily travel by train to Vienna and other European cities including the ports of Hamburg and Bremen. This new mode of transportation enticed

many young people to look for new employment opportunities elsewhere, even in the New World.

The directors of the Radautz stud farm in the dozen or so years before and during World War I included Major Maximilian Naske (1892-1899), Major Valentin Malecki (1899-1909), Major Wenzel Wolf (1909-1913) and finally Major Gustav Heller (1913-1919). It was the sad task of Major Heller to evacuate the horses to Austria prior to the Russian military occupation of Bukovina in 1915.

Following World War I and the annexation of Bukovina to Romania, many Radautz horses were sold to private individuals and others sent to Hungary, Czechoslovakia and Poland. Through the efforts of Johann Larionescu, a Romanian born in Radautz who had served as a lieutenant in the Austrian army, about 100 horses were returned from Austria. Larionescu became the first director of the reestablished stud farm now called *Herghelia statului*. With a much-reduced parcel of land at its disposal, the stud farm now had to purchase additional hay and grain from local farmers and graze the animals on farms in Seletyn, Brodina and Luczina. By 1933 the stud farm had about 800 horses and eighty permanent employees.

Throughout the years of its existence the stud farm had been honored by visits from members of the ruling royal families: in the Austrian period by Emperor Joseph II (1783), Emperor Francis I (1817), Emperor Francis Joseph I (1851, 1855 with his brother Archduke Karl Ludwig, 1880), and Crown Prince Rudolf (1887); in the Romanian era by King Ferdinand I and Queen Marie (1920), Crown Prince Carol and his wife Elisabeth (1923), and Queen Marie (1924).

But the end was rapidly approaching. With the dispersal of its horses and the liquidation of its assets under Soviet military occupation during World War II, the once internationally renowned stud farm ceased to exist.

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BUKOVINA: A JOURNEY INTO THE PAST

by Ingeborg Slawski née Krammer (Cologne, Germany)

One day between Christmas and New Year my husband, Erich, who was sitting at his computer as usual, surprised me

with the news: "you have new relatives!" He had just read an e-mail from Christine Krammer, a granddaughter of my father's sister. Through the resettlement from Czernowitz to Germany in 1940 and the death of my father in 1944 we had lost contact with his side of the family. I immediately called Christine and confirmed to her that her research regarding the family was correct and that we were indeed related. The meeting we arranged took place one week later.



From Christine I learned that Rosa, my father's youngest sister, was still alive, was eighty-three years old and living in Gurahumora, Bukovina. In addition to the delight of having found paternal relatives, Christine, who is also engaged in genealogical research, and I expressed the desire to visit Aunt Rosa and to undertake a journey into the past and to our family roots. Since Aunt Rosa was already an octogenarian, we wished this trip to take place as soon as possible.

On August 23 the day had arrived. Despite catastrophic news reports of flooded streets and bridges by heavy rainfall in Romania, Christine and her husband Gerhard, as well as Erich and I, flew to Constantza (Romania) and from there via train to Suceava in Bukovina. We all had an unsettling premonition as we heard the latest news of the breach of the dam in Gurahumora.

In Constantza a colleague of Christine, who was vacationing there, awaited us. He picked us up from the airport and bought train tickets with us, which we, without knowledge of the Romanian language, would have found extremely difficult. Since our train did not leave until late that evening, Christine's colleague showed us his native city of Constantza before escorting us to the train station. Armed with his admonitions for our security during the night ride (keep compartment door locked; one person should always remain awake) we boarded the train. What an adventure! Although we had booked the best accommodations, the train was unbelievably dirty with no semblance of sanitary conditions. Sleeping proved to be an impossibility. The few individuals who passed our compartment failed to evoke any

feelings of trust and viewed us as outlandish beings. The train continually changed its course, since many bridges were impassable. Looking out of the window one had the feeling of traveling through water, which in itself was most disturbing.

Somehow the night passed and one could see the extent of the flood. We were all happy when after twelve hours this trip ended and we had reached our destination. Aunt Rosa had promised to meet us with a van at the Suceava train station. After a short time we could finally embrace Aunt Rosa. To our delight she is a small lively lady who still speaks German well, although she left her family at age seventeen in order to marry a Romanian officer. We were very happy that Costel, our chauffeur, spoke English well, so that communication with him was also possible.

During the hour's ride to Gurahumora we passed through many towns, for example Illischestie, which was familiar to Erich through his genealogical research. The roads were everywhere in a very poor state of repair. Presenting a peril on the streets were the many horse-drawn carts, which traveled without lights during the night.

Aunt Rosa had booked us in a very nice boarding house, the *Casa Victor*, directly on the Humor River. Today we still speak enthusiastically about the good Bukovina cuisine, with which Maria, the hostess, spoiled us.

For me Aunt Rosa was a vital source of family history. I could not get my fill of information about my father's family and about life before the war and the resettlement. Aunt Rosa herself, as well as her two daughters, did not leave Romania. What luck to have found close family members after so many years.



The next few days we spent touring Gurahumora and the Moldavian monasteries. The streets were everywhere in poor condition because of the floods. Most of the open streets had deep furrows and potholes. Fortunately our

chauffeur, Costel, was used to these terrible roads. Christine, her husband Gerhard, and Erich were constantly busy filming and taking photographs. The landscape is idyllic, despite the chickens, cows, geese, and other animals, which crossed our path. The fields and meadows are still mowed with scythes and the produce then loaded onto horse-drawn carts, the usual method of transportation. Time seems to have stood still more than a century ago. An especially typical village, which we toured, was Poiana Micului.

In Gurahumora on Sunday we attended a Catholic mass, which is conducted in the German language once a month. Afterwards we were invited to the German Forum, which had held its third Bukovina convention the preceding day. Unfortunately, we did not know of it, especially since many foreign guests had been in attendance. From the presiding officer of the German Forum we learned that they have little available money to promote German traditions and assist its needy members. The German Forum also renders medical services. Lacking, however, are medicines, above all antibiotics. The efforts of the members to maintain the German language and culture are great. The German Forum rents out rooms with shower stalls and toilet facilities at very reasonable rates. Bukovina cuisine is available upon request. In addition the Forum organizes and directs individual day trips and tours.

A visit to the cemetery, where I found the graves of my great-grandparents Felix Rangosch and Maria Wamsiedler, was a very moving experience. On the gravestone were the pictures of my great-grandparents, copies of which we now have in our ancestry gallery. We were all amazed to find on the gravestones the many German names known to us from our genealogical work (Altmann, Haas, Hicke, Hoffmann, Wendling, Welisch); but since time was short, we could not tour the entire cemetery.

Alas, the trip ended all too soon. With a promise to return, we tearfully look leave of Aunt Rosa. The German Forum had arranged our return auto trip with a chauffeur, who took us to Constantza in nine hours. Thus we were able to elude the horrendous train ride and see much of the land, above all the scenic Danube Delta.

Bukovina, the land of our forebears, is truly worth a trip!

GERMAN FARMERS' WEDDING*

by One Who Was Present

It is Sunday evening. Twilight is descending on my Bohemian woodland village of Bori in south Bukovina. Here festively decorated coaches are speeding along the bumpy street. Music is playing, people are standing together in groups. Today there is a big wedding [*Hoichzert*—dialect] in the village, with eighty guests!

I, too, was invited and so I sat at the lavish buffet in a lovely old decorated room at the farmstead. And the meal, one can state and write, lasted from 9:00 p.m. to 2:00 a.m. It began with cold cuts, followed immediately by noodle soup, beef and cucumbers, roast veal and salad, pork and roast goose with apples and plums, and came to a delightful end with pastries and cakes. Whiskey and beer created the best atmosphere. The room resounded with jubilant shouts from the youths and applause from the girls. The music, a genuine Gypsy tune, did the rest, and when they played the ingratiating Viennese waltzes, all kept time with their feet and hummed the melody. In one corner a few happy fellows sat together and sang the Alpine folk song [*Schnadahüpfel*]: “The Bori girls, they are so fine, they curl their hair with the pitchfork! Holaradio, holaradio, holaradiopsassa!” [*Die Borianer Madel, die sind ja so fei, die drehen sich die Locken mit der Mitsgabel ei!*—dialect]. And from across the room: “Oh, oh, how nice, oh, oh how nice when two lovers meet again!” [*O, o wie scheen, o o wie scheen, wenn zwei Verliebte sich wiederseh’n!*—dialect]. All the young people enthusiastically joined in the singing. The glasses clanked. The girls sent the boys whiskey glasses with red ribbons and flowers on them and *Prosit, Prosit!* [cheers! cheers!] echoed everywhere.

The [prevailing] good mood seemed an appropriate time to address finances. Musicians and cooks also sought to collect their mite. This all proceeds in a singular way. A cook comes in with head and hands bandaged, cries pitifully, and relates the difficulties she had with food preparation and how she got burned. Imploringly she extends her ladle and gets her reward. Then the mayor and the local teacher appear. The teacher carries a gingerbread doll with a broken leg. He reports that this poor child—it is the future child of the bridal pair—injured its leg and must be taken to the hospital. He then appeals for a contribution to pay the hospital costs of the small invalid. The mayor passes around a pot and everyone throws in some money. In the meantime the young people have become impatient. A few boys have snuck up to the bride and in a moment’s notice have taken off her shoes. The best man at the wedding acts quickly to prevent this. But alas! Triumphant and jubilantly the thieves bring the shoes to the others and amidst hullabaloo they are auctioned off. The best man must reach deeply into his pocket, and for a keg of beer or a few bottles of whiskey he can again regain possession of the shoes.

But now the room is cleared and the dancing begins. The bride starts with an old traditional lovely custom: she dances in sequence through the room with all present, first with her parents and siblings, then with relatives and acquaintances, —whether man or woman, whether old or young, is immaterial. Suddenly there is a disturbance. One of the young men, the last to dance with the bride, tries to abduct her. They run after him and hold him firmly. The bridegroom sets the thief to task and requests the immediate return of the bride.

But he does not agree, rather retorts snippily: “You have to ransom her!” The husband offers an amount. The other smiles: “If your wife is not worth more than that to you, I’d just as soon keep her in addition to which she pleases me.” He elaborates on her beauty and how good she would have it with him!

All the guests gather around and assist with the negotiations. Finally agreement is reached on the ransom and the bridegroom reaches for his wallet. Then he hurriedly leads her into the room and in order to avoid other surprises, she is adorned with the insignia of her new housewifely honors: her wreath and veil are removed and a kerchief, as is worn by every [married] woman, is placed on her head. Music begins to play. The youths shout with enthusiasm and whirl the girls around in a circle. Festivities continue until the break of dawn. Then events take on an even more ludicrous aspect. All the guests form a great chain with an exuberant youth in the lead. In long procession they enter the yard and barn and cross the street to the neighbors; in at one—stepping over tables, benches, beds—and out at another. Then with agility they climb over the fences and run through the vegetable gardens. On the street they form a circle and again very quickly begin to dance in the ring. A farmer with his horse is stopped. Two youths mount the horse and take off. Shivering in the morning coldness all again run into the house where in the meantime the table has been set. Now there are olives, pickled beets, whiskey, stuffed peppers, pickled cucumbers, and beer to tantalize the palate. And the cheerful drinking spree and dancing continue.

Exhausted and sleepy I dragged myself home with the music playing a march for the departure. Many guests were able to continue on until evening. At noon the youths came to my residence, awoke me from my sleep, and wanted me to rejoin them. But duty called.

*Anonymous, “*Deutsche Bauernhochzeit*” in *Bukowina: Heimat von Gestern*. Edited by Erwin Massier, Josef Talsky and B. C. Grigorowicz. Translated by Sophie A. Welisch (Karlsruhe: Selbstverlag “Arbeitskreis Bukowina Heimatbuch,” 1956), pp. 363-65.

