



Notes From The Farm

Volume 21 Issue I

Fall 2011

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Website
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Introducing... New Board Members



Perry Steria and his wife Beth live near West Lowville. His other board experiences include Agape Shoppe, Brookhaven Home, Corrections and Youth Services Association (AYSA). He enjoys gardening, photography, reading, oil painting, and leatherwork. In 1964-1966 he served in Voluntary Service under the Mennonite Mission Board. Perry and Beth enjoy their pets and their nieces and nephews. His contributions that would benefit AMHA include light carpentry, painting, clerical, accounting, teaching and sauerkraut making.



Joyce Birk is a homemaker. Her husband is a family practice doctor at the Beaver River Health Clinic. Joyce was previously a Doctor of Podiatric Medicine and a registered nurse. They have four children ages 6-13. She served on the board of a women's club in Pusan, Korea. Her hobbies are fiber arts: spinning, weaving, knitting, tatting and history of fiber arts. Other volunteer activities included managing a gift shop in Korea and organizing a yearly bazaar for two years. She can contribute to AMHA by her interest in the daily activities of early Americans. She loves "living history" and historical re-enactment of daily life such as home skills, fiber/clothes making, soap making, wood stove cooking, farm skills, and food preparation, generally "how our ancestors survived". Another interest is the clothing worn by our ancestors-how and why they dressed the way they did.



Kendra is the daughter of Dorrance and Janet Moshier and she has one brother Jim. She is married to Joe Eberle. She is a Student Assistance Counselor at Alexandria Central School in Alex Bay, New York. She has volunteered at her church food pantry for the past three summers. This is her first board experience. She can contribute to AMHA in the following ways: she is very organized and task-oriented. She is always interested in an individual's story and how this story fits into history. She believes she will be able to bring a fresh set of eyes to the board and looks forward to learning much.

As always, new members are welcome to join AMHA. Your support and expertise will help fulfill the goals and purpose of AMHA.

2011 Heritage Farm Highlights

As this year draws to a close we highlight our events and activities. In January we received our permanent charter from New York State. One of AMHA's biggest accomplishments this year was the bestowment of a permanent charter from the State of New York for the Homestead. This charter finalizes more than 20 years of hard work on the part of AMHA, and grants the Mennonite Heritage Farm official status as a non-profit museum. This is an especially high honor as this designation is given out by the State's Board of Regents which oversees all of New York's educational system. This means that only institutes with the highest levels of educational standards and programming will be accepted. Therefore, it is with immense honor that we get to serve the Mennonite and Lewis County communities as a New York State Museum.

A YIS intern Melanie Tabolt, assisted our archivist for four weeks in the spring. Mallori Norris, a recent history major graduate of Goshen College, archives later in the year. Our board welcomed members. Pearl Zehr retired after many years of service. Our membership total is 72. Community Service Day of BRCS Middle and High School students to do clean up work, especially from the tree debris down by the front porch.

Perfect weather graced our two day Z-Fest. A stable was used for several booths and displays. Anabaptist service Sunday morning and a hymn singing. The Yousey family toured our facility as a union in July. On September 23, thirty RVMS students learned what life was like many years ago. They helped make applesauce, cider, butter, and scrubbed laundry by hand to name just a few.

October was a busy month. Our site was open to visitors as part of the Fall Foliage Tour on October 1st. In spite of windy, rainy weather 60 people toured our site. Also on October 7th, 16 people toured the site and learned how they can volunteer with our organization. This event was sponsored by the Chamber of Commerce. A group of DPAO clients also toured in October and enjoyed a spaghetti lunch at the farm. Seventy five first graders from BRCS learned about the farm on their annual tour on the 31st. Our total yearly visitors numbered about 675.

Neil Keib created a 3-D scale model display of the farm as it appeared in 1874. A National Registry plaque has been mounted on the front porch wall.

As we enter 2012 feel free to contact any of the Board Members to suggest your ideas for this newsletter or for the Heritage Farm. We welcome new members. See any Board Member to join. To join the partnership program, contact Don Roggie, our Treasurer.



Terry Zehr at the Anabaptist service

sisted in our ar-
three new mem-
vice. Our mem-
brought a group
spring yard and
that had been cut

tivities. The barn
and also for an
sing that eve-
part of their re-
elementary stu-
cider, butter, and



RVMS students loved pushing the mower.

In This Issue

Have you ever wondered how surnames (family names) came into being? Thousands of years ago, people were known by their first names. Living in small groups and villages everyone knew each other.

Centuries ago, as the population grew and society became more complex with the advent of tax rolls and church records, better identification was needed. Gradually the use of surnames spread. Several methods of naming are:

Patronymic— named after the father

Matronymic - named after the mother

Habitational - geographical location

Occupational - Ex. "Baker"

Nicknames - personality, physical description

Enjoy the chart on pp 4. and 5 that highlights the names of the 20 original families in our history.

You may want to save the collection policy guidelines on p.6 to guide you when deciding what items to donate to our archives.

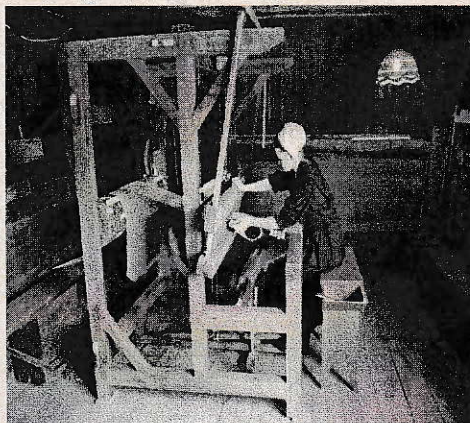
Photo credits: pp.1, 2, 6,
By editor.

Barn Frame Loom

By Joyce Birk

One of our newer acquisitions at the Mennonite Heritage Farm is the barn frame loom in the granary. Looms of this type would typically be found on a homestead such as ours throughout the 19th and early 20th centuries. Often they were shared between one or more homesteads. Although looms such as these can be created to weave very complicated patterns of cloth, it would be more common to find a basic functional loom on a rural homestead. Our new loom is an example of these basic looms.

From where does the name barn frame loom come? Because of the size of these great looms and the limited space in the home, these looms were not uncommon but if space were ferred that the loom People often mistak- location of the loom name or that they barn beams. But this construction of the same as the con- frame. Hence the loom". Rather than nails on the con- looms, wooden secure the mortise This allows for the sembled and moved



Aila Birk using the barn loom.

Photo by Ashley Grau

wedges were used to and tenon joints.

loom to be disas-

as necessary. Weaving on a large loom requires hours of use. The weight and motion of the beater bar with each row of weaving requires the great strength of the barn frame.

In the days before Wal-Mart all the cloth used by a family, especially in a remote area such as Croghan, needed to be produced at home. This included seed flax, sheets, rugs, as well as fabric for clothing. Store bought cloth was a very precious commodity. Sheep were raised for their wool. Every fall and spring the sheep were sheared. The wool was washed and spun into yarn on the spinning wheel. Lamb's wool was used for the more delicate purposes and the adult's sheep wool was used for sturdier cloth. Wool yarn could be woven, knitted or crocheted. Flax was grown and processed to create linens that were woven. The processing of the linen was so labor intensive it was reserved for only the finest purposes such as formal table linen and Sunday clothing.

After the completion of the fall harvest and the onset of winter, women would spend hours spinning, weaving, and knitting to supply the needs of their large family. No piece of cloth was ever wasted. Cloth was repaired and re-purposed year after year. Holes in stockings and mittens were darned. Feed sacks became sheets, bed linens, other clothing, and towels. Dresses and coats often became quilts and rugs. All cloth, at the end of its life, still had use as rags. So different from our disposable mindset today.

Mary Musclow of Lowville donated the barn loom to AMHA several years ago. She had the loom in her "loom room" for about twenty five years. Formerly it was in a house in Rome (in pieces). Mary assembled it as best she could but she never operated the loom.

What's In a Name?

Name	Origin	Method	Name Variations
Beller	German	habitational	Bellar
Ebersole	Swiss	habitational	Ebersold, Abersold
Farney	English, Scottish	topographic	Farni, Fahrney
Gerber	German, Swiss, Jewish	occupational	
Hirschey	German	occupational	Hersh, Hershy
Jantzi	German	patronymic	Jansy, Jansey, Yansy, Yantzi, Yancey
Kennel	Swiss German	topographic	Kenel
Lehman	German, Jewish		Laman, Leyman, Leaman, Lehmann
Lyndaker	probably Dutch	occupational	Leyendecker, Lyndecker
Moser	South German	topographic	Mosser, Moshier, Moshier, Mosier
Nafziger	German		Noftsier, Nafshire, Nofziger
Riffenacht	no information		
Roggie	Scottish	habitational	Rogue, Rogie, Rogey, Rogui, Rocke, Roguet
Steiner	German, Jewish	occupational	
Steria	no information		Steri, Stire, Stere, Stury
Virkler	French (Alsace)	German origin	Wurcler, Verkler
Widrick	German	personal name	Vidrick, Vitrick, Witrig
Yancey	Dutch	patronymic	see Jantzi
Yousey	origin uncertain		Jausi, Jausie, Yausie, Yozzy, Jutze, Youtsey
Zehr	German		Zair, Serre

Sources:

Strangers & Pilgrims

Ancestry.com

Name	Meaning	Translation
Beller	Westphalia, Germany place names	person who lives near a bell
Ebersole	"eber"-wild boar "sul"-to wallow	
Farney	"fern"-fern "heye"-enclosure	
Gerber	"gerwer"-leather preparer	tanner
Hirschey	"hir(t)z-deer	keeper of deer
Jantzi	from personal name "Jan"	
Kennel		person living near a water channel
Lehman	"lehen"-to hold land as "man"-man	person who held land in return for rent
Lyndaker	"leidekker"-slater	
Moser*		
⁶⁷ Nafziger	"nafzen"- to take a nap	nickname for a sleepyhead
Riffenacht		
Roggie	Rogie in the parish of Fodderty, Ross-shire	
Steiner	"stein"-stone-stone mason	Mason/stonecutter
Steria		
Virkler	unexplained	
Widrick	"widu" wood, forest	"ric"- power "wood power"
Yancey	Americanized form of Janzen	from personal name Jan
Yousey	from female name Jutta	short form for Biblical name Judith
Zehr	"zeren" to spend a lot of money on food and drink	Nickname for a big eater or spendthrift-

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When needed at home, Marian took a job sweeping the floor of the one room school house so she could read the students' lessons left on the blackboard. She would eavesdrop when friends at church shared their social studies assignments and pretend the German lessons in Sunday School led to a diploma. She played evening games of dominos as if they were final exams. Years later, in tight cursive written to each of her eleven grandchildren, she would admit, "I did want to go to high school". But it was sugaring season and brother Sam had broken an arm and no special treatment could be given to a girl born the ninth of eleven on a Thursday in July while her siblings visited Grandmother Zehr and the men finished haying.

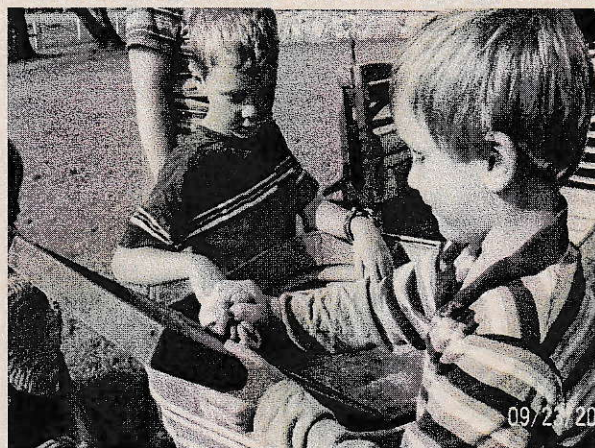
Reprinted by permission by Debra Gingerich "Lewis County Chronicle 2" in *Where We Start* (Telford, PA: imprint of Cascadia Publishing House, 2007) Copyright @2007, Cascadia Publishing House, used by permission.

Marian was the mother of Emanuel and John Gingerich and Eunice Roggie, Lowville.

2011 in Pictures



Dave Norris cranks out ice cream at Z-Fest



RVMS Students scrub clothes the old fashioned way



Using Clothespins

Collections Management Policy

Purpose. The purpose of this Association shall be to preserve the religious heritage of the Mennonite community, tracing its Anabaptist origins to the year 1525 A.D., by sharing, publicizing, and promulgating the unique Christian faith story of the Mennonite community through research, preservation and display of records and artifacts, museum operation and custody and control of historic sites and structures.

Basis. Collections shall be limited to those artifacts that depict the daily life of agriculture, homemaking, worship and other activities of the Amish-Mennonites who settled in Lewis County during the 19th Century.

Items for collection shall be considered on the following hierarchical documentary bases- with 1. being of first importance and 5. being least:

- 1) Connection with earliest Amish-Mennonite families, in particular those articles which traveled with them from Europe or were used by them during the mid-nineteenth century.
- 2) Connection with other immigrants from Alsace-Lorraine to Lewis County in the same time period as in 1).
- 3) Connection with later Amish-Mennonite settlers in Lewis County during the remainder of the nineteenth century and the first half of the twentieth.
- 4) Connection with other settlers in Lewis County in the same time period as in 3.
- 5) When there is no connection as outlined in any of the foregoing, but items have been verified as identical or similar to those documented as having been a part of period (1840- 1950) Mennonite households.

Please use the above guidelines (Nos. 1-5) for determination of donation(s) to AMHA. AMHA board is recommending that donations be submitted to Rosanna Moser, archivist. To arrange for drop off either at her home or Heritage Farm, please call 376-7822. At that time, items will be reviewed and considered on the basis of their physical condition, quality of workmanship, duplication, and appropriateness to the expansion of the permanent collection. The completion of accession forms will also be accomplished.

AMHA appreciates the variety of donations received in 2011. Here is a brief summary of objects, archival documents, and library (books) that have been accessioned:

- Apron and handkerchief (Kate Noftsier Roggie)
- Wedding dresses, capes, and apron bib (Ruth Lyndaker Widrick and Katie Leis Moser)
- Glass lantern
- Marriage certificate (John R and Katie Leis Moser)
- Day bed
- Baby dress (Eunice Zehr Gingerich)
- Honey tin can (Joseph Nafziger)
- Collection of documents (Joseph Nafziger, Pine Grove Church, poems, etc.)
- Chorus booklets from Pine Grove Church and songbooks for children and youth
- Genealogy books
- Book "Amish Mennonite Children's Home, Grantsville, Maryland"
- Collection of church periodicals (Lowville's *Reflector*, Croghan's *Messenger*, and Naumburg's *Harmonizer*)
- flax wheel
- Plus many more objects, photos, Sunday School gift items, books, etc.

Photo below is the oldest object collected this year, that is, a wooden blanket chest which was brought over from Alsace-Lorraine by Simon Lehman at approximately 1853. Simon Lehman was born in France in 1836. His first wife was Mary (Maria) Hirschey and second wife was Mary (Maria) Kipfer. Esther Gingerich Schrag (Levi) previously had the chest at her home and donated the chest to AMHA but was kept at the Lehman homestead now owned by Elton Lehman. Esther was the seventh child of Lydia Lehman Gingerich (Jacob) who was from the second marriage. Peter H. Lehman (second child) from the first marriage was Elton's grandfather.

To date, we have reached 600 accessions that have been completed at the Mennonite Heritage Farm. If you have an interest in research or desire a tour of the archival basement and home, please let Rosanna know.

Chest Photo by Rosanna Moser

