

The Bukovina Society of the Americas NEWSLETTER

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Membership Dues:
Lifetime \$150.00
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BUKOVINA PEOPLE AND EVENTS

- On September 18, 2009 the Society will sponsor a Bukovinafest in celebration of the 20th anniversary of its founding. This event will be held at the headquarters in Ellis, Kansas and will feature presentations and activities of interest to the Bukovina Germans. As in the past, the Society will also participate in the celebrations of the Midwest Deutsche Oktoberfest on the following two days at the Ellis County Fair Grounds. We have some presenters already committed for the event and invite others to submit papers for consideration to O. M. Windholz, Vice President at Windholz@bukovinasociety.org.
- Sophie Welisch has sent us a slightly revised copy of her 1961 master's thesis submitted to Fairleigh Dickinson University which the Bukovina Society has now published under the title: *The Germans of Bukovina (1775-1940): An Historic Overview*. In this 33-page study including maps, tables and charts, the author traces the origins of settlement of the Germans in Bukovina, their cultural life, educational institutions and factors leading to their 1940 relocation to Germany. The publication may be ordered for \$10 (including shipping) from Society headquarters or through our website: bukovinasociety.org.
- Society member Gabriele Lunte (Lawrence, KS) has informed us of her new book, *The Catholic Bohemian Germans of Ellis County; Kansas: A Unique Bavarian Dialect*. This study, based on several years of research and fieldwork in many areas of Kansas, analyzes the German Bohemian dialect as a subset of the speech patterns of Bukovina Germans who settled in the Ellis

area in the latter 19th century. Although three generations removed from their original immigrant forebears, some individuals have maintained the dialectal speech patterns remarkably well. Further information about the book may be obtained directly from the author at gabi.lunte@washburn.edu or from the Society at the above address.

- Society members are invited to attend two international conventions this summer. Irmgard Ellingson, who will be a presenter at each of the meetings, sent the following information: The American Historical Society of Germans from Russia (AHSGR) and the Germans from Russia Heritage Society (GRHS) will host "Celebrating our Common Heritage" in Casper, Wyoming, on July 28 - August 3, 2008. The convention website is online at <http://www.germansfromrussia.net/>. Pittsburgh will be the site for the international convention of the Federation of East European Family History Societies (FEEFHS) on August 1-3. Information is available online at <http://www.feefhs.org/>. Irmgard has 30 years of expertise in central and eastern European research. In addition to her involvement with the Bukovina Society, she is a longtime AHSGR *Journal* editorial board member and is a past president of FEEFHS. She looks forward to meeting Bukovina Society members and friends in Casper and Pittsburgh!
- We were saddened to learn of the passing of Robert Massier (Winnipeg, MB, Canada), a loyal member of the Society since 1993. Our deepest sympathy to the family in their great loss.
- The Society prints those death notices of members for whom we have information. These can be directed to the editors at the addresses above.

ON THE ROAD, AGAIN!

Kansas Bukovina Story Goes Cross-Country

by Steve Parke (Pueblo West, CO)

Thanks to some opportunities created through the Bukovina Society of the Americas (BSA), I was able to be “on the road” this summer with a power point presentation entitled “The Ellis, KS (Western Kansas) ‘Austrians’ from Bukovina: The German-Bohemian Community Story.” This article will describe how this program evolved and came to be shown around the country this past year.

The impetus for this adventure got rolling in 2006 when Oren Windholz, past-president of the BSA, sought presenters for the April, 2007 conference of the Society of German American Studies (SGAS) in Lawrence, KS. Initially I declined but after receiving encouragement from people like Irmgard Ellingson and a growing personal desire to get a better grasp of Bukovina immigrant history in Ellis and Trego counties, KS, I asked, “Why not?”

The presentation was largely shaped by what I have learned over the past twenty years from the various BSA conferences and publications. Two monographs by Oren Windholz on the Ellis German-Bohemian Catholic community were key resources in the coverage of the immigration, early settlement, and life of the Ellis area German-Bohemians. His collection of family stories, sayings, and pictures are very timely snapshots of the local culture. To this ethnic cultural picture I added the local and regional historical Kansas context which includes the now mythological American Wild West as well as the development of High Plains farming and the Western Kansas oil business, all part of the evolving landscape into which the Bukovina German-Bohemians settled. The program covers the 1886-1930 timeframe capturing the Bukovina-American story in word, photos, maps and charts.

Some original research for the program evolved. Being somewhat intrigued with census records and numbers, I started logging local German-Bohemians from the 1900-1930 census records by county and township with Ellis and Trego counties being the primary focus. In this process the German-Bohemian Catholic and Swabian Lutheran families had to be separated. What began as a simple inquiry then became a winter, spring and summer inquiry but with the help of Irmgard as the Lutheran resource person, we sorted out the family groups even though their birthplaces were usually listed in different ways, *i.e.*, “Austria,” “Bukovina,” or “Romania.” This data was then “crunched” to create an interesting picture of who lived where. By 1930 there were 1,704 people in the total Bukovina group including immigrants, their children and the grandchildren. That is a lot of head counting, and I probably missed a few!

The first venue for this evolving presentation was the April 2006 SGAS conference in Lawrence. The BSA had a strong presence at this setting thanks to the invitation of Dr. Bill Keel of the Max Kade Center at Kansas University. Irmgard also spoke of the western Kansas Lutheran Swabians from Bukovina while Gabi Lunte presented a paper on the life and times of Bukovina immigrants in New York City on behalf of Sophie Welisch, who was unable to attend.

Upon returning from the SGAS conference in early May, I stopped at Cedar Bluff Reservoir in Trego County, Kansas, where a group of folks from nearby WaKeeney were holding their annual “Gathering,” a celebration of community and Scottish and Celtic traditions. Jim Cleland and his helpers scheduled a showing of the “Austrian” power point show Friday night to facilitate deeper understanding of local immigrant history. That night a tornado struck Greensburg, Kansas. Later in the evening at Cedar Bluff, ninety miles north of the most serious storm damage, we almost lost the “Gathering’s” main tent.

In July about ninety members of my extended family at the annual Nemechek-Reitmeier-Schuster family reunion watched the program on a Saturday evening. This complemented efforts of other relatives that weekend, who had gathered genealogical data and family photos for digitalizing. We were covering 200+ years of family history.

The following week I traveled to the library of the Kansas State Historical Society (KSHS) in Topeka to research Trego County Czech obituaries. Earlier I had inquired if anyone at KSHS or in Topeka might be interested in the Bukovina presentation. Dr. Virgil Dean, KSHS publication editor, indicated some interest, and we scheduled a lunch hour program for Wednesday of that week. Several dozen people from the KSHS and the surrounding area attended. This group had a number of questions that sent me back into the research mode.

In September local BSA members presented the power point program at the Midwest Deutsche Oktoberfest in Hays, Kansas. This event is probably best known for the polka bands and dancing but has recently incorporated an historical presentation program facilitated by the Ellis County Historical Society. This year’s event included presentations on the local Swabian Germans and German-Bohemians from Bukovina.

Back in April several BSA members had the opportunity to meet a large contingent from the German-Bohemian Heritage Society (GBHS) in New Ulm, Minnesota. At the Free State Brewery dinner meeting we considered future collaboration and discussed the possibility of the Ellis, KS, German-Bohemian story being presented at their annual meeting in New Ulm on October 27. By mid October I was headed for New Ulm.

I first joined GBHS members at Madison, Wisconsin, for a Czechoslovak Genealogical Society International conference. GBHS member Bob Paulson spoke of German-Bohemian settlements in Minnesota and Wisconsin and tied these groups to other settlements around the world including those in Kansas as well to as a newly-discovered group in New Zealand.

The next weekend in New Ulm was the highlight of the summer's program travels. The New Ulm German-Bohemians rolled out the welcome mat. New Ulm itself presented rich historical touring and scenic opportunities, which included the Schell Brewery! Saturday evening was the occasion for GBHS's annual meeting at the historic Turner House. After a social hour there followed an authentic German dinner, the business meeting, and the program speakers. The evening's version of the presentation included music, which proved to be an advantageous addition. Personally composed song stories accompanied by the guitar were sung at various points to further enliven the historical themes and photos.

I will be "on the road again" because New Ulm requires a return visit. The 2009 SGAS conference is scheduled for New Ulm, where there is plenty of beer yet to be savored; moreover, it takes more than one visit to see all the historical sites. I wonder if Willie Nelson ever made it to New Ulm? The Minnesota Museum of Music is there!

THE GERMANS OF BUKȘCHOJA (ROMANIAN: BUCȘOIA): AN HISTORIC OVERVIEW

by Albert Kupferschmied (Mühldorf, Germany)

Background. In the former Bukovinian village of Bukschoja, now incorporated into neighboring Frassin, there was a *Hammergasse* (Hammer Street). It is there where my paternal grandparents lived. Upon questioning the significance of this concept, my mother, a German-Bohemian, explained that a foundry had stood there until the mid-nineteenth century. This motivated me, now a retiree, to research my homeland and family history. This also evoked questions of whether workers at this installation had come from the Zips (now in Slovakia) and if my paternal forebears belonged to this German linguistic group.

After initial difficulties, I found a considerable quantity of German literature and maps of the old homeland. In addition, some personal information has come from former residents of Bukschoja; unfortunately, however, not that much.

Geographic layout of the area. Bukschoja lies 515 meters above sea level. We know this from an older Austrian map.

According to G. Freytag's *Map of Bukovina* a 1024 meters' high mountain lies southwest of Frassin; north of Bukschoja the summits of the *Obcina Mare* extend from 846 to 1077 meters.

The main street between Bukovina and Transylvania runs through Bukschoja. According to an old account the street was designated as *Post- und Commerzialstrasse* (Mail and Commerce Street). "It is a macadam road, always well maintained" and a "concealed military road—so called because for the most part it lies between forests . . .".¹

During the Austrian administration of Bukovina the street was also called *Reichs-* [Imperial] or *Kaiserstrasse* [Emperor Street], later in Romanian *Drum national* = National Street.

The distance from Humora to the next community of Bukschoja is 4850 spans (*Längenklafter*), . . ."² One span equals 1,751 meters.³ According to this reckoning the distance between both communities is about 8.5 kilometers.

If one travels from Kimpolung toward Gurahumora, the stretch after Wama reveals the Moldova Valley with the mountains becoming somewhat smaller. After Frassin one crosses the Suha River, a larger tributary of the Moldova. In front of the bridge is the village sign, "Bucșoia." The first houses of the earlier self-sufficient community all are contingent to the bridge.

Next to National Street the valley is also linked to the railroad (now run by electricity).

The oldest reference to a German settlement. An extraordinary reference can be found in the article, *Über die goldene Bistritz zur Ansiedlung deutscher Bevölkerungsgruppen im Buchenland (I)* [Over the Golden Bistritz to the Settlement of German Population Groups in Bukovina] by Dr. Claus Stephani. The Bukovina Society of the Americas posted this article on the Internet. There one reads: "Between 1782 –1787 farmers and craftsmen from Franconia and Swabia—some from Austria—were also settled in the region of Cîmpulung Moldovenesc (Kimpolung) and Sutschawa, and certainly in . . . Bucșoi (Bukschoja) . . ."⁴ This is the first concrete reference to the origins of German settlement in my native village, unfortunately without reference to the source, which is not unusual with newspaper articles. Miners from the Zips were not mentioned.

In the *Haus des Deutschen Ostens* (House of the German East) in Munich I found a not less significant document. This was the *Karte der Königreiche Galizien und Lodomerien und der Bukowina* [Map of the Kingdom of Galicia and Lodomeria and Bukovina] by the cartographer Josef Liesganig, Vienna and Lemberg, 1792. At that time the designation was still "Pokschoja." It lies to the right of the

Suha and a short distance before this river flows into the Moldova.

Considering the identical spelling of the locality one can conclude that a copy of this map was in the baggage of Austrian Emperor Francis I. His first trip to Bukovina took place from August 1 to August 14, 1817. On August 12 he traveled “through Pokschoja, a village of scattered wooden houses, some of which are along the road; not far on the right is an attractive one-story house, to the left another in somewhat worse condition. Then one proceeds over a dam and a nice wooden bridge of numerous *Joch* over the wide gravel bed of the Moldova, then between meadows for a bit and over a small wooden bridge over a stream. To the left is the wide valley, the source of the Negrilass River, which empties into the Moldova; it flows into a large gravel bed between not too large forest-covered mountains. In them are the single dwellings of Frassin.”⁵

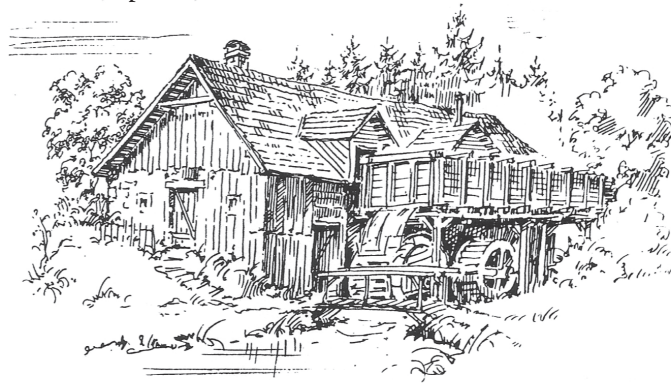
It should be pointed out that the mining enterprise in Bukschoja, which at the time of the Kaiser’s trip already existed, is not mentioned in his travel journal. Admittedly the description of the roads between Gurahumora and Bukschoja is somewhat confusing. But by consulting the map of the cartographer Liesganig, one can see that the Moldova north of Bukschoja forms a small lake, which divides into several tributaries before Gurahumora. The street today is laid out differently than at that time.

About the layout of the street in this area the Emperor’s travel journal states: “One wanted to extend the street to the right of the mountains because the Moldova sweeps away the bridges. Merely to cut a path into the mountains there is not feasible for fear of landslides.”⁶

The rise and fall of the foundry. “The village of Bukschoja lies on the Moldova opposite Frassin. With the construction of a foundry German miners were settled here in 1810.” According to Kozak and Fischer: “There arose a foundry in Manzthal (near Jakobeny), smelters in Kirlibaba, foundries in Wama, Eisenau (here also a rolling mill and grinder), Bukschoja, Jakobeny and Kimpolung, which produced various items in particular field and garden tools.”⁷ I have deliberately cited this publication because it is the oldest reference I have found.

As an extraordinarily reliable book about the migration and settlement of the Germans in Bukovina is *Das Ansiedlungswesen in der Bukowina* by Dr. Raimund Friedrich Kaindl, published in Innsbruck in 1902. In the third chapter of this excellent work Bukschoja is included among the mining colonies.⁸ “Without specific colonization the German settlers in greater or lesser numbers moved into most of the other mountainous areas. It would lead us too far astray to enumerate these here, especially since nothing further can be said about their colonization. It should be

noted that especially the settlements in Bukschoja and Stulpikany gave rise to the mining industry and foundries; nonetheless, here the labor force was in the minority in relation to the indigenous population and therefore no distinction can be made between the colonists and their relationship to other areas.”⁹



Hammerschmiede, heute Museum

Picture: Foundry, today a museum. Example of a foundry from Ladislaus Guzsak, *Bergstädte der Unterzips* (Stuttgart: Arbeitskreis Unterzips, 1983), p. 398.

While the settlement of the German Bohemians in Bukovina has been well researched, significant data such as names of the miners, their places of origin, period of their “immigration,” methods of transport, settlement, work contracts, etc., are lacking. Inquiries as to whether there are extant personal records among relatives and acquaintances have brought no results. In addition, it would be interesting to know what obligations and demands the mine operators made and to which conditions the workers consented. In his address of June 29, 1936, Jakob Muhm spoke of a “declaration,” which the mining and foundry workers had to sign.¹⁰

Another very detailed book about the settlement of the Zipsers in Bukovina comes from the pen of Oskar Hadbawnik. He notes, “The reason for the settlement of German miners in this area was that in Bukschoja as well as in Stulpikany there were already operational mines and foundries. Information about those who established or owned these installations and the time of their opening is not indicated in the above named sources.”¹¹ Nonetheless, “it must be noted that the iron from Jakobeny was also sent to the foundry in Bukschoja to be processed into wrought iron. In Bukschoja Karl Kalita with the dowry of his wife Franziska, a daughter of Franziska von Eyb, née Manz built a foundry in 1810 and in 1825 a blast furnace in Stulpikany, which produced rather excellent results.”¹² This conclusion is drawn from the ceremonial address which Jakob Muhm delivered on June 29, 1936 on the occasion of the 150th anniversary of the immigration of the Jakobeny Zipsers.¹³

“In 1796 the Styrian Anton Manz, Knight of Mariensee, acquired a prospecting enterprise from Pater Caspari, built more blast furnaces, and expanded of the mines with the

newly-hired Zipser miners. In 1797 he founded the settlements of Mariensee-Kirlibaba. . . , Pozoritta, Wama and Eisenau in 1808; Freudenthal, Bukschoja and Stulpikany in 1809.”¹⁴

A not less significant source for the answer to my questions comes from the Gurahumora parish chronicles, a copy of which I thankfully received from Reverend Norbert Gaschler. In them Karl Kalita was designated as owner of the foundry¹⁵ and subsequently his son Julius Kalita .¹⁶

“Foundries in conjunction with the mines were build in Eisenau, Freudental, Bukschoja and Stulpikany . . .”¹⁷ In this brief paragraph reference is made to the foundries without further details.

“At around the same time (1809) Zipser miners settled in Bukschoja and Stulpikany, where the iron ore from Jakobeny was smelted.”¹⁸

“Production at the smelting and forging installations in Bukovina is not insignificant. An official review of 1841 evaluated production of the mines as follows: the foundry in Bukschoja and Stulpikany 1587 hundredweight, cast iron 380 hundredweight, bar iron 1121 hundredweight.”¹⁹

In reference to the Bukschoja foundry’s need for wood in 1838 the historian Raimund Friedrich Kaindl gives a detailed description of conditions in the settlement in “Thal Negrilassa (Schwarzthal)” near Stulpikany. He adds that “on an annual basis Kalita’s foundry needed only 2000 Lower Austrian *Klafter* [1 *Klafter* = 1 cord]. . .” After the settlement of farmers in the Negrilassa Valley, the Stulpikany forest reserve annually supplied 35,000 Lower Austrian *Klafter* of lumber. There was no market for additional wood from the forest reserve.²⁰

The end of production in Bukschoja’s foundry is noted in the parish chronicle as follows: “. . .and as the Kalita foundry fell into bankruptcy, the teacher had no income. . .”²¹ This assertion is valid for the years 1861 through 1865 so that the collapse of the installation during this period must have taken place. Half the teacher’s annual salary (105 F.CM.) was to be paid by the owner of the foundry from his own resources.²²

From various reports it may be inferred that the foundry also produced items for everyday use, including mortars and pestles, which at that time were a necessity in every home. In the mortars, for example, various herbs and cube sugar were ground. For several decades Bukschoja’s foundry provided employment for many men including at least three generations of my extended family as listed below:

Johann Theiss, master foundry worker, Bukschoja, house #36 (died c. 1844)

Wilhelm Henriss, blacksmith, Bukschoja, house #31 (d. 1845 in Bukschoja)

Georg Eyb, master blacksmith, Bukschoja, house #29 (d. 1871 in Frassin)

Johann Kupferschmied, ironworker, Bukschoja, house #28 (d. 1836 in Bukschoja)

Franz Hüttel, miner, Bukschoja, house #88 (d.?)

Josef Eyb, charcoal burner, Bukschoja, house #28 (d. 1854 in Bukschoja)

Josef Krämer, ironworker, Bukschoja, house #24

Michael Kupferschmied, blacksmith, Bukschoja, house #28

Karl Eyb, ironworker, Bukschoja, house #39

Franz Krämer, ironworker

Johann Eyb, blacksmith, Bukschoja, house #10 (d. 1877 in Bukschoja)

Summary:

- Between 1782–1787 Germans from Franconia and Swabia as well as migrants from Austria settled in this community.
- Between 1809—1810 the foundry was built for which workers from the Zips were recruited. Directors with experience in construction and running of a foundry could be recruited from already existing Zipser mining communities in Bukovina or transferred (e.g., including the foundry superintendent Johann Theiss?).
- In 1796 the Styrian Anton Manz, Knight of Mariensee, took over the mining installation in Jakobeny and surroundings. Karl Kalita built the foundry in 1809/1810 and a blast furnace in Stulpikany. The foundry in Bukschoja can therefore not be included among the Manz mining installations.²³
- Karl Kalita married a niece of Anton Manz.
- The miners in Stulpikany and Bukschoja were the last of their trade from the Zips. The iron ore processing plants in Bukschoja and Stulpikany were the furthest distance from the Jakobeny.

The original German typescript also includes numerous topics such as genealogy, personal reflections, school, church and German clubs in Bukschoja, lists of men of killed in action in World War I and II, families relocated to Germany in 1940, plus numerous photographs. The entire article has been transcribed onto a CD, a copy of which is on file in the archives of the Bukovina Society. (Ed.)

NOTES

¹Theophil Bendella, “Die Bukowina im Königreich Galizien,” in *Vom Moldauwappen zum Doppeladler: Ausgewählte Beiträge zur Geschichte der Bukowina*, ed. Adolf Armbruster, vol. II (Augsburg: Hofmann Verlag, 1991), 179.

²Raimund Friedrich Kaindl, *Das Ansiedlungswesen in der Bukowina seit der Besitzergreifung durch Österreich* (Innsbruck: Verlag der Wagner’schen Universitäts-Buchhandlung, 1902), 463.

³Reinhardt Riepl, *Wörterbuch zur Familien- und Heimatforschung in Bayern und Österreich* (Waldkraiburg: By the author, 2003), 422.

⁴Claus Stephani, "Aufschwung und Niedergang des Bergbaus: Zur Ansiedlung deutscher Bevölkerungsgruppen in Buchenland," *Neuer Weg* (Bucharest, July 29, 1978), 3.

⁵Rudolf Wagner, ed., *Die Reisetagebücher des österreichischen Kaisers Franz I. in die Bukowina (1817-1823)*, (Munich: Verlag "Der Südostdeutsche," 1979), 57.

⁶Ibid.

⁷Cornel Kozak and Eduard Fischer, *Heimatskunde der Bukowina* (Czernowitz: Pardini, 1900), 82.

⁸Kaindl, 334.

⁹Ibid., 341.

¹⁰Jakob Muhm, "Vortrag gehalten am 29. Juni 1936 anlässlich des 150 jährigen Jubiläum seit Einwanderung der Jacobenier Zipser bis zur Gegenwart" in Oskar Hadbawnik, *Die Zipser in der Bukowina: Anfang, Aufbau und Ende ihres buchenländischen Bergbaues in den Nordkarpaten* (Munich: Landsmannschaft der Buchenlanddeutschen, n.d), 60.

¹¹Ibid., 37.

¹²Ibid., 62.

¹³Ibid., 59.

¹⁴Irma Bornemann, "Die Buchenlanddeutschen," *Kulturelle Arbeitshefte*, No. 13, 3d ed. Bonn: Bund der Vertriebenen – Vereinigte Landsmannschaften und Landesverbände, 1992), 5-6.

¹⁵*Chronik der Pfarrei Gurahumora*, part I, 41 (Copy made available to the author by Reverend Norbert Gaschler.)

¹⁶Ibid., part II, 13.

¹⁷Alfred Klug, ed., *Bukowiner Deutsches Dichterbuch* (Stuttgart: Wahl, 1939), 11-14.

¹⁸Paula Tiefenthaler, "Wie aus Bergknappen Flösser und Zimmerleute wurden. Die Zipser in der Bukowina. Festvortrag auf der Kulturtagung des Landesverbandes Bayern, 5. Nov 1966" in *Vom Moldauwappen zum Doppeladler*, vol. II. 24.

¹⁹Bendella, 286.

²⁰Kaindl, 462-463.

²¹*Chronik der Pfarrei Gurahumora*, 42.

²²F=Crowns, CM = *Conventionsmünzen* (coins in everyday use).

²³Muhm, 62.

army during World War I, was thought to have been killed in action, since nothing was heard of him for many years after the war. His mother, Karolina Maidl, née Lazanowski, never received official word of his death and therefore never gave up hope of seeing her son again.

Uncle Josef often recounted the details which presumably led to this error and which I will now attempt to reconstruct.

At the outbreak of war in 1914 Uncle Josef was twenty years old and eligible for military service. Inducted into the Austro-Hungarian army, he saw battle on the Carpathian front, which for a long period witnessed no significant territorial gain or loss for either side.

In time the troops on both sides of the battlefield "got to know each other." In addition, they were not always shooting at one another. Above all, on Christian holidays weapons were laid aside. And yes, there were also mutual visits. A Russian soldier would come out of the trenches waving a white flag in one hand and carrying a bottle of vodka in the other. Behind him there followed another soldier with an accordion. They passed unmolested in and out of the enemy's camp. After a few songs and the consumption of the alcohol, the Russians returned to their own trenches. There followed visits by the Austrians in which Uncle Josef also participated.

Either through carelessness or thoughtlessness Uncle Josef once came out of the trenches during a pause in a heated battle. Suddenly he was brought down by a bullet either to his left or right thigh and could not get up unassisted.

The Russian soldiers jumped out of their trenches, rescued him and gave him first aid. He was carried behind the battle lines, treated for his wounds, and transported to the field hospital. After his recovery, he became a prisoner of war.

My uncle steadfastly maintained that his opponent did not wish to kill him, claiming that the Russian soldier fired at his legs and after wounding him carried him off the battlefield. His comrades must have witnessed the incident and presumed that he had died.

Uncle Josef also talked much about Siberia, the wide expanse of the land, the severe winters in Russia, and the Trans-Siberian Railroad.

After not hearing from him for years, almost all the relatives had given up hope of ever seeing him again. Only after six years of internment was Uncle Josef set free. In Vladivostok on Russia's eastern coast he boarded a ship and traveled via China and Japan presumably to the port of Trieste. From there he returned home to Bukovina by train. As a souvenir he brought with him a Chinese tapestry, which until the



Josef Maidl

ALIVE DESPITE RUMORS TO THE CON- TRARY

by Albert Kupferschmied
(Mühldorf, Germany)

My mother often told us children that her brother, Josef Maidl (born February 13, 1894 in Bukschoja, Bukovina), who served in the Austro-Hungarian

resettlement of the Bukovina Germans to Germany in 1940 held a place on honor in his house.

In Bukschoja in about 1923/24 he married Maria Kerth of Illischestie. After the 1940 population transfer and his resettlement in the Warthe District (now in Poland), Uncle Josef was in 1944 inducted into the *Volksturm* (People's Army, i.e., German home guard in World War II, raised as a last defense in the winter of 1944-45) and only after much chaos and confusion did he find his family in Niedertrebra/Thuringia. He died there on March 18, 1962.

[The myth of the wartime death of Josef Maidl lived on well after his return from Russia. The author points out that this misinformation was perpetuated as late as 1987/88 when *Der Südostdeutsche* (Munich) published *Den Ahnen ein Denkmal* (A Memorial to Our Forebears) by Emilie Horn née Kolb from which it then found its way into *The Bori Story* (1996). *Mea culpa*. SW-Ed.]

BEGINNING AND END OF THE GERMAN COMMUNITY IN HLIBOKA

by Edgar Müller

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The settlement of Hliboka arose as an extension of an already existing village occupied almost entirely by Ruthenians (Ukrainians). Baron Mustazza, the landed magnate, was selling property and carried on a competition for this purpose. In a short time settlers began to arrive. They came from already existing [Bukovinian] communities, but also from Galicia, where settlers had taken up roots more than fifty years earlier. Many among them had been able to increase their wealth and had no material wants. Others, however, with lesser means, were exploring new paths. There were prolific families, which, through subdivision of the land, were impoverished and saw greater opportunities in Bukovina of advancing their economic status through their ambition and labor. But prosperous farmers also came, who in Bukovina could reap a greater profit from their fields. The start was made in the years 1857/58 by seven families including thirty-six people. One year later (1859) Peter Hartmann, carpenter and farmer, came from Tereblestie. He brought along a horse and a plow. The settlers had much for which to thank him. A little later eleven families totaling 170 people joined these first settlers. Their number increased in a short time. Between 1857 and 1883 their total had doubled. A report of the *Gustav-Adolf-Werkes* in Leipzig [a society in Germany, which assisted Lutheran communities in the German diaspora. Ed.] gives the following numbers between 1885-1890:

1885	400 souls	240 Gulden (contribution)
1887	425 souls	301 Gulden (contribution)
1889	455 souls	429 Gulden (contribution)
1890	468 souls	362 Gulden (contribution)

From these numbers one can discern not only the community's external size but also its internal increase. The economic situation improved so that no one moved out of the community (two families departed for Bessarabia in about 1877).

These were individual, usually non-Lutheran families, who had earlier settled in already existing mixed linguistic communities such as Neu-Strimba and Scholtoi (District of Balti), Ryschkanowka and Hirtenheim (District of Chotin), Glückstal (District of Sorota), Neu-Oneschti, and Rosental (District of Kishinev). By profession the settlers were farmers, craftsmen with and without land, and day wage laborers. There were also a small number of wealthy farmers. Especially mentioned in a report of the *Gustav-Adolf-Werkes* is the farmer Peter Hargesheimer who in 1783 emigrated from the region of Mainz to Brigidau (Galicia). From there he went to Hliboka in 1859. Starting out with 200 *Gulden*, he in time acquired 48 *Joch* of land of which he gave each son 10 *Joch*. But many only had a half *Joch* and were day wage laborers (from the report of H. Jakobi, Member of the Board of Directors of the Central Organization of the *Gustav-Adolf-Stiftung* in Leipzig).

That since the end of the nineteenth century the economic situation steadily improved lay above all on the people who found a new home here and on the favorable transportation facilities of the community, which served as a central point for the surrounding communities. During World War I the economic development was interrupted. Despite the changed political circumstances after 1918, the economy soon recovered, to which Hliboka, among the German communities in Bukovina, played a notable role. Although Hliboka could not compete with the nearby Palatine community of Deutsch-Tereblestie, its proximity nonetheless offered many advantages. The farmers of Tereblestie had agricultural know-how, which served the neighboring Hlibokians well. Some enhanced their economic status through the breeding of cattle. Simmental cows could be found at almost all farms. Well-known were also the English thoroughbred horses of Wilhelm Mohr, which other well-to-do farmers tried to breed. Crafts of all kinds were plied in Hliboka and offered a good livelihood. The altered political situation after 1918 prompted some families to emigrate overseas (United States and Canada). From Hliboka these included the families of Petrowicz, Berta Weber, Berta König and others; nonetheless, the population did not decline.

Some figures on the total population and the school children:

<u>years</u>	<u>population</u>	<u>school children</u>
to 1883	400	78
1895	510	83
1900	518	108
1905	530	90
1940	501	—

That the population did not increase in the last fifty years lay in the limited opportunities to earn a living in Hliboka. People relocated elsewhere. The excellent schools in Czernowitz and Radautz provided an educational opportunity and the University of Czernowitz opened the way to academic vocations. Through the German student dormitory (*Schülerheim*) in Czernowitz and the later-established student boarding school in Radautz the paths were opened for all who qualified. Hliboka produced pastors, teachers, doctors, judges and personnel for the economic sector. Until the 1940 resettlement the population stood at about 500.

At the time of its settlement in 1857/58 there was only one public school, which offered instruction in the Ruthenian (Ukrainian) language of the inhabitants. The school children were Greek-Oriental and were taught by Greek Oriental priests. The political community did not consider it necessary to provide the German settlers with their own school. Petitions in 1859 and 1860 to the community administration were rejected. The small number of German settlers did not desist and petitioned the landed magnate Baron Mustazza and the community of Hliboka for land on which to build their own private elementary school. Again there was no positive response with the specious argument that the means to maintain a school were not at hand. In their distress the settlers sought aid from the church, in whose service they trusted.

They first petitioned the Protestant incumbency in Czernowitz. In this petition the educational needs of the small number of the children of the twenty-eight families was clarified with a plea for assisting them in the establishment of a Protestant private school. To carry out this plan the Czernowitz parish had to accept the Hliboka Protestant community as an affiliate. The pastor from Czernowitz was to visit the community once a year. The community of Hliboka was to pay the travel costs and an honorarium to be determined by consent of both parties. In turn the Parish of Czernowitz would assume responsibility for the affiliated community. A curator and a presbyter from Czernowitz traveled to Hliboka to review the situation. On September 7, 1861 agreement between the two parties was reached and a protocol consisting of eleven stipulations was signed by Johann **Adelmann**, Georg **Bardua**, Philipp **Brand**, Jakob **Dittmer**, Franz **Gottner**, Johann **Hahn**, Peter **Hartmann**, Wilhelm **Hartmann**, Heinrich **Lindenbach**, Florian **Maul**, Daniel **Maurer**, Christian **Neubauer**, Franz **Sauer**, Johann

Sauer, Adam **Schad**, Martin **Scherle**, Philipp **Scherle**, Josef **Wagner**. Representing the Czernowitz parish: Knight Wilhelm v. Alth and Josef Pompe, member of the presbytery. . . .

In the late fall of 1940 the communities of settlements of Hliboka and Terescheny came to an end. All the German inhabitants accepted the transfer to the German Reich and were prepared for a new homeland. With one tearful and one happy eye to the future, they abandoned their possessions, trusting their uncertain fate to the Almighty God, in whose hand their destiny lay.

The transferees were assigned to various camps in Lower and Upper Silesia. Flight from the war zone in 1945 brought them westward to Germany, to Austria, and also overseas, where they found a permanent home.

Again they stood before ruins brought about by impending fate. Nonetheless, their hopes, their beliefs and their courage brought them to a new level of prosperity, freeing them from material need, yet that which was lost could never be replaced. Many who had been resettled were no longer alive. Forty years after the resettlement we have lost almost 50 per cent of the Hlibokians, among them the unforgettable sons and fathers who were victims of the war. We wish to hold their memory in honor and prove ourselves worthy of them.



Left: Chairman and Pastor Josef Fronius (1841-1916), born in Abtsdorf, Transylvania, studied theology in Vienna and before assuming his pastoral activities in Bukovina, served as director of the girls' school in Mediasch, Transylvania. In 1878 he was elected as pastor in Czernowitz, where he constructed a four-class Lutheran school and expanded the number of Lutheran parishes in Bukovina from six to eleven. Pastor Fronius was the founder of the Czernowitz Gustav-Adolf Women's Association (1890), the fund for the poor, and the Chairman of the Fronius Foundation for the support of orphanages.

Right: Pastor Georg Faust (1877-1969), born in Holstein, Germany. After the completion of his theological studies in Marburg, Grefswald and Kiel, he served as first pastor of the recently established parish of Hliboka between 1904 and 1908 and for seventeen years as Director of the Internal Mission (*Direktor der Inneren Mission*) for Bukovina and Galicia. Pastor Faust proved to be an outstanding organizer, extending his activities from Hliboka to the entire ecclesiastical sphere of Bukovina.