



The Bukovina Society of the Americas NEWSLETTER

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BUKOVINA PEOPLE AND EVENTS

- We mourn the passing of Raymond Schoenthaler, a dedicated member of the Bukovina Society, who died on March 22, 2007 at the age of 87 in his hometown of Ellis, KS. Ray was born to parents of Bukovina German heritage, Fred and Emma Deutscher Schoenthaler. When learning of the founding of the Bukovina Society, he became a charter member and served continuously on the Board of Directors until failing health caused his resignation in 2004. Ray not only encouraged others to become involved in the Society's objectives but took on special tasks including the tending of the museum and its maintenance. His enthusiasm, dedication, and efforts on behalf of the Society are deeply appreciated. Ray will be missed by all who knew him.
- The Bukovina Society welcomes Barbara Bethine Bigej (Woodburn, OR) as our latest life member, number 163.
- The annual meeting of the Bukovina Society of the Americas, Inc., a Kansas not-for-profit corporation, has been set for Sunday, July 22, 2007 at the headquarters building in Ellis, Kansas at 1:00 p.m. The purpose of the meeting will be to elect members to the Board of Directors for those whose terms are expiring in 2007 and to conduct the normal business of the corporation.
- "Don the kilts and air out the bagpipes. It's time for the 11th annual Th' Gatherin' Ancient Festival O' Beltane" reads the *Hays Daily News* in the May 2nd issue. This two-day festival at Cedar Bluffs State Park in Trego County, Kansas piqued Society International Board Member Steve Parke to attend some years ago. He returned to the festival this year as a presenter on both days, talking on the "Austrians from Bukovina."



- Leona Birch, member of the Centennial Celebration Organizing Committee, has informed us that St. Mary's Church in Grayson, Saskatchewan will be celebrating the centennial of its founding on August 25-26, 2007. Tentative plans include a cemetery mass on Saturday August 25 followed by a wiener roast – weather permitting. On August 26 a centennial mass will be held by Bishop Daniel Bohan, Father Heinrich Sicking and invited priests followed by a short program and the famous Knights of Columbus brunch. Everyone is welcome to join in this joyous manifestation of faith and fellowship. For further information you may contact Leona at Ibisch@sasktel.net>
- Valentin Reitmajer, compiler of a German-Bohemian cookbook, has now produced a CD entitled *Deutsch-Böhmische Mundart* (German-Bohemian Dialect). With the assistance of four speakers from the former German-Bohemian village of Poiana Micului, Reitmajer has captured the speech patterns and inflections one would have heard in this village before the resettlement of Bukovina's German population in 1940. These four speakers include Isabella Reitmajer (born 1910), Johann Lang (born 1915), Anna Flachs (born 1920) and Maria Boborowski (born 1920). The CD is available in Germany for 12 euros including postage through Reimo Verlag Monika Reitmajer, Am Mitterfeld 3, 85445 Oberding, Germany; tel: 08122/7990; Fax 08122/479914; e-mail: reimo_verlag@gmx.de>
- Leo Flaman (Calgary, AB, Canada) has donated to the Society a copy of a journal he kept of his 2005 visit to Alt Fratautz (Fratautii Vechi) in southern Bukovina, the birthplace of his father. In this 22-page manuscript Leo recounts scenic sights and experiences with the locals, commentaries on foods, stopovers in Bukovinian towns including Czernowitz, Suczawa, Satulmare as well as tours of the Orthodox monasteries of Humor, Voronet and Moldowitza. German Alt Fratautz was founded in 1787 by Protestants from southwestern German states including the Palatinate and Württemberg. The author notes that his

forebears hailed from Pferdsfeld in the District of Kreuznach.

- We are pleased to announce the availability of a new monograph about Molodia. Authored by Gudrun Windisch, the 375-page book is entitled *Molodia: Chronik eines Dorfes in der Bukowina* and may be obtained for 18 euros plus postage (surface mail to USA: c. 5 euros) from the author at Lechwiesenstrasse 17, 86983 Lechbruck, Germany or from the *Landsmannschaft der Buchenlanddeutschen*, Verlag "Der Südostdeutsche," Alter Postweg 97a, 86959 Augsburg, Germany. In addition to numerous photographs, the book includes a street map of Molodia with an index of pre-1940 residents, the list of the 1940 evacuees to Germany, and an extensive bibliography.
- According to the March issue of *Der Südostdeutsche* (Augsburg), a tour to southern Bukovina between July 9 – 19, 2007 is being planned by the *Landsmannschaft's* affiliated group in Lower Saxony. Accommodations will be in Dorna Watra from which day trips to the surrounding areas as well as to the monasteries will take place. If so desired, visitors can arrange their own accommodations. Departure date is July 9 from Salzgitter-Lebenstedt with pickups possible along the route between Salzgitter-Kassel-Würzburg-Nürnberg-Passau-Vienna. For further information you may contact Alfred Wenzel, 38226 Salzgitter-Lebenstedt, Ostlandstrasse 45, Germany. Tel: 0 5341-4 4364.

FIVE YEARS ON-LINE

by Werner Zoglauer (Naperville, IL)



May 1, 2007 marks the quinquennial of the building of our website at www.bukovinasociety.org, now averaging more than 1,200 unique visitors per day.

First envisioned to preserve the memory of the land our ancestors loved and called "home," the Bukovina Society's website has also become the *Stammtisch* (meeting

place), where lost Bukovina family histories are discovered and rebuilt and centuries' old familial friendships rekindled.

One such example occurred in April 2006, when Ken Stillinger, a descendent from a group of families who left Glitt/Lichtenberg in Bukovina in the 1880s and immigrated to Yuma, Colorado, found our website and joined the Bukovina Society. When Ken searched through our genealogy database, he was elated to find the ancestral records of these Yuma immigrants in the Traudl Rankel Siewi family tree. Traudl's family left Glitt/Lichtenberg at the onset of World War II and resettled in Germany, where Traudl resides today. Working closely with Traudl was Elfriede Winkelbauer Craddock, also a descendent of Glitt/Lichtenberg/Solka families, now living in Florida. Working together, via email and through our website databases, Ken, Traudl and Elfriede filled in many missing links of their common ancestral families. As Ken wrote to us, "I have been working with Traudl Siewi and Elfriede Craddock.

Those "cousins" are tremendous for all the wonderful work they have done for us."

The success of our website is also recognized worldwide. The Internet Search Engine, Google, reports 661,000 hits when searching for the word "Bukovina." The Bukovina Society's website is referenced four times in the top ten of these 661,000 hits and is Google's #2 response, second only to Wikipedia, the Internet's online encyclopedia.

A totally unexpected recognition of the website was reported by Kathy Zoglauer Cardwell, daughter of our webmaster Werner Zoglauer. In April 2006, Kathy was shopping for Bukovina publications in a large bookstore in Dresden, Germany. Because Bukovina is such a relatively narrow topic and to make sure that Kathy's limited German did not cause her to leave empty-handed, she asked one of the many eager-to-help clerks for assistance. When the clerk's exhaustive computer search of the store's inventory on works relating to the Germans of Bukovina yielded nothing, she apologized but with a smiling flash of intuition offered to look in one more place. Kathy watched eagerly from the other side of the counter as the clerk's fingertips danced on her keyboard. Within seconds, the clerk, now with an even bigger smile, announced: "I have found a place where you can buy these books and also where you can read more about Bukovina, and it is in the United States. Here, take a look." When the clerk swung the monitor around, the very familiar homepage of www.bukovinasociety.org appeared. Now it was Kathy's turn to show her big smile as she proudly told the clerk in her limited German: "*Ja, das ist mein Vater,*" as she went on to explain to that her father is one of the volunteers who built this website and she had hoped to find some books that could be useful for it. A small world indeed!

The beauty of the Internet is obviously its ability to bring together all people who share a common interest. This is reflected in the Bukovina Society's membership which has grown significantly because of the website. Our members reside in fifteen countries and an even larger international representation is included in the statistics of visitors to our website.

The effort to build the Bukovina Society's website under its own domain name began in February 2002. On May 1, 2002 www.bukovinasociety.org went public with sixty-one pages including twenty-nine Bukovina Society Internet pages previously posted on the personal website of a member.

In January 2004 we added a "members only" private genealogy section, which has become our most popular feature.

Today the website contains:

- over 220 articles, histories, etc.;
- sixty-five past issues of the *Newsletter*;
- a genealogy database of over 263,000 names;
- a repository of personal family history reports prepared by our members;
- articles in English, German and Portuguese;
- 568 guest book messages from visitors to the website.

A recent popular addition to the website is the inclusion of satellite photo links to present-day locations of select Bukovina villages at: <http://www.bukovinasociety.org/Bukovina-Village-Name-List.html>

The success of our website and the growth in our membership would not be possible without the leadership, dedication and many hours of hard work by our volunteers, primarily at their own expense. Their work includes authoring/translating/editing the many articles on the website, membership and website visitor correspondence, membership record keeping and mailing list maintenance, genealogy research and database construction, purchase of relevant publications and genealogical data, website construction, maintenance and technical support, and many other tasks. All these require the use of special skills, experience and/or the use of computer software tools.

Among those who actively support the website publishing, genealogy or correspondence activities we would like to recognize and thank our fellow Bukovina Society associates, including from the USA: Irmgard Hein Ellingson, Rebecca Hageman, Doug Reckmann, Dr. Sophie Welisch, Oren Windholz and Werner Zoglauer; from Germany, Michael Augustin, Renate Gschwendtner and Gertrud Siewi; and from Brazil, Dr. Ayrton Celestino.

ANNUAL SYMPOSIUM OF THE SOCIETY FOR GERMAN-AMERICAN STUDIES

by Irmgard Hein Ellingson (Grafton, IA)

On April 26-29, 2007 the 31st annual symposium of the Society for German-American Studies (SGAS), hosted by the Max Kade Center for German-American Studies and the Department of Germanic Languages and Literatures, took place at the University of Kansas in Lawrence attended by between 100 - 110 guests.

Dr. William Keel of the Department of Germanic Languages and Literatures at the University of Kansas invited the Bukovina Society to send three members to present topics relating to the Bukovina Germans in the United States. In a paper entitled "Americanization in an Urban Setting: The Bukovina German Experience" read by Rebecca Hageman, Dr. Sophie Welisch explored the cultural assimilation of the Bukovina Germans in the New York City area. Irmgard Hein Ellingson described "Bukovina Germans in Rural America: Adaptation and Assimilation" in the Kansas, Colorado, Washington, and Saskatchewan immigrant communities. Focusing on local Trego and Ellis counties, Steve Parke presented census research and cultural characteristics of the German-Bohemians in "The Western KS (Ellis, KS) 'Austrians' from Bukovina: The German-Bohemian Community Story." Gabriele Lunte, a longtime friend of our Society and presently studying at Washburn University, discussed "The Catholic Bohemian Germans of Ellis, Kansas: Language Decay

and Awareness of Cultural Heritage."

Several German linguists participated in the symposium. Astrid Christl of the University of Vienna and Nicole Eller of the University of Passau presented "*Dialekte der deutschen Auswanderer aus dem Bayerischen Wald und dem Böhmerwald*" (Dialects of the German Emigrants from the Bavarian Forest and the Bohemian Forest). Alfred Wildfeuer of the University of Regensburg reviewed "*Deutschböhmisches Dialekte in Transcarpathien*" (German Bohemian Dialects in Transcarpathia.)

The goals of SGAS, an international, professional organization of individuals and institutions interested in the field of German-American studies, are designed:

- to encourage study and research in the history, culture, folklore, genealogy, language, literature, and the creative arts of the German element in North America;
- to publish research findings and news in the areas of interest as a public service;
- to encourage the production and dissemination of educational materials in its areas of interest as a public service; to assist researchers, teachers, and students interested in the German element;
- to improve cross-cultural relations between German-speaking countries and America, and strengthen contacts between researchers in similar areas of interest.

The guests including the linguists, members of the German Bohemian Society in New Ulm, Minnesota, and our Bukovina Society representatives enjoyed a social evening on the last night of the symposium. Dr. Keel, a long-time friend of the Bukovina Society, frequent participant at its meetings, and researcher in the Ellis community, was elected to serve as the next President of SGAS for a two-year term.

According to its publications, the annual symposium of SGAS "affords the opportunity for members to share their interests in German-Americanana through the presentation of scholarly papers and informal gatherings." The Society also publishes a quarterly newsletter and a Yearbook of German-American Studies. For more information, see their website at <http://www-lib.iupui.edu/kade/sgasin.html>.

SCHOOL AND CHURCH IN BUKSCHOJA

by Alfred Klug

Printed in Katholischer Volks- und Hauskalender für die Bukowina, trans. Sophie A. Welisch, No. 5 (Czernowitz: Deutscher Kulturverein für die Bukowina, 1938): pp. 147-151.

A copy of the German article was made available to the Bukovina Society by Albert Kupferschmied (Mühldorf, Germany).



Six kilometers west of Gurahumora, upstream from the Moldova, lies the community of Bukschoja [Buc^ooiaia] and, only separated by the Sucha Stream, the community of Frassin. Some fifty years after the occupation of Bukovina by Austrian troops a foundry stood here, which belonged to Karl Kalita, who had immigrated from the West. In full awareness of his assigned cultural mission he gave the foundry workers,

who had been settled there, primarily Catholics, a building with the proviso that one-half would be used as a prayer house and the other half as a school. At that time, when Klemens Swoboda, the author of the parish history of Gurahumora, came here, this house was still standing. It was located where the state school now stands. Even if the structure were small, it nonetheless provided space for the faithful of Bukschoja and Frassin, who from time to time attended church services there.

In order in some way to secure the material needs of a teacher, *i.e.*, his upkeep, Karl Kalita also donated a second house with one *Joch* [yoke] of garden to the Roman Catholic parish community, which was to serve as the teacher's quarters. Thus a private school could be opened. In 1829 it was converted into a Catholic trivial school with accreditation. The petition of Catholic parents from both above-mentioned communities as well as from Voronet to transfer their children from their local schools and for permission to send them to the Catholic trivial school was granted by the decree of October 6, 1829; the school had thirty-six pupils at that time.

The teacher was paid 200 *Gulden*; Kalita accepted the obligation to pay half with the other half to come from the workers' fund [Bruderlade]. He also committed himself to providing the school with all necessities. For this he was honored as school patron.

In order that regular religious instruction be offered at the trivial school in Bukschoja, compensation of 1 florin 20 for every visit by the priest of Gurahumora was granted in December 1829; weekly church services were to be held even during vacation time. Now the villagers of Bukschoja had more or less to equip their church. A wooden altar with an icon of the Virgin Mary, a few seats and a table—these were the entire furnishings. The teacher also served as the sexton—a job at that time seen as appropriate for a teacher! In a short time the antechamber was also sectioned off and remodeled as a sacristy.

Years passed without either parish chronicles or records to tell us anything of significance about Bukschoja's school or church. Only in 1864 did something occur which aroused considerable sentiment. Karl Kalita had committed himself and his descendants to pay half of the teacher's salary. His son, Julian,

however, did not want to honor this agreement, and when the foundry declared bankruptcy, the teacher no longer received his pay. For unknown reasons the Greek Orthodox parish administrator Turturean moved into the teacher's vacant premises. The classroom was also to be "rented" to the Orthodox school. The entire community, led by parish administrator Neuburg, rose in opposition and petitioned the provincial administration. The document, drafted on November 18, 1864, is extant. Aside from the facts of the case, what concerns us is the list names, since we can with certainty conclude that all of them were Catholic.

I hereby present the list, which they personally signed: Thomas Wittes, Jakob Stenzel, Jakob Hradil, Georg Leffelmann, Franz Hering, Michael Schmidt, Bernhard Kosanowski, Johann Hering, Adam Wlodkowski, Josef Luzanowski [Lazanowski], Johann Stenzel, Alois Dzungza (?).

The following signed with an X, their names supplied by the scribe: Johann Eyb, Josef Krämer, Karl Henriss, Johann Wlodkowski, Nikolaus Wlodkowski, Michael Lazanowski, Albert Tabini [Fabini], Johann Jaszko, Wilhelm Henriss, Karl Eyb, Michael Kupferschmied, Karl Gabora, Josef Paukowicz, Raimund Stockmayer, Franz Hoffner [Heffner], Franz Annhauser, Franz Hoffhauser (father), Franz Hoffhauser (son), Stefan Przegrodki, Franz Wittes, Anton Magas, Johann Binder, Johann Krämer, Georg Eyb, Daniel Eyl- (? [Eyb]), Johann Kupferschmied, Nikolaus Kobesecki, Johann Annhauser, Mathias Kantor, Johann Milewski, Michael Pauluczynski, Dumitru Magas, Josef Wlodkowski. [Above-bracketed corrections of surnames by Albert Kupferschmied. Ed.]

This list is in a certain sense a sad commentary on the Bukschoja school. Why, after so many years of its existence (1829-1864), were there so many illiterates?

The petition of the Catholics brought results. The teacher's salary was to be put on a secure footing in that every Catholic homeowner was obliged to pay two *Gulden* monthly. [Here there is an error in the chronicle. Since the teacher would be getting 210 *Gulden*, it was not necessary that every head of household pay 24 *Gulden*. AK] The Greek Orthodox parish administrator had to vacate the building.

Although the Catholics had committed themselves to maintaining the school, they were themselves without means because of the closing of the foundry and could not make payments. Negotiations were initiated with the Greek Orthodox parish school, which, however, brought no results (1869). With the implementation of the new elementary school ordinances the Catholic parish was urged by the district school council of Kimpolung to combine with the Greek Orthodox parish school. The parish school was declared a public elementary school and the property donated by Karl Kalita with both houses was incorporated into the public lands; only the chapel with thirty square *Klafter* of land remained in the possession of the Catholic community.

Years passed. The prayer house donated by Kalita became ever

more dilapidated. In 1895 it was decided to demolish the old house. A tower was also to be constructed. Repairs were scheduled to begin in the fall; nonetheless, opposition became articulate, noting that it would be better to construct an entirely new chapel.

For this purpose it was above all essential to acquire land, since the place where the prayer house had stood was too small. At this point the church elder and master tailor Alois Dvorzak donated six *Praschinen* for the construction of the church. Therewith the decisive step had been taken. On February 3, 1896 a collection was taken up among the various Catholic inhabitants of Bukschoja and Frassin for the purpose of building a new chapel. A building committee was elected with Father Klemens Swoboda to serve as chairman. Members included the following townsmen: Josef Lazanowski, Leo Lang, Rudolf Wlodkowski, Johann Wlodkowski and Josef Hoffner. Highway Commissioner Tandler in Kimpolung drew up the blueprints, estimating the construction at 3000 *Gulden*.

The cornerstone was laid on May 25, 1896, i.e., on Pentecost Monday. After mass in the prayer house the procession continued to the construction site. Following a sermon, which concluded with a modest request for contributions, Father Swoboda consecrated the cornerstone. A tin cassette was interred in the masonry.

To raise money—this was now the solution! In the records I found a list of very many names, among them some members of the Imperial family. This list, written by Father Swoboda, obviously served as the basis for sending out requests for donations. Swoboda also had partial success with his solicitation. Empress Elizabeth sent 300 florins, the *Bukowina Sparkasse* [Bukovina Savings Bank] 200 florins, Crown Princess Stefanie 20 florins, Archduke Peter, who had shortly before visited Bukovina, 15 florins, Provincial President Baron Goess 20 florins, etc. The Episcopal Consistory approved 500 florins from the chapel construction fund.

These 1000 *Gulden* were obviously not sufficient to begin work. Then several ideas surfaced. In 1860 the foundry owner Julian Kalita declared bankruptcy. The employees of the foundry, as well as the charcoal burners and transport people had a workers' fund, which now had to be distributed to its members. However, the district managers laid claim to it. Now after so many years those old foundry workers who were still alive donated their portion for church construction. Some began to request the authorities to liquidate the fund but without success. Only a petition to the Crown on February 31, 1897 [sic] brought results. At least a portion of the fund, a bankbook with a deposit of 1314 florins, was approved for distribution. The names of the donors are the following: Josef Münster, Franz Anhauser, Karl Gabora, Dumitru Tăran and Costan son of Dumitru Căinar. In the presence of Sidorovici, the village secretary of Bukschoja, the document was notarized by notary Halip in Gurahumora on January 10, 1898.

For the acquisition of further money for construction the provincial government granted permission to solicit generous

funds from the districts of Gurahumora, Radautz and Suczawa. Collection agents included Josef Lazanowski, Leo Lang, Rudolf Häring and Johann Wlodkowski. Of all the above only the first was in a position to commit himself fully to the matter. He went from area to area, tolerated no weariness, and finally collected the respectable sum of 1600 florins.

In the meantime construction of the church continued apace; in order to keep expenses down, the Catholics of Bukschoja provided voluntary hauling services.

In September 1898 the small church was completed.

Total expenses	4563 florins
For petitions, etc.	<u>200 florins</u>
Total	4763 florins

Collected:	
Larger contributions	1055 florins
Workers' insurance funds	1314 florins
Miscellaneous small donations	<u>1897 florins</u>
Total	4266 florins

Indebtedness	497 florins
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It was anticipated that additional donations and the sale of the property on which the old prayer house had stood would bring in the balance.

On September 25, 1898 the Consistory in Lemberg consecrated the new church *sub Titulo Beatae Mariae Virginis* [under the title of the Blessed Virgin Mary].

Those traveling on the *Reichstrasse* [Imperial Road] from Gurahumora to Kimpolung will be quite impressed by the well-maintained little church in Bukschoja. The accompanying picture shows it very well; above: the cloud-covered sky; below: the distinctive and friendly church, which invites peace and entry. [The original picture published with this article has been replaced by the one below taken in 1997 and appears in color in the website edition at www.bukovinasociety.org/bukovina-churches.html Ed.]

Gurahumora, July 1937

RAIMUND FRIEDRICH KAINDL

by Heinrich Kipper

Poem printed in *Kaindl-Archiv. Beiheft III: Ergebnisse der Familienforschung in Buchenlanddeutsche Familien. Sippengeschichte der Familie Beill*, ed. and dedicated to the Kaindl Archiv by Ekkehart Lebouton, trans. Sophie A. Welisch (Salzburg, Austria: 1983), p. 44.

Du Eichenstamm im Buchenwald,	You oaken root in beechland woods,
Du Lehrer und Prophet,	Our teacher and our guide,
Du Hirte mit dem Zauberstab,	You shepherd with the magic wand,
Der vor der Herde geht!	Your skills you did not hide!

Du hast ein kurzes Leben lang
Uns väterlich betreut

You did throughout your sojourn here
As faithful father serve

Und deine Kraft und deinen Geist
Dem Buchenland geweiht.

And with your strength and dauntless drive
Our Buchenland preserve.

Darauf dem weiten Ost, Südost—
Du Lehre, andre Blut,
Doch dieses tat nicht unsrem Volk,
Nur stets den andern gut.

And those in distant east, southeast—
You taught these others, too,
Although this helped not our folk,
The other peoples grew.

Du prangst mit Gartner, Scharitzer,
Mit Lang, mit Kipper Fritz,
Mit Keschmann, Landwehr, Lebouton
Im Deutschhaus Czernowitz!

You shone with Gartner, Scharitzer,
With Lang, with Kipper Fritz,
With Keschmann, Landwehr, Lebouton
In our old Czernowitz!

Die damals jung und Knaben noch,
Sind heute grau – vereist,
Gefallen, in der Welt zerstreut,
Doch ewig lebt ihr Geist!

Those at that time still young and strong,
now gray and less emboldened,
were killed in war, dispersed on earth,
Yet to the goal beholden!

Erfüllen uns, beleben uns
Und lehren uns die Treu',
Die Lieb' zu Sprache, Ahnenbrauch
Ist allzeit mit dabei.

Fulfill us and inspire us
And teach us loyalty,
The love of language, olden ways
And heartfelt fealty.

Ein Heer der Besten sah das Land,
Gedenken ist ihr Lohn,
Sie grüßen uns aus lichter Höh'
Mit einer Ruhmeskron'.

Able men who saw the land,
Remembered for their deeds,
Now greet us from the distant heights
All bearing laurel wreaths.

Es lebt das Grüne Buchenland
Wohl auch im Himmelsreich,
Noch zähe in der Enkelschar,
An sichtbarsten in Euch!

Verdant Bukovina lives
In heavenly realm anew,
Tenacious in celestial choirs,
Most visibly in you!

Du Kaindl und ihr Großen all,
Die unsre Heimat sah,
Oh seid empfangen brüderlich—
Heut seid ihr nah und da!

You Kaindl and you giants all,
Who in our homeland flourished,
Oh, be received fraternally—
That we, too, may be nourished!

Dies kleine Fest dem großen Mann

This modest fest for a great man

Und Bruderfreund geweiht,
Strahlt Heimatlieb in alle Welt
Und in die ferne Zeit.

And brother's friend remembered,
Sends out the homeland's love abroad
For all time to be tendered.

Den Brüdern und der Enkelschar
Will es die Botschaft geben:
Der Kaindlgeist ist auch in euch—
Das deutsche Volk wird leben!

To brethren and angelic choir
the message is thus given:
The Kaindl spirit dwells in you—
The German people liveth!



Born 1866 in Czernowitz; died 1930 in Graz, Austria. Photo: *Das Bundestreffen* 1951, Raimund Kaindl-Bund, Umsiedler aus der Bukowina in Deutschland, 2d ed. (Munich: 1951), p. 9.



Born 1875 in Illischestie; died 1959 in Oberhollabrunn, German Federal Republic. Photo: *Ibid.*, p. 1.

Considering the scholarly achievements of Raimund Friedrich Kaindl, it is small wonder that it was in remembrance of this man a dedicated group of Bukovina Germans, interested in preserving the heritage of their Bukovina homeland, named not one, but two societies in his honor: the Raimund Kaindl-Bund (1951) and its successor, the Raimund Friedrich Kaindl Gesellschaft (1974). The publications of the latter appeared regularly between 1978 and 2002 in the Kaindl-Archiv (Stuttgart/Augsburg/Salzburg). Kaindl has been ranked as one of the most preeminent of Bukovina's historians. In addition to his prolific publications, he taught at the Francis Joseph University in Czernowitz and after World War I at the University of Graz in Austria.

A literary giant in his own right, Heinrich Kipper, newspaper editor, teacher, officer in the First World War, is best remembered for his writings which include poems, plays, and novels oft in the Palatine dialect of his native village of Illischestie. His above poem immortalizing Kaindl's life and legacy was dedicated to the Raimund Friedrich Kaindl Gesellschaft and its president Dr. Herbert Mayer by Ekkehart Lebouton, the editor of *Kaindl-Archiv Beiheft* III [Ed.]

HOW OUR COMMUNITY OF SCHWARZTHAL AROSE

by Mathias Hoffmann (Schwarzthal, Bukovina)

Original article: "Wie unsere Gemeinde Schwarzthal entstand," in *Katholischer Volksund Hauskalender für die Bukowina*, trans. and ed. Sophie A Welisch, No. 4 (Czernowitz: Deutscher Kulturverein für die Bukovina, 1936): 137-41. A copy of this publication was sent to the translator by Emil Hoffmann, the son of Mathias, who currently resides in Sainte Dorothée, P. Quebec, Canada.

When the short winter days draw to an end, we gather at this or that neighbor's home for an evening of spinning. The women spin and the men busy themselves with small carvings. Entertainment and humor spice the cozy work hours.

On such evenings I would ask our elders about details of our origin and the founding of our village of Schwarzthal and would gradually glean information about our history, which I now wish to relate. If my tale does not precisely coincide with the facts, I nonetheless believe that I am doing our German people in Bukovina a service, since with the rapid passing of the years and decades, many among us have forgotten whence they came, how their present homeland developed, and what their ethnic identity and obligations to their German heritage entail.

It was in the third decade of the nineteenth century that in the forest of the Bohemian duchy of Schwarzenstein there labored a tough breed of wood cutters, who eked out a tenuous living by lumbering and a little farming with cow or goat. Emperor Joseph often came to this area to go hunting and recognized the

ambition and the zeal of the stalwart German Bohemians from Schwarzenstein. It occurred to him to settle these people in sparsely-occupied Bukovina. Through the appropriate channels he offered the Schwarzensteiners settlement in Bukovina with their families. In response, numerous families expressed their interest in undertaking the trip to the southeast. They were joined by Bavarians, who had been similarly recruited for settlement in Bukovina where they were promised land in a place called Goman-Goman, which lay between Solka and Glitt.

The Schwarzenstein lumbermen were a poor lot and did not even have horses for the trip. With hand-drawn carts laden with their meager household possessions and small children and a deeply-felt trust in God they started off on the arduous journey. At best, one of the spirited travelers could harness a strong dog to his cart. Across mountain and valley, through rain and heat, they walked for six weeks until finally arriving in Radautz. Here they met several acquaintances and rested from the exertions of the journey. In the interval leading to the promised settlement the men found work as day-wage laborers. Then several assumed the power of attorney for the settlers and set off for Solka where they spoke with the administrator. The latter, however, knew nothing about a settlement of German Bohemian lumbermen and asked who had sent them. Their response that the Emperor and the Ministry had precipitated their exodus was greeted by Administrator Koch with a disdainful smirk and the retort that the Emperor is far away; moreover, in this region he, the administrator, is the Emperor and needs the land for his own people. Very dejected, the men returned to Radautz and were forced to continue working as day-wage laborers to avert economic distress. From day to day their situation became increasingly unbearable and thus after a time they again dispatched another delegation to approach the administrator in Solka to implore him finally to give them a little plot of land. With contemptuous words he directed them to the region of today's village of Schwarzthal.

This region was virtually unpopulated and uncultivated. Dense virgin forests covered the peaks and valleys with only a narrow path used by hunters, which paralleled the stream through the dark forest to the mountains. The task of establishing a settlement here seemed totally impossible, and since the Schwarzensteiners recalled the promise of the Ministry that they would receive arable land, they hesitated to settle in Schwarzthal. Again they asked the administrator to confirm their right to what had been promised. But all intervention remained in vain. No one cared about them. Several times they inspected the land in the region of Schwarzthal but soon returned dispirited and tired to their wives and children in Radautz.

In time, work in Radautz became hard to find, so the group of immigrants made the heroic decision to attempt settlement in Schwarzthal. They again packed their household items onto their carts and headed for the forest. The first few nights in the dark wild woodlands were terrifying until they had constructed

the essential huts of branches and twigs as a temporary protection against the elements.

Six years had passed since their arrival in Bukovina in 1836 and still the poor people truly stood at the abyss. But their instinct for survival remained unbroken. On the hunters' path along the murmuring stream, they constructed their huts, which for a time sheltered their families. The men worked in the forest with common endeavor and cleared the land for their houses and a small piece of land for farming. But soon the little cash they had earned as day-wage laborers in Radautz had been spent and they had to interrupt their work in the forest in order to earn a little money to continue the building of their homes. In their search for work they traveled as far as Dorna. When they again had a "twenty," they returned to their forest huts and began anew. For a "twenty" they got a quarter of corn (c. 25 kilos), with which they barely sustained their families.

With courage they faced their tasks. They felled the trees and what they did not use as wood for their domiciles, they burned in great piles. The ashes they strewed on the cultivated soil, which of itself was already very fertile. They built their houses entirely of wood. Such a house was sometimes raised without a single iron nail. The roof was covered with shingles weighted down with large stones to keep them in place during storms. Around the seedlings they placed woven spruce branches to protect them from forest predators. The windows were very small spaces.

In time each of the forty-one original families had a house and a parcel of land; a surveyor named Altvater started a land registry for the community of Schwarzthal. The soil bore rich yields and with the years a small tax was placed on the land. In order to protect against flooding the villagers built a second street further from the stream. Along this street they constructed new houses in about 1855.

The children's education was carried out by a Schwarzthaler, since an out-of-towner could not be obtained. Every day the children received instruction in the home of another villager in that they lacked a school building. By about 1857 they had erected a small church constructed entirely of wood.

On their land the Schwarzthalers planted potatoes, beets, barley, peas, corn and flax. Their clothing consisted entirely of hand-woven linen; a well-situated man perhaps had a suit of finer cloth for his wedding. They also sold the flax and bought sheep and cattle. With their wagons they conveyed wooden shingles deep into the flatlands and sold them at the rate of 40 *Kreutzer* (about 40 lei) for 1000 pieces. In time the standard of living of the Schwarzthalers improved, trade and commerce began to blossom, they acquired water-driven sawmills and found markets for their wood.

Johann Seemann and Georg Brantl built the first sawmill in 1862. The poorer people burned ashes, which they then sold to the numerous potash installations, which existed at that time.

In 1855 such a potash installation was constructed in Schwarzthal, which operated until 1875. The first water-driven sawmill was built by Franz Bernhauser in 1868. In May of 1885 a great fire broke out in the community. Woodlands burned on both sides of the village but fortunately the houses of the inhabitants could be saved.

The first factory in Schwarzthal opened in the upper village in 1889 but after twelve years it was relocated to the lower village where it remained in use for another eleven years.

This much of our history I learned from our elders in the cozy winter evenings. The generations come and go. Forgotten is the desperate struggle for existence of our great grandfathers. But wanderlust, which drove the Schwarzthal Bohemians and Bavarians from their homeland, still courses in the veins of their children. Consistently Schwarzthalers have left their native village and moved to other places in Bukovina: to Sahareshti, to Dumbrava, to Gladiora, Stulpikani, Kimpolung, Gurahumora, Frassin and farther across the great ocean to the United States of America, to Canada and Brazil. Had all these Schwarzthalers stayed at home, the village today would be four times its size.

The wanderlust of our Schwarzthalers does not preclude the fact that they cling with love to their homeland, for which they have exerted a great effort. Ambition still characterizes our village today. There is repeated evidence of this: in 1905 our Schwarzthalers built a second church and only in the last years did our Schwarzthal church elders decide, despite the need and misery of the time, to give this church a fine façade in order that the house of God might bear witness to the strong faith in our village. And so may our beloved Schwarzthal continue to live and thrive.

A PETITION OF THE SCHWARZTHALERS

To our eminently majestic and benevolent Imperial Mother, Karolina, benefactor and lady in charge of the Leopold Foundation in Vienna.

The dutiful and obedient subjects from the community of Schwarzthal implore you for a small contribution to equip our humble church.

Mother of the poor!

Oppressed by our fate, we loyal subjects were forced to leave our fatherland of Bohemia and seek our worldly sustenance in Bukovina. In 1835 we reached Bukovina, where we had been assured of the fertility of the land, yet were frustrated in our expectations for six years during which we eked out an existence as day-wage laborers and through the kind beneficence of generous people.

In 1842 the honorable Imperial and Royal Department of Economic Affairs in Solka assigned us settlement land in the

high mountain chain of a tree-covered, uncultivated and stony region, where we indeed settled and lived in barracks. For this we express our warmest gratitude to the administration and to the throne of His Majesty. But our settlement lies four miles away from our parish church. We were born and brought up in the Roman Catholic religion and would also like to raise our children in the same religion.

But we could not get to church, first, because of the great distance, and secondly because of the many mountain streams, which we had to traverse at least ten times before reaching Gurahumora. As a result, we were forced to muster our resources and build a small church albeit from flimsy materials in order to praise God and not to weaken in our faith or forget it entirely. The preacher from Gurahumora travels four miles to us in order to conduct church services in our humble church to strengthen us in our faith. In our greatest poverty and distress and with all effort, we built our small church, which is already on the verge of collapse. But tragically! Despite all our efforts we could not raise the means to equip our church with the essentials for religious services. So we turn to you, Imperial Mother Karolina, since all, even foreigners, confirm the reputation of Your Imperial Highness for charity and generosity. We set our sole trust in the beneficence and goodness of Your Majesty and dare convey our innermost plea with tearful supplication as children of our kind and loving mother. May your poor children, begging and imploring your assistance, find mercy and through Your Majesty's generous hand grant us a small contribution for equipping and repairing our modest little church.

For this we will all pray to God for Your Majesty's well-being in this world and the next.

Schwarzthal, September 15, 1865

Ambros Hoffmann (village judge), Josef Bernhauser, Josef Pilsel, Johann Seemann (church elders)

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The community seal on the document shows a fir tree with a saw to the left and an ax on the right. Under it the name "Schwarzthal."