



# The Relevance of Social and Cultural Histories for Heritage Language Shift

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NARNiHS Conference

# Kishacoquillas Valley



# MIFFLIN COUNTY GROUPS WITH ANABAPTIST ORIGINS

1800	1820	1840	1860	1880	1900	1920	1940	1960	1980
									1958 Rock Haven Church of God in Christ Mennonite*
			----- ca 1863 Separation from Middle District		Peachey (Benno) Old Order Amish				
			: Samuel B. King, later Abraham Peachey :						1985 Pleasant View A.M.
					: 1911 Zook - Speicher Amish				1962 Valley View Amish Mennonite
									: 1958 Big Valley Brethren in Christ*
									: 1973 Beth-El*
									: 1981 Strodes Mills Mennonite*
		(Middle)	: ca 1846 (Meetinghouse Amish Mennonite) (Belleville) Maple Grove and Allensville Mennonite						
			: Solomon Beiler						
					: 1898 Locust Grove Conservative Mennonite				
									1972 - 1986 Valley District "New Amish"*
		(Lower)	: (ca 1850) "Die Alt Gmay" (The Old Church) Byler Old Order Amish						
1791 (Original)									
John Hooley			: "Long Christian" Zook :						
John Zook			: Shem Yoder		: 1881 "The Old School" (Yoder) Nebraska Old Order Amish				(Church Lane)
(1806) Bishop Hannes Beiler			: Samuel B. King (After 1850)						: 1969 Nebraska (Long Lane)
									: 1933 (Zook) Nebraska Old Order Amish (Woodland District)
									: 1960 Nebraska (Milroy District) [South]
									: 1985 Nebraska (Back Mountain)
									1973 Gospel Light Beachy Amish
1797 (Upper)	Juniata River Amish		Mattawana Mennonite						
	ca 1800 (Lower)		Juniata River Amish (Extinct by 1840)						

\* Also drew from other local Amish or Mennonite Groups

Recognition due Ezra J. Kanagy,  
Lee H. Kanagy, and John E. Sharp

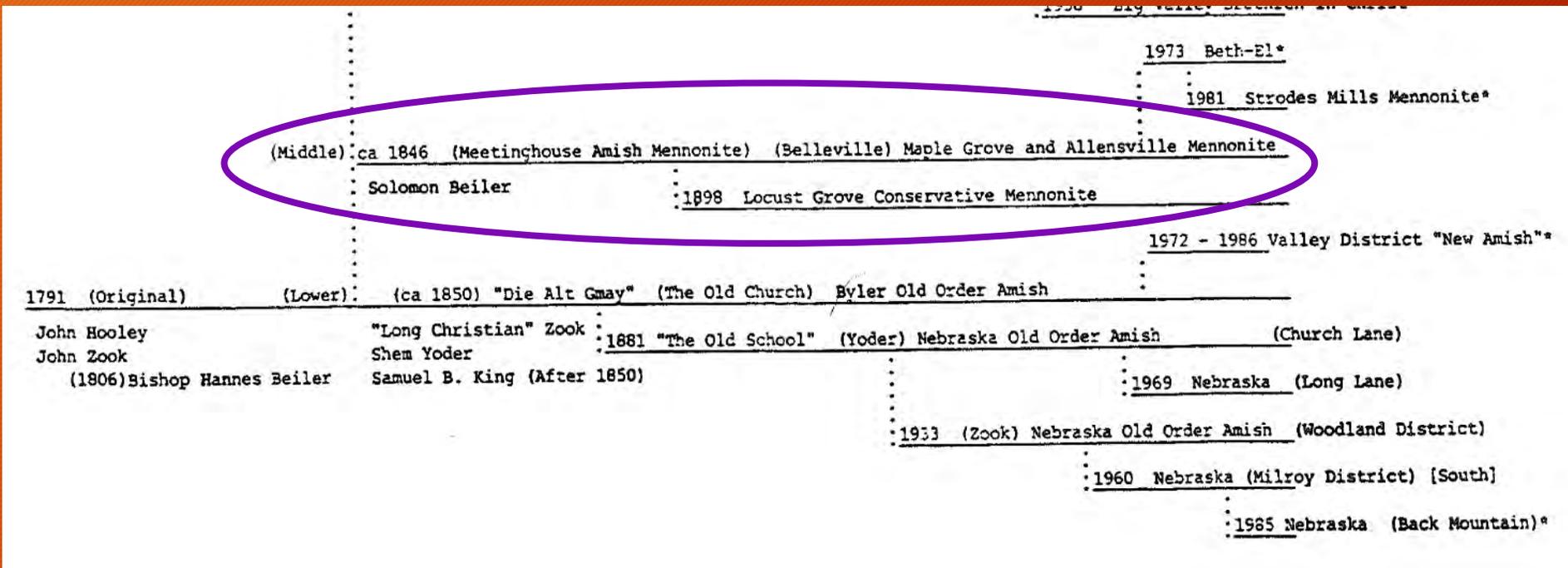
S. Duane Kauffman Aug. 1990

# Religious spectrum





# 1846: Great Schism



# Amish-Mennonites

1846: Maple Grove (Belleville)  
and Allensville



1896: Locust Grove



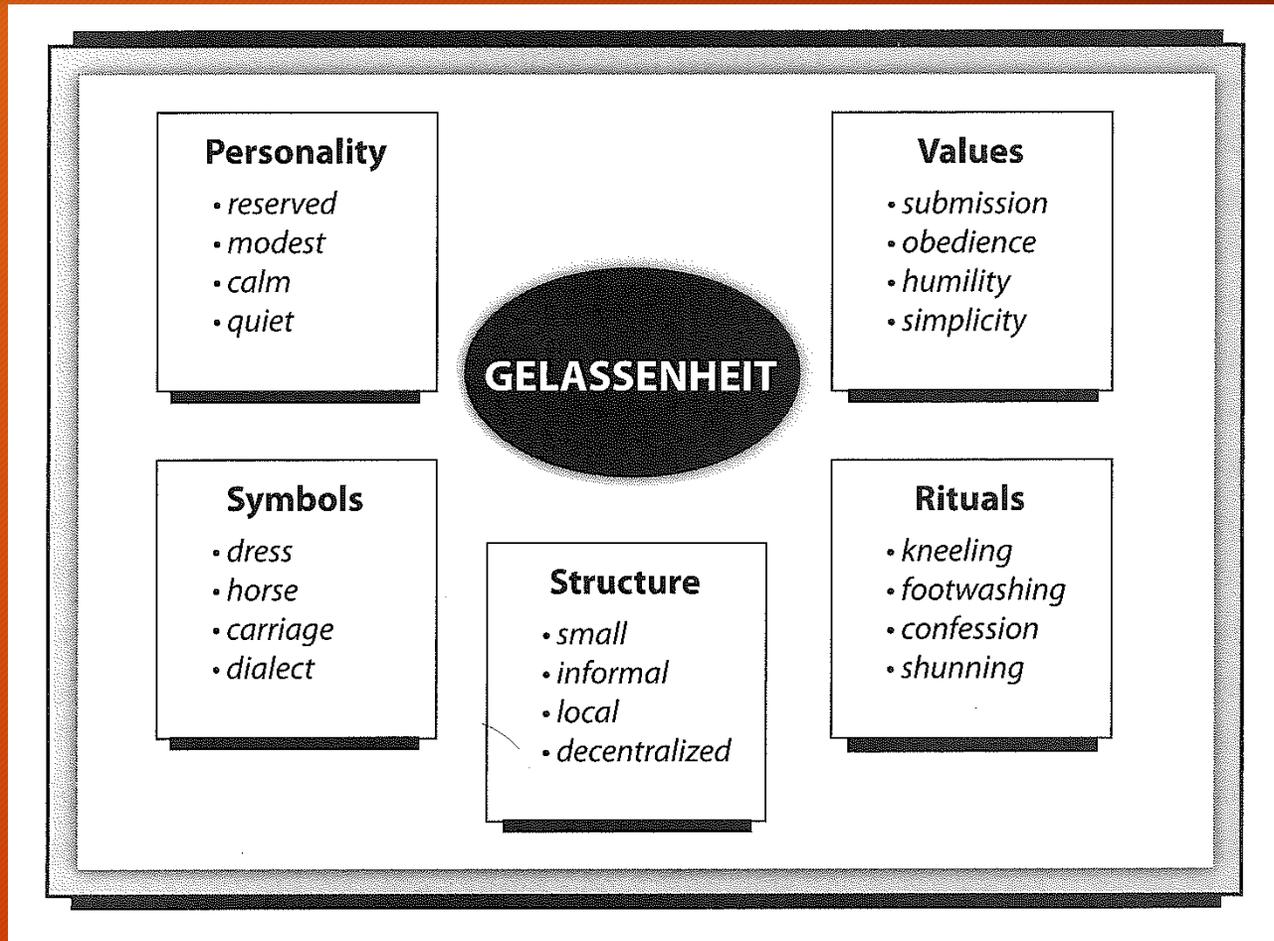
# Verticalization

- Changes to community structure bring language of vertical levels into the community
- Modernity in sociology and anthropology is a “rupture in historical consciousness” (Wagner 2001)
- Two levels of social reality (Berger et al. 1973)
  - (1) structure
  - (2) consciousness

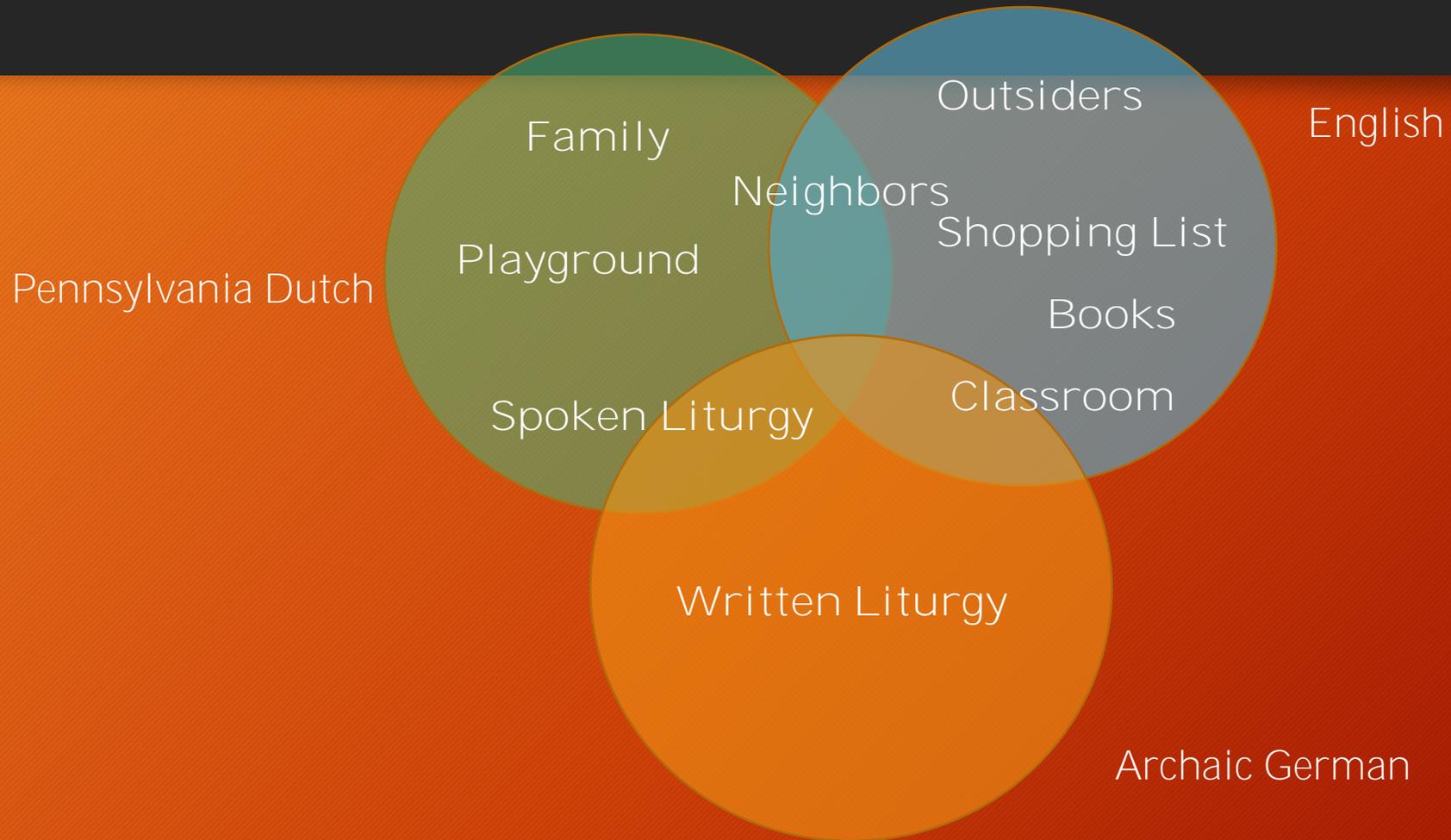
# Comprehensive sociohistorical view

- For historical sociolinguistics (Bergs 2005, Raumolin-Brunberg 1996)
- Ego-materials, metalinguistic discourse (Elspaß 2007, Horner & Rutten 2016, van der Wal & Rutten 2013)
- Ethnography: Semi-structured interviews, census, church histories, newspapers, autobiographies, participant observation

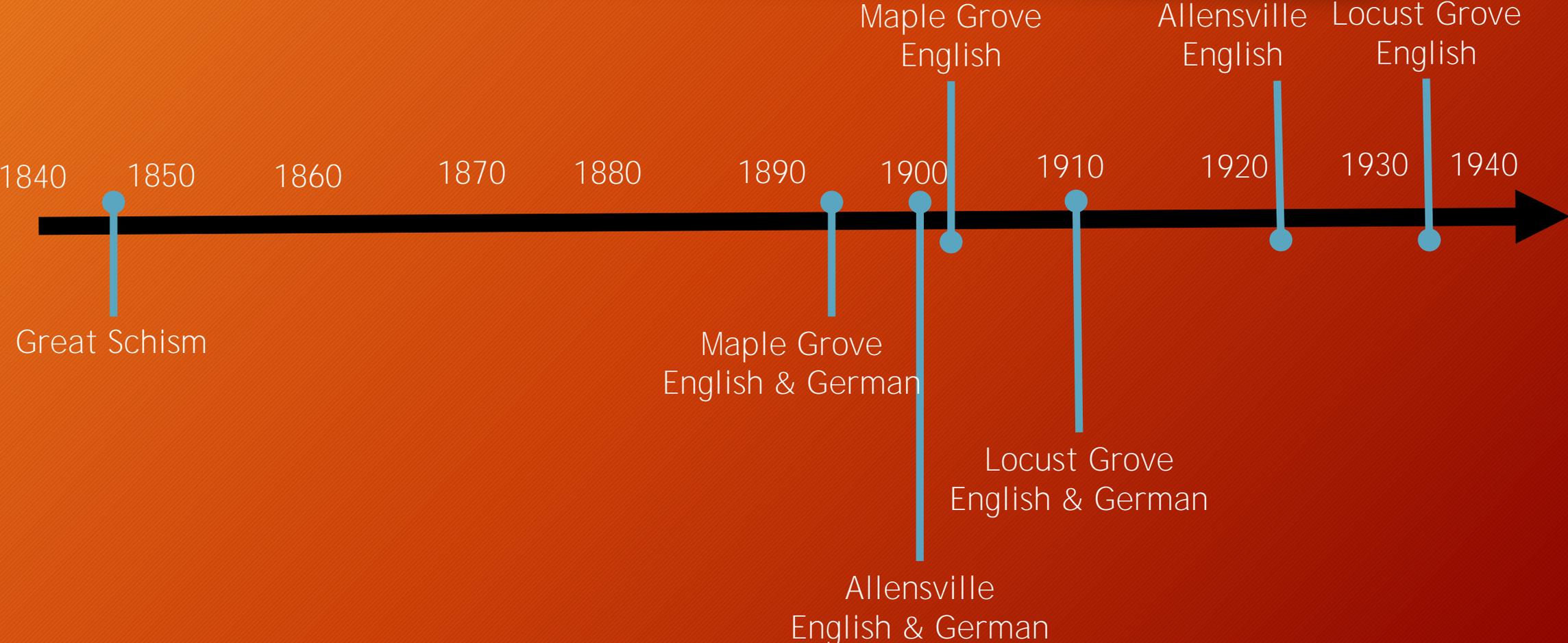
“Be not conformed to this world.”



# Language



# Language Shift



# Changes in language

Narrator 1: I wanted to talk English, so I would talk English to my mother. Pop and I talked Dutch until I was in my mid-teens, I suppose. But when we'd be away somewhere, my father and I, around town somewhere, and he'd talk Dutch to me, I didn't like that.

Interviewer: Oh, you didn't like that?

Narrator 1: I didn't want people to know that he was talking Dutch to me.



# Changes in beliefs



# Changes in beliefs

- “**Some** omish weaman Sprang to their feet & Said the[y] felt so happy that the[y] were Shure of going to Heaven if they were to die. did you ever hear of such talk in omish churches. Such people you may set down as Religious Cranks as they have no Sense anough to Know that they are Blasfeaming the word of their **maker**” -John Hooley, 1897
- Revivalism increases mission work and Biblical literacy

# Changes in architecture



# Changes in architecture





# Changes in architecture

**JACOB Hartzler.**  
After the marriage ceremony was performed the bridal party and guests went to the bride's home, which is equipped with all modern conveniences, having hot and cold water thruout, heated by steam and lighted by gas, thus making it an ideal country home.  
About three hundred and twenty

Wedding at Locust Grove, *Belleville Times*, January 7, 1909

# Changes in music

120

Das 20. Lied.

## Das 20. Lied.

Ein ander Marter-Lied von sieben Brüdern, auf einen Tag zu Gmünd in Schwabenland bezeugt, Anno 1529.

Im Ton: „Ich stund an einem Morgen, 2c.“ (4)

1.

Kürzlich hab ich vorg'nommen,  
Aus meines Herzens Grund,  
Das Lob bey allen Frommen  
Mein'r Brüder machen kund,  
Wie alle Welt jetzt toben thut  
Ueber all Gottes Knechte,  
Krauben ihn'n Leib und Gut.

2

## Deutscher Anhang.

### Vor der Predigt.

Mel.: „Monmouth.“

8, 7, 8, 7, 8, 8, 7.

1

1 O Gott Vater, wir loben dich,  
Und deine Güte preisen;  
Daß du dich, o Herr! gnädiglich,  
An uns neu hast bewiesen.  
Und hast uns, Herr, zusammen g'führt,  
Uns zu ermahnen durch dein Wort,  
Gieb uns Genad zu diesem.

2 Deffne den Mund, Herr, deiner Knecht,  
Gib ihn'n Weisheit darneben,

2 Thu' auf den Mund zum Lobe dein,  
Bereit das Herz zur Andacht fein,  
Den Glauben mehr, stärk den Verstand,  
Daß uns dein Nam' werd wohl bekannt.

3 Bis wir singen mit Gottes Heer:  
Heilig, heilig ist Gott der Herr,  
Und schauen dich von Angesicht,  
In ew'ger Freud und sel'gem Licht.

4 Ehr' sei dem Vater und dem Sohn,  
Sammt heil'gem Geist in einem Thron,  
Der heiligen Dreieinigkeit  
Sei Lob und Preis in Ewigkeit.

# Changes in dress



# Changes in dress

Narrator 1: Some of those things, I think the leaders were very sincere and felt they should have those restrictions for the good of the people. But I think we found to our dismay or regret that some of those things did not make anybody any better. Dressing a certain **way doesn't make a person any better.**



# Changes in social networks

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## **CASHTON, WI**

### **St. Mary's Ridge**

May 14--Warm and part time cloudy and windy today. We did have a little rain in morning but not enough to keep men out of the fields. Think men are ready to plant corn.

Seems so good to see and hear the song birds again.

Sunday Northwest gma was here at Romans'. Visitors were Preacher Dannie M. Hochstetlers. Others were Leroy P. Keims, Levi M. Hochstetlers, Aaron R. Troyers and some young folks. Gma next at son Atlee J. Miller's.

# Changes in social networks

Mr. and Mrs. J. C. Horton entertained Mr. and Mrs. Harry Greybill to a six o'clock dinner last Saturday. Those present were: Mr. and Mrs. W. E. Varner, Mr. John Stroup, **Mr. Joseph Zook**, the Misses Erden, Jennie, and Hettie Stroup, and Miss Ethel Horton.

## HEARD ON THE STREET

ABOUT PEOPLE YOU KNOW AND  
SOME YOU DON'T KNOW

Jonas D. Yoder and family are tusseling with grippe.

Bill Kaiser says he has no faith in

Saturday is Groundhog Day.

Born to Mr. and Mrs. Furbman

Clark—a daughter.

# Changes in language beliefs

Narrator 2: **The whole thing that's happening here in our community** today is with the—I mean the Black Top Amish and the White Top [Amish]—is that their preachers still preach in High German and **their people have no idea what they're talking about.**



Narrator 37: **I wanted a car. I didn't want to battle horse and buggy.** **But that wasn't the main reason. A couple times I went to Locust Grove** when there was a funeral and I decided I wanted to go to a church where I could understand what the preacher was saying.



# Changes in language beliefs

Narrator 6: An outsider didn't feel comfortable [in church].

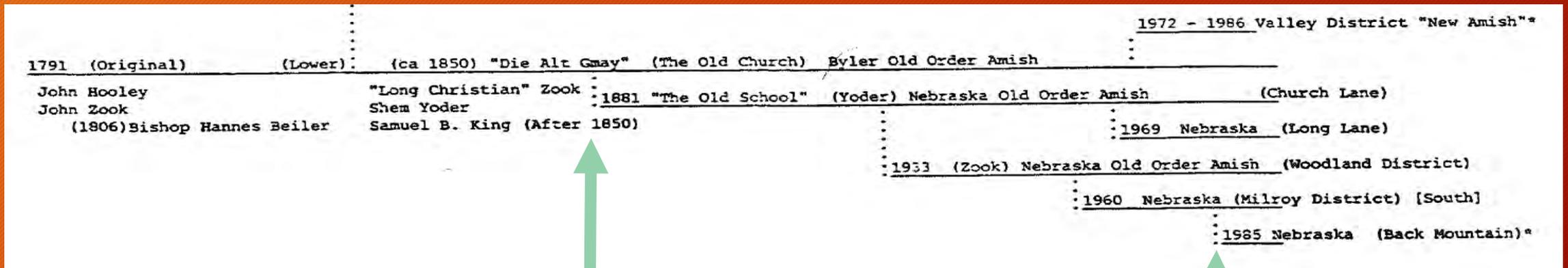
Interview: By outsider you mean someone who wasn't Mennonite or Amish?

Narrator 6: Some English-speaking person



# Changes in consciousness

Narrator 4: We always referred to it as Allensville Mennonite from little up. But the A[mish]-M[ennonite] was always on the sign.



Cemetery split: 1870  
Church split: 1881

Cemetery split: 1970  
Church split: 1985

# Changes in consciousness





Thank You!

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