



Schweitzer Salt

Swiss Mennonite Cultural and Historical Association

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The Mystery of Unmarked Graves

by *LaVern D. Stucky*

The immigrants came with a clear sense of God's leading. The price in many ways was quite high. Some lost their lives along the way. Those who died were buried in places like the Atlantic Ocean, New York City, Illinois, Peabody and Halstead, Kansas but most of them at the site of the Hopefield Mennonite Church. According to the research of James W. Krehbiel, 112 people from among those early deaths as near as can be determined, were buried on the grounds of the Hopefield Mennonite Church.

These newcomers had limited finances and scant resources. Some did not have resources to mark the grave. Seemingly graves were temporarily marked with intention of permanent marking later when resources were more plentiful, but in some cases this never happened and records of their locations have been lost. Even Elder Jacob Stucky's second wife's grave is not marked, and her death records are unclear.



SMCHA Cemetery east of Hopefield Church—2011

As one observes the Hopefield Mennonite Cemetery beginning at the west end, the first six rows have very few marked graves. A few rows east, the markers become more dense. Surely all these rows must have been mostly filled. Possibly some of the early graves were located north and perhaps to the south of where the church sets.

The descendants of those who spent the winter of 1874 in the Immigrant House west of what is now Moundridge, Kansas have built homes and farms, schools and churches. They have become ministers and missionaries, teachers and farmers, businessman and politicians. They have influenced this new land from border to border. I think we have a responsibility to remember the work, sweat, and tears of their ancestors by identifying and marking the graves.

Here is where you come in. 1) We invite those with family stories to come forward to help piece together this mystery. In the lore of some families are tales of relatives who died and are located in this cemetery. 2) To preserve this historical cemetery and the artifacts contained on these sites, SMCHA has established an endowment. Could you make this cause a part of your charitable giving (it's tax deductible)? 3) Those of you who have expertise or knowledge in this, please come forward and together we can shed some light on these mysteries. One thing is certain, if we fail to pursue this challenge and choose not to deal with this, the problem will become much more difficult with each succeeding generation. We have something here! What are we going to do with it?



Schweizer Mennonite Nicknames— Part Two.

By *Naomi Preheim*

Nicknames in the physical characteristics category lend themselves to three subdivisions; size/height, hair/color and general characteristics. Size/height is the largest of these subgroups with a majority of nicknames referring to obesity or extraordinary hugeness. Some nicknames are direct and to the point, such as *Jaeckgrosse* (big Jacob), *Runde Eddie* (round Eddie), or *Dicke Pete* (thick Pete), leaving no doubt as to the meaning behind the name. In other names, the meaning is only implied, and one must find someone who knows the story behind the nickname in order to know the true intent of the nickname.

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Swiss Mennonite Historical and Cultural Association's mission is:

- Collect and disseminate information concerning the spiritual and cultural history of Anabaptists of Swiss origin.
- Engage in dramatic and artistic activities to better understand our heritage.
- Offer scholarships and research grants to qualifying college and seminary students.
- Attempt to interpret and relate in a meaningful way the faith of our Mennonite forebears to the present and future generations.
- Providing maintenance for the Swiss Mennonite Marker near the Hopefield Church.

Membership in SMCHA is \$15 per year or \$100 for a 10 year membership. Send to Treasurer H. Keith Goering, 1823 Arrowhead Moundridge, KS

Pioneer Trails Topic at Banquet

By Kathy Goering

Brian Stucky shared about trails that he has identified that were used by the pioneers in Central Kansas at the Swiss Mennonite Cultural and Historical Association banquet at Faith Mennonite Church on Sept 23, 2010. He has discovered that within eight miles of Goessel, there are more trails than about any place in the U.S. Brian, an art teacher with interest in local history, started looking at maps developed in 1860 by land surveyors showing townships, rivers, streams, trails, some with written notations. As he explored, he noticed subtle signs that indicated trails, such as swales, hedge row dip, different kinds of grasses. He noted where the Cherokee Trail joins the Santa Fe Trail two miles south of Galva. He has followed the Kaw Indian Trail from around Council Grove to southeast of Lyons that crosses north of Eden Mennonite Church, rural Moundridge. His diagrams showed us where local immigrants probably traveled from McPherson to Newton on the Ft. Zarah to El Dorado Trail that crossed the front yard of the Cole House in Moundridge. Through his dowsing expertise, Brian has followed Mennonite immigrant trails from Peabody



The Bread Basket dishes up food at 2010 SMCHA Banquet.

to Gnadenau (near Hillsboro), from Peabody to Alexanderwohl Immigrant House, from Halstead to Hopefield Church (location of the Swiss Mennonite Immigrant House), as well as Hutchinson to Hoffnungsau.

One other trail was a military trail. No train went to Wichita in those early days but went to Ft. Harker, today Kanopolis. So supplies traveled by wagon from Fort Harker, across roads four miles west of Moundridge, and through Halstead on a trail that joined the west bank of Little Arkansas.

The Fort Zarah trail from Great Bend to El Dorado actually goes over the Moundridge Cole House property. This is probably the trail that was used before the railroad (1886) or Moundridge (1887) or Highway 81 as people traveled to Newton. Brian is developing a website – www.thetrailfinder.com – and gathering information for a new book, a way for people to rediscover these trails through his directions.

SMCHA President LaVern Stucky welcomed 174 interested people who enjoyed a Swiss ethnic dinner catered by Bread Basket in Newton. The program included

a skit by Maynard Krehbiel and Vic Goering (a German translation of Abbott and Costello's "Who's On First" baseball comedy routine), a beautiful duet by Janet Ediger and Jim Yoder from Faith Church, and Evelyn Lehman's story of Beth Goering's Mother's wedding dress also worn by Beth and her two daughters.

Schweitzer Nicknames Continued

Butterfass (butterbarrel) was the name for a woman who was short and fat; another woman's size was likened to that of a threshing machine, so her name became *Dreschmaschine*. *Bauch* (Belly) had a big pot belly; *Gravy* was heavysset and his sin was liking gravy and eating too much. Perhaps both *Speck* (bacon) and *Phil baloney* sinned likewise.

Those on the opposite end of the size scale suffered from not-so-nice naughty names, too. Again the names are both direct i.e. *Schmalle* (narrow), *Kurze* (short), *Kleine Gust* (small Gustav), *Stumpy*, *Shrimp*, *Pee Wee*, and indirect as *Hagen* (the strong dwarf in the *Nibelunglied*). To be tall and thin called for nicknames such as *Bones* and *Bohnestecker* (beanpoler). Not all the nicknames in the physical characteristics category are derogatory, but when people are noticeably different physically, they usually do not appreciate having attention called to their abnormalities.

Nicknames from the other two subdivisions of the physical characteristics group are more congenial. *Kruzzel* (curly hair), *Fuzzy* (he had hairy arms), *Wooly* (thick white hair), *Fuzz* (couldn't raise a beard in CPS), *Rode* (ruddy features and red hair), *Spitzkopf* (pointed head), *Grossauge* (large eyes), *Jung-*

man (young man), *Gerade* (straight posture), *Squeak* (had a squeaky voice); all are inoffensive names. It all depends upon how a nickname is used and how it is received. Squeak Wedel is a mathematics professor at Bethel College and identifies himself as Squeak Wedel when he phones a friend or neighbor.

Behavioral characteristics is the most difficult group of nicknames to deal with and classify since there is such a wide range of human behavior that can be commented upon through nicknaming. Nevertheless, I managed to squeeze all the behavior nicknames into one of three subgroups; temperaments, derogatoriness and mannerisms. Because almost half the names in this category are derogatory in tone, it was all the more difficult to get the stories behind the names and to understand how derogations fit into the Schweizer culture.

Temperament

Because many of these names can be placed under more than one of the behavioral characteristics subgroups, I shall simply list the nicknames and their meanings. The reasoning behind the nicknames should be self-explanatory as to why they are lumped under behavioral characteristics.

Continued on next page

Apostle: quoted scripture, thought he was/acted so holy.

Broilers: feisty young cockerels, referring to a certain group of teenage boys.

Flying Dutchman: a nervous flighty man who never walked, always ran.

Foxy: in German school he was a very sly kid.

Honne Esel Vetter: (John donkey uncle) in reference to his stubbornness.

Hootch: small colt; the connotation was that of being frisky.

Hummel: bumblebee; he was hot-tempered, flared up easily, complained and grumbled a lot.

Husper: hopper; jumped up often at the church meetings, jumped around when he was mad.

Marzipan: as a youngest son he was somewhat spoiled.

Pesky: twin boys so called by their college professor because he couldn't rightly identify them.

Schnuk: a corruption of schnucke, meaning base, mean, vile.

Schpock: spark; because he was slow.

Schuft: shiftless, lazy, he was a sheep, going along with the herd (not original meaning).

Sheik: a dandy, a good-looking ladies' man.

Speedy: because he was so slow.

Unsinn: nonsense; called himself unsinn since he enjoyed high jinks and nonsensical fun.

Almost all the preceding nicknames describe temperament, are derogatory and are often given such meaning. It is possible to surmise two things. First, those with negative behavioral characteristics would stand out sharply in a pious, religious community where social pressure directs the individual to exhibit positive behavioral characteristic. Second, derogatory names can be looked upon as a release for the people in the community who have positive behavioral characteristics. Pointing an accusing finger or placing a derogatory name is one way of releasing pent-up desires to be negative. A third alternative might be that these so-called derogatory nicknames are not derogatory at all, but rather serve a function of binding the community together by releasing some of the tensions of living so closely and intimately. It is a well-known phenomenon—permitting an intimate to call you names which would never be acceptable from a stranger.

This article originally appeared in the December 1974 edition of "Mennonite Life." It is being printed as an ongoing series in "Schweitzer Salt." The portion of the article appearing in the next "Schweitzer Salt" will examine nicknames based on Mannerism.

SMCHA Annual Meeting

Sunday, March 20, 2011, 2:30 p.m. Eden Mennonite Church

Business meeting – election, budget, new business

Program – "Exploring Early Moundridge Through Photographs"

Rosemary Fisher, President of Moundridge Historical Association, has been a Moundridge resident for the past 40 years. She recognizes the rich heritage that Moundridge claims. Fisher has written grants for Moundridge Historical Association, one to preserve 3,500 photographs owned by the organization. Part of that grant was to produce a traveling photography exhibit to be shared with interested groups. This program includes those photographs and stories.

Refreshments and fellowship time following – RSVPs helpful by phoning 620-345-8532 or the Eden Mennonite Church Office 620-345-8320.

Annual SMCHA Membership dues for 2011 - \$15.00/individual (or \$100 for ten years); annual dues are valid only for the year fees are paid. Send dues to Treasurer Keith Goering, 1823 Arrowhead Rd., Moundridge KS 67107. If you are unable to attend, please complete and return the signed proxy below to Secretary Kathy Goering at 1906 Carnation Vlg., Moundridge KS 67107.



PROXY

I hereby appoint _____ (fill in name of a SMCHA member here) or a member of the SMCHA Executive Committee to be my proxy at the annual meeting of SMCHA at Eden Mennonite Church on Sunday, March 20, 2010, 2:30 p.m. to vote upon any matter coming before the meeting or any continuance or adjournment of the meeting. The person named above is granted full power to substitute any member of the Executive Committee of SMCHA or someone appointed by them to act as my proxy as provided herein.

Date: _____ Signed: _____

Printed Name: _____

Online at:
www.swissmennonite.org

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Historical Association**

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SMCHA Book Sale

A Century of Mennonite History
in America by Harley J. Stucky
Price \$12.50 plus \$4.00 S&H

The Challenging Faith. A 1974
centennial publication including
many pictures — early history of
the Hopefield Church and how
this group of pioneers devel-
oped. Compiled by Menno S.
Kaufman and Committee.
Price \$9.00 plus \$4.00 S&H

Der Grummler

Sin leit in der Velt vo immer doon grummle
Sie schimpfe un gveixen un gnuddern un mummlen
Sie haus is tzu klein un sie schtall is tzu gross
Sie Hemm is tzu teit un sie hosse tzu los
Die kuh gebt ken millich der gaul is tzu alt
Der summer is hies un der vinter tzu kalt
Nachts sin die schnoke am daag sin die mucke
Sis immer tzu nass odder dann is tzu drucke
Sie checkebuch is glien un die schulde sin gross
Sie tax is tzu hoch uns eland is los
Die luet sin tzu schtolz udder dan sin sie schlappich
Die maeda tzu frech un die buby tzu lappich
ar kannet ferschteh ferwas roses hen darne
ferwas bees hen schtecher un doughnuts hen lecher.

Wann mir uff die bright side fum labe duhn gucke
Sin mir dankbaar fer spray fer die schnoke un mucke
Mis missennet so viel butze vanns house is so klein
un ich mehn allis is so vunderbaar shane
de darne hen roses sis ein scheene blumm
Un mir hen ach Lecher mit doughnuts drum rum
Des do is so Vunderlich der Herr hots so geschafft
Du kannscht brutze and brille odder singe mit luscht
Ich bin luschdich un frehlich un dankbaar tzu Gott.

--The Sweitzer Baur

Mennonite

Storytelling Project

Do you know stories from your
parents or grandparents about
events that happened when the
Mennonites first came to Kansas
or South Dakota or even stories
from Russia? Jason Holcomb, a
professor at Morehead State U.,
KY (studied in Kansas), is inter-
ested in Mennonites and Men-
nonite stories, and SMCHA
wants him to help us save more
stories. Jason will be in the
Moundridge area this summer to
make audio interviews of people
who would be willing to visit
with him. His wife prints the
interviews, and the stories would
be archived in a safe place, kept
as a part of our history. Contact
Keith Albrecht if you would like
to be interviewed. Or if you
think of stories that should be
written down, let us hear from
you. 620-345-8363
or albharvest@mtelco.net

2011 SMCHA Scholarships

SMCHA is again offering two \$500 scholarships to students who are preparing for the ministry or other full-time Christian service. Part-time students may be awarded \$250 scholarships. Individuals serving in long-term voluntary service are also eligible. Scholarships are for the 2011-2012 school year. The application deadline is **July 1, 2011**. Applicants must have membership in one of the eight Swiss-Volhynian churches in Kansas or in one of the two Swiss-Volhynian churches in South Dakota, or be of Swiss-Volhynian descent.

A letter of recommendation from his/her pastor or congregation is required and the applicant must be accepted or enrolled in an accredited Mennonite Institution of Higher Education or in a Mennonite-related voluntary service position. Those attending Associated Mennonite Biblical Seminary or AMBS Great Plains Extension will be given preference. Applicants may submit a letter of application to Alice Suderman, Swiss Mennonite Scholarship Committee, P.O. Box 526, North Newton, KS 67117.

If you know of persons who may qualify, please encourage them to apply or send such names to the committee.: Roger Juhnke, Clark Graber and Alice Suderman, Chair. For further information call (316)-283-3815 or (316)-283-0452.