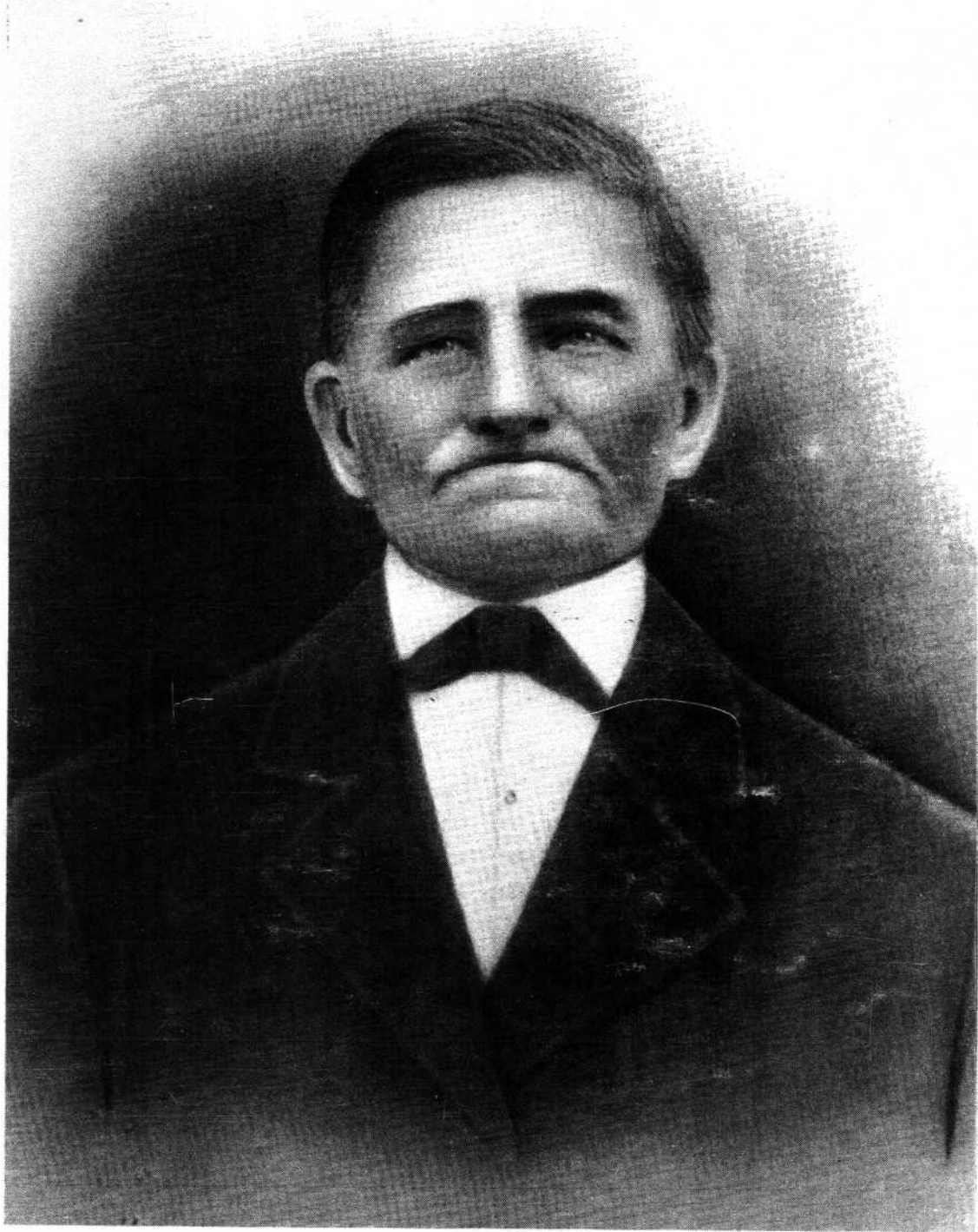
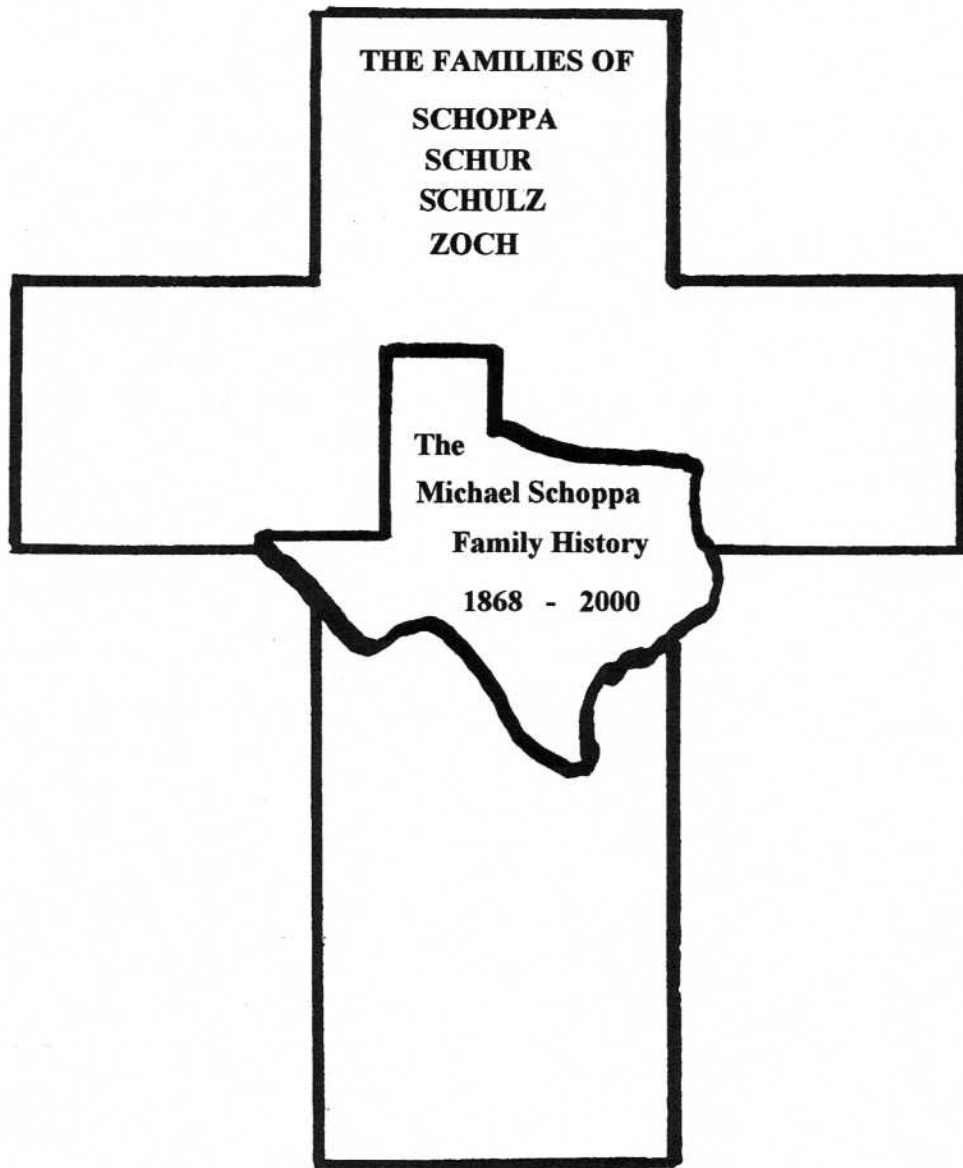


**MICHAEL SCHOPPA
FAMILY ALBUM**





**Published 2000
by
Mary Schulz Guggisberg
and
Kenneth W. Schoppa
Lubbock, Texas**

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Thank you to everyone who helped make this family history book a reality. Descendants from each of Michael and Maria Schoppa's seven children have devoted much time to collecting data and sending it to be compiled. Mary began working on the family history many years ago and I have spent the last twenty years gradually collecting information. The articles, pictures and family records that Mary contributed were priceless. The book became more than a dream at the 1999 Michael Schoppa family reunion. We decided that the 40th annual reunion in the year 2000 would be the perfect time to publish all the information that has come in from so many different people.

Without intending to slight anyone, we acknowledge: Georgie Boyce, great-great granddaughter of Michael and Maria, for information about Michael and Maria Schoppa and Magdalena Schoppa Schulz; Professor Joseph Wilson from Rice University, who married into the Zoch family and has a great interest in Germanic and Wendish languages. His articles explain Wendish customs, reasons the Wends came to America, how many Wends were not only bilingual, but trilingual, etc. Professor Wilson's articles will give our descendants things to study for years to come; Blandine Rummel, who gave me the enthusiasm and interest to learn more about the Wends and the Schoppa family. Many of her articles were also used. Also, thanks to Clayton Parks. Clayton has not only spent the time guiding us in the most economical way of printing this book, but for the last several decades printed our invitation cards for the annual Michael Schoppa Reunion. We especially want to thank all family members who sent family records, pictures or stories to be used. Mary, Candy and I couldn't begin to list the email addresses, phone numbers and mailing address of cousins that we have been in contact with over the last several months. Since there is no way to list all the names, we want to say thank you to everyone who sent in information.

In compiling this book, we realize that there is so much information that some may have been overlooked or omitted. With over 2000 names entered there may be misspelled names due to the records they are taken from. No one was left out on purpose!

We hope this book will be informative and interesting to all family members for decades to come and remember, this is not a completion to the Michael Schoppa family, but a starting point from where you begin.

God's Blessings,
Kenneth W. Schoppa

Family Album Committee



Mary Schulz Guggisberg



Kenneth and Candy Schoppa

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The Journey Begins

The Wendish village of Spreewitz, Prussia (Germany), and more specifically the Evangelisch-Lutherische Kirche, served as the nucleus for the early days of this family. All of the central figures were baptized and were members of this congregation. Michael Schoppa was born September 18, 1833, to Matthes Schoppa (also known as Stoppna) and his wife Maria Stoppa, who were farmers in Zerze.

Maria Zoch was the eldest daughter of Johann Zoch and Johanna Schneider (Krawz in Wendish); she was born January 23, 1840, in Spreewitz. On January 9, 1858, Maria and Michael were married and made their home on a farm in the area. The children born to this couple in Spreewitz are: a son Johann (name and birth date unsure), Johanna, January 7, 1860, Maria, December 27, 1861, Christian, February 24, 1864, Magdalena, February 1, 1866, and Christiana, April 22, 1868.

The Schoppa family immigrated to America in 1868, leaving from the port at Bremen, Germany aboard the three masted sailing ship, "Bark Texas". Maria's younger brother, Michael Zoch, age 13, was also with the Schoppa family. The oldest son became ill and died during the voyage and was buried at sea. They arrived at the port of Galveston, October 19, 1868, and traveled inland to the Wendish settlement at Serbin establishing their home on Rabbs Creek. Eight year old Johanna became ill and died on November 29, 1868, one year old Christiana died July 27, 1869; twin sons, Carl and Johann, born March 2, 1871, lived only a few months. All of these children are buried in St. Paul Lutheran Cemetery at Serbin.

October 23, 1871, Michael Schoppa purchased approximately 274 acres of land on Boon's Creek, 3 miles southwest of Warda, in Fayette County (property currently owned by the Robert Bohot family). Children born in Fayette County were: Traugott, born June 26, 1872, twin sons, August and Ernst, born October 12, 1874 (Ernst died November 23, 1874), Wilhelm Bernhard, born November 24, 1876, Anna Theresia, born January 12, 1879, and Carl August, born January 15, 1881. The youngest daughter, Theresia Schoppa Zoch, provided the following information in letter form before her death on November 20, 1964:

"Times were hard in this new country, money was in short supply, and Michael could not buy the equipment and horses needed. The first home was a one room cabin, but he cleared the land of pine trees and built more rooms onto the house, which also created more fields for farming. He did have a team of oxen but had to make his own yokes and harness. They could not afford wire for fences, so cattle and hogs ran wild feeding on acorns. He made all of the family's shoes from willow trees, and in the summer we all went barefooted. Sometimes he would have to take the 25 mile trip to Brenham hauling the cotton to be sold on the oxen-drawn wagon. On these trips he usually bought supplies; one year near Christmas he took a bale of cotton to Giddings early one morning, returning late that night with a big barrel of flour, a barrel of apples, and some stick candy for the children. This was one of the few times that we had candy, and we were so happy and thankful."

Maria Schoppa died on January 15, 1881, shortly after giving birth to Carl August, and was buried in the first Holy Cross Cemetery, in Lee County. Her tombstone is one of the only two in



Evangelische Lutherische Kirche
Spreewitz, Germany

the area Lutheran Cemeteries which bear both Wendish and German inscription. Carl August lived only four months.

Just prior to her mother's death, the oldest daughter, Maria, was planning to marry Wilhelm Schur and had wanted to break with the Wendish tradition of wearing a black wedding dress, in favor of the American fashion of white. Since the wedding was to be April 26, 1881, the proper time of mourning had not passed; so to honor her mother she was married in black.

Additional ties were made between the Schoppa and Schur families when Michael married the widow Christiane Schur on June 7, 1881. They continued to live and farm in Fayette County. Another story shared by Mrs. Theresia Zoch is about this farm and goes back to when she was seven years old. She was helping her father and stepmother plant cotton. Her father plowed a furrow with two oxen and her stepmother dropped the seeds in the furrow. Theresia covered the seed with a homemade harrow pulled by oxen. The only cotton gin was in Brenham, Texas and Michael hauled the harvested cotton on a one bale trailer drawn by a pair of oxen. As soon as he could he bought two horses, so he could take his family to church, and one jack "mule", so his three small children could go to school. Mrs. Zoch remembers that there were three of them and the jack could only carry two of them so one had to walk and her brother Ben didn't want to walk, so he ran fast ahead and hid behind a tree, and jumped in front of the jack. The jack was startled and jumped and threw the two riders off. Mrs. Zoch says "I fell down on my nose and there was plenty of blood, ha, ha."

The children of Michael and Maria Schoppa married as follows: Christian married Anna Hentschel and Maria Reinhardt, Magdalena married Christian Schulz, Traugott (who lived to be 100 years old) married Ida

Hentschel, Anna Graff, and Anna Traeger; August married Louise Ritter, Ben married Augusta Kraatz, and Anna Theresa married Traugott Zoch. Three of these families; Magdalena Schulz, Traugott Schoppa, and Ben Schoppa remained in Fayette County, while the others; Marie Schur, Christian Schoppa, August Schoppa and Theresia Zoch moved to Wilbarger County, in the early 1900's.

Christiane Jassenk Schur Schoppa died December 27, 1893, and Michael Schoppa died on February 22, 1903. Both are buried in Holy Cross Lutheran Cemetery at Warda, Fayette County, Texas.¹



MICHAEL SCHOPPA

Wendish-German Gravestones at Serbin and Old Warda

In Texas, as had been the case in Germany previously, the Wends used German as their official language. Therefore it is not surprising that their grave inscriptions were also in German. Until recently I believed that there were no Wendish-language gravestones at Serbin. The only use of Wendish I had found at all was on a bilingual German and Wendish stone in the Old Warda (Old Holy Cross) cemetery. The bilingual Old Warda inscription reads as follows:

Maria Schoppa

geb. 23. Jan. 1840
gest. 15. Jan. 1881

**Wie wohl ist mir, o Freund der Seelen,
wen (n) ich in Deiner Liebe ruh'.
Kak Bbozny Bym, dyz wotpoczuju,
moj Jesu, w Twojej luboszi**

Here the verse, first given in German, then in Wendish, is from hymn 262 of the German hymnbook and 441 of the Wendish hymnbook. In this case there is an English equivalent, hymn 362 in The Lutheran Hymnal, where these lines are rendered:

**"My soul's best friend, what joy and
blessing, my spirit ever finds in Thee."**

A more literal translation of the Wendish would be:

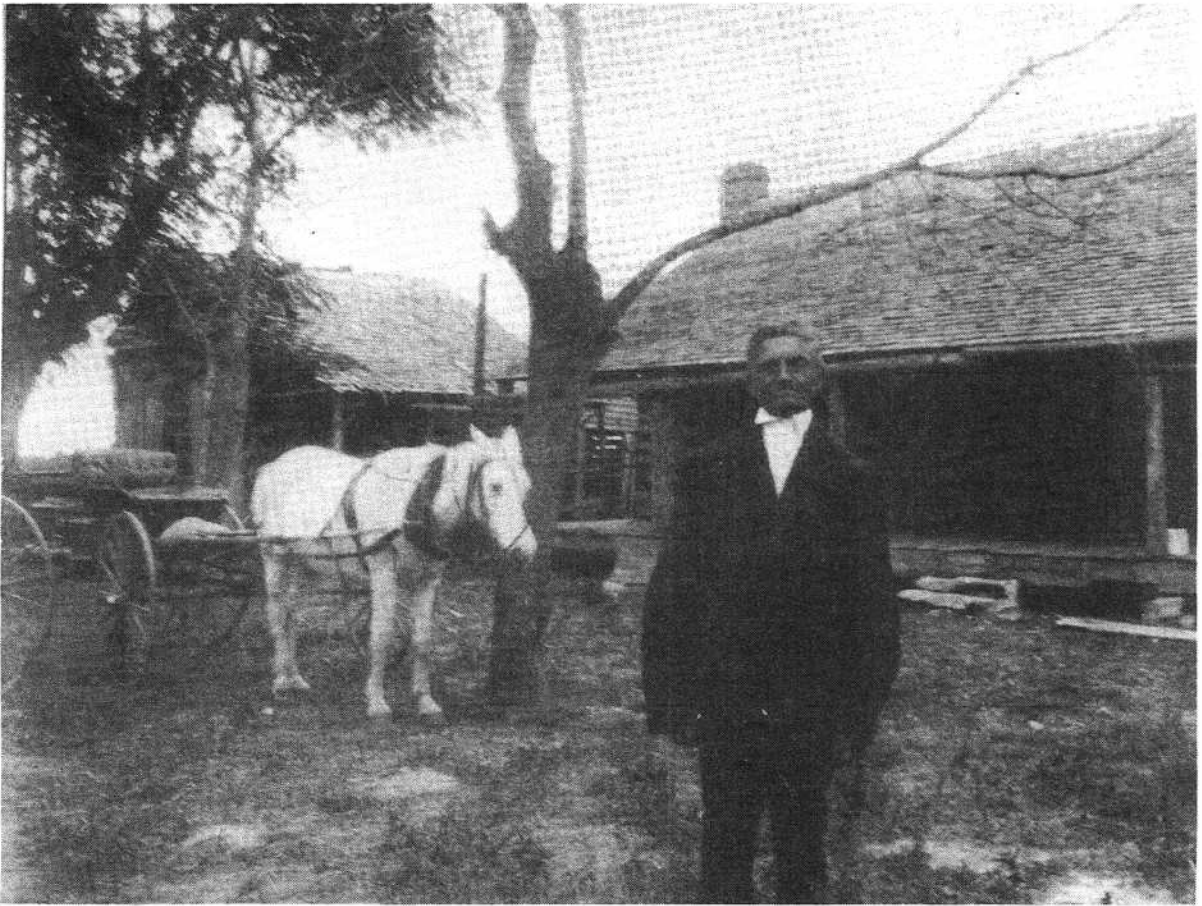
"How blessed I am when I rest, my Jesus, in thy love."

It is noteworthy that this Wendish-language inscription, probably only one of two in Texas, (the other marker located at St. Paul's Lutheran Cemetery, Serbin, Texas) are from the 1880's, a generation after the arrival here. The oldest stones in Serbin are from the 1860's, and are all in German. We unfortunately know nothing about the grave-markers of the first few years, which have all been lost. We can only assume that they, too, were in German. The factionalism of the 1860's, which was based partly on language preferences, was, by the 1880's, long past, so there seems to have been no external reason for the use of Wendish in these two cases; the motivation was, no doubt, simply the individual devotion of this family to Wendish.¹

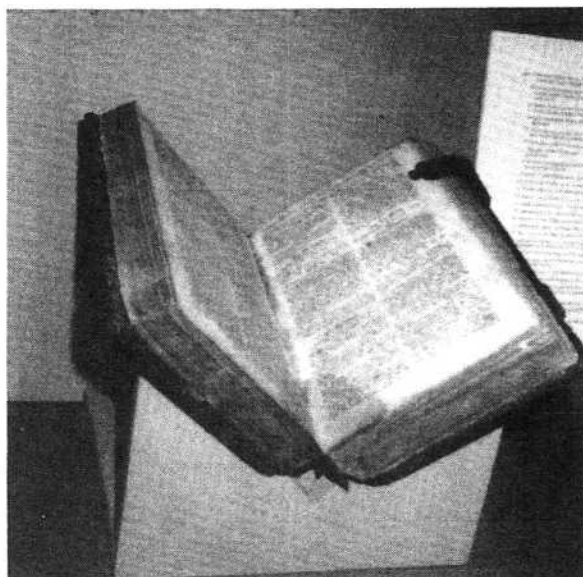
by Prof. Joseph B. Wilson, Professor of German, Rice University



Michael Schoppa



Fayette County, Texas



Michael
Schoppa's
Wendish
Bible

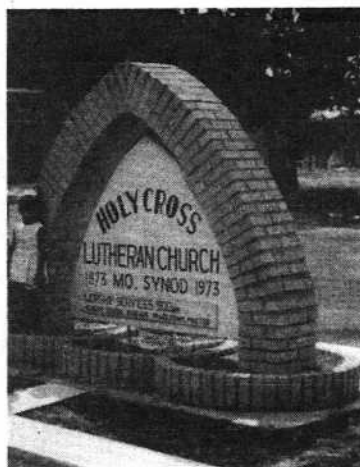
Located at the
Red River
Valley
Museum
Vernon, Texas



Michael Schoppa
geb. 18. Sept. 1833
gest. 22. Feb. 1903

German Inscription

*Die Welt war mir
ein Jammerthal,
dort aber ein rechter
Freudensaal.*



Holy Cross
Lutheran Church
Warda, Texas

English translation

"The world was a vale of
tears for me, but there [it
will be] a real 'hall of joys' (place
of happiness)"



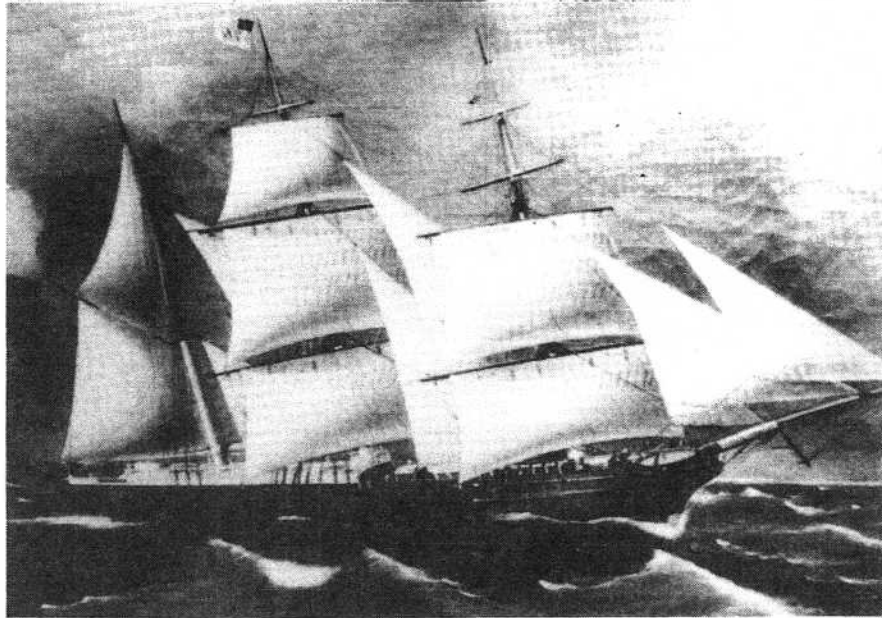
Christiane Schoppa
geb. 4. Dec. 1831
gest. 27. Dec. 1893

Photographs



Christian August Traugott
 Ben
 Schoppa

SAILING SHIP "BARK TEXAS"



List of passengers arriving from foreign ports in the Port of Galveston the 4th quarter, 1868. Name of vessel, Bark Texas. Date October 19, 1868 from Bremen,
Master Ecilleentzen

Among passengers are:

<u>name</u>	<u>age</u>	<u>sex</u>	<u>country</u>	<u>occupation</u>
Michael Schoppa	35	M	Prussia	Farming
Maria Schoppa	28	F	Prussia	
Johanna Schoppa	8	F	Prussia	
Maria Schoppa	6	F	Prussia	
Christian Schoppa	4	M	Prussia	
Magdalena Schoppa	2	F	Prussia	
Christina Schoppa	6 mths	F	Prussia	

Schoppa Baptisms

In keeping with the Lutheran faith all infants were baptized as soon as possible. Michael and Maria kept with this practice with every child born. This is the story of four of their children who lived a very short time.

Carl Schoppa, the 7th child, 3rd son, was born on March 2, 1871 at 3:30am and his twin brother, Johann, 8th child, 4th son, was born on the same day at 4:30am. They were baptized at their home on March 2nd, the same day they were born, by Pastor Johann Kilian of St. Paul Lutheran Church, Serbin, Texas. Carl's sponsors were George Zoch, Christian Zoch and Magdalena Schneider, the wife of Johann Schneider. Johann's sponsors were Matthes Prellop, represented by Johann Hanusch, Hans Zoch and Maria Zoch, wife of Matthes Zoch. Carl died on June 30, 1871 and Johann died on March 3, 1871. They were laid to rest at St. Paul Lutheran Cem., Serbin, Texas.¹

Ernst Schoppa, 11th child, 7th son and the younger twin brother of Karl August Schoppa was born on October 12, 1874 at 4:30pm. He was also baptized at home on October 12, 1874 by Pastor Kilian. Ernst's sponsors were Traugott Zoch, Michael Zoch and Maria Schiwart, daughter of Johann Schiwart. Ernst died on November 23, 1874.²

Carl August was born on January 15, 1881 at 1:00pm. He was baptized on the day of the 1-17-1881 burial of his mother, Maria, by Pastor Kilian. His sponsors were Andreas Kasper, Traugott Zoch and Anna Zoch, wife of Michael Zoch. Carl died on May 31, 1881 and is buried along side his mother at the Old Holy Cross Lutheran Cem., Warda, Texas.³

Michael and Maria were baptismal witnesses numerous times at St. Paul Lutheran in Serbin, Texas. Michael was a witness for Carl Traugott Schneider in 1868⁴, Maria, daughter of Matthes and Maria Zoch in 1870⁵, Maria, daughter of Johann and Hanna Zoch in 1871⁶, Magdalena, daughter of Matthes and Maria Zoch in 1871⁷, Hanna Paulina, daughter of Johann and Hanna Droigk in 1872⁸, August, son of Matthaus and Maria Zoch in 1873⁹, Magdalena, daughter of Christian and Magdalena Zoch in 1875¹⁰, Emil Ferdinand, daughter of Matthaus and Maria Zoch in 1876¹¹, Gottfried Hermann, son of Andreas and Hanna Kasper in 1878¹², Johann Hermann, son of Christian and Magdalena Zoch in 1880¹³ and Johann Traugott, son of Matthes and Maria Jurischk in 1882¹⁴. Maria was a witness for Hanna, daughter of Christian and Magdalena Zoch in 1870¹⁵, Maria, daughter of Traugott and Hanna Zoch in 1873¹⁶, and Johann August, son of George and Agnes Zoch in 1875.¹⁷

Black Wedding Dress Brought Tears of Regret

A mixed group of German-speaking immigrants settled in southeast Wilbarger County around 1900, people who because of their shared language would be known here as the "Germans."

Their nationality was mixed, however, including: Austrian, French, Swiss, German and Wends, a Slavic peoples originally hailing from East Germany.

It is these Wendish people, along with the Swiss and German families, who are credited with establishing the first Lutheran Church in Wilbarger County.

In many other ways the group maintained their cultural traditions here, one of which led to the following story concerning early Wilbarger settler Maria Schoppa Schur.

She arrived with her family in Texas in 1868, was confirmed in 1876 by Pastor A. L. Timotheus Stiemke at Holy Cross Lutheran Church, Warda, Texas and, after being married in 1881, moved to Wilbarger County in 1906.

It is her wedding day which prompted the following incident involving Wendish folklore.

She and her husband Wilhelm Schur were married in Winchester, Texas April 26, 1881.

At the time it was the custom of Wendish brides to wear black at the ceremony, a tradition many of the newly arrived girls were forsaking in favor of the American fashion of white.

The dream of 19-year-old Maria Schoppa was to embrace the customs of her new country-including a wedding dress decked in virginal white.

The soon-to-be bride would suffer first tragedy, then disappointment, however.

In January of 1881 her mother passed away, three months before the planned April wedding.

A period of mourning followed the death, in line with Wendish tradition. And, when Maria approached a woman seamstress to sew her wedding dress, she was told the proper way to honor her mother would be in black rather than the newly fashionable white.

A heartbroken Maria consented and, on April 26, 1881, walked down the aisle to meet her future husband in the trappings of mourning.

Acquaintances of Mrs. Schur remember that until her death January 10, 1958 in Vernon, she would recount the incident-always with tears of regret and sorrow in her eyes.¹



Wilhelm & Maria Schur
on their wedding day



Wilhelm and Maria Schur
on their 70th wedding anniversary

Christian Schoppa

The definition of the word pioneer in Websters Dictionary is; one of an advanced body preparing a road for troops; explorer; one who first originates. -v.i. act as pioneer or leader.

Christian Schoppa very well met this definition. He was among the hardy pioneers of Northwest Texas; the son of Michael and Maria Schoppa, born February 24, 1864, in Spreewitz, Prussia, Germany. At the age of four, he came with his family to Texas, landing at Galveston on October 19, 1868, on the three mast sailing ship "Bark Texas" and settled in Fayette County. Young Christian attended church at Holy Cross Lutheran at Warda, Texas, where he was confirmed by Pastor A. L. Timotheus Stiemke in 1878. Growing up on his father's farm, Christian quickly learned habits of thrift and honesty that remained with him the rest of his life. He was educated in the schools at Warda.¹

On February 18, 1887, Christian married Anna Emilie Hentschel, also a member of Holy Cross Lutheran Church. Anna, daughter of Heinrich and Magdalena Krakowsky Hentschel (various spellings of Hentschel are Haentschell and Henschel) was born in Dauban, Prussia, Germany on October 5, 1866 and lived there until 1871 when she and her family immigrated to Texas. Other family members on board included both her parents and a sister Anne Christiane, 11 years old, a sister Pauline Maria, 6 years old, and a brother August, 2 years old. They first settled in Fayette County, Texas. Anna was confirmed at Holy Cross Lutheran Church in 1881 by Pastor Gottfried Buchschacher.

In 1898 or 1899 Christian drove cattle on the old trail going through Burkburnett. State law required him to stop before crossing the Red River, and his cattle were found infested with ticks. Mr. Schoppa had to wait in Burkburnett long enough to get them dipped twice. He took advantage of the time of waiting to ride around the area, and got acquainted with Wilbarger county. He was befriended by earlier settlers, the Streits, Kincheloes, Guggisbergs and others. After his cattle drive to the northern markets, Christian headed back to Wilbarger County where he made the decision to get out of the cattle business and into farming.

Back home in Fayette county, he told his relatives and friends about the land he had visited. Soon a small colony of four families decided to move to Wilbarger County. Coming as the first Wends migrating to northwest Texas to become absorbed into this county's "German" community were the Henry Hilderbrands, Wilhelm Grafs, Traugott Schoppas and Christian, his wife Anna and their nine children that were born in Fayette County: Alvena Emma, Edd Anton, Alvin Karl, Karl August, Herman John, Emma Clara, Ida Zelma, Ella Emilie and Albert August.² Lydia Anna the 10th child was born on October 8, 1899 in LaGrange, Texas and died on June 30, 1900. She was buried at the cemetery at Holy Cross Lutheran, Warda, Texas.

The family arrived by train and on September 26, 1900 Christian and Anna purchased their first piece of property in the southwestern part of Wilbarger county.. It consisted of 320 acres of farm land for a sum of twelve hundred and eighty dollars or four dollars per acre.³



Christian Schoppa



Christian and Anna Schoppa
& Paul Schoppa

Christian soon became one of the progressive land owners and enterprising farmers of his community, taking an active interest in its general development and welfare during his entire lifetime. Mr. Schoppa was a constructive and practical farmer, using his own ingenuity in solving the problems of early day agriculture, and his well cultivated and fertile acres are a concrete example to others of what good farming implied.⁴

Here in Wilbarger county Christian and Anna gave birth to a son Louis, born March 1901 and a son Paul B., born December 2, 1902. Anna passed away on October 4, 1904 during childbirth. The baby daughter, Anna E., died eleven days later. Both mother and daughter were laid to rest at Paradise Cemetery in Wilbarger County. In 1964 Anna, Anna E., Anna's mother Magdalena and Anna's sister Anne Christiane were reinterred to Zion Lutheran Cemetery.

On August 2, 1905, Christian married Maria Reinhardt, the daughter of John and Maria Lowke Reinhardt. Maria was born on November 23, 1879.

Eventually added to the family were their children, Marvin Christian Walter, Blandine Marie, Walter Michael, Esther Theresia, Adele and Edgar Schoppa. Walter died within a few weeks and was laid to rest at Zion Lutheran Cemetery.

Christian kept his South Texas friends and relatives informed on the progress of Wilbarger County through articles he sent to the Giddings newspaper. In these articles he told of the harvest of crops and arrival of new settlers to the area. This article was in the *Giddings Deutsches Volksblatt* on the 23rd of November 1905:



Dear Publisher,

As I haven't seen anything from this region in your paper, and I, when this past summer was passing through Lee and Fayette Counties, promised various individuals that I would report how things are going here, I'm sending this correspondence.

Christian and Maria Schoppa
Esther & Adele

This past year we had an excellent harvest. Cotton produced 1/2 to 3/4 bales per acre. There still is much to be picked. 75 cents to a \$1 per hundred pounds is being paid for the picking. Corn produced well: it is making 40 to 50 bushels per acre, but the most of it is still in the field. It is bringing in 40 cents per bushel in Vernon. Sweet potatoes are producing 250 bushels per acre. Milo, maize, and sorghum turned out good, but much of that is still in the field, because people have had no time to get it harvested. As we recently had several showers, much wheat is being sowed, and it's looking very good.

After sending out several calls, our congregation has finally had the good fortune of getting a Pastor. We called Pastor Holzen from Oklahoma. Our region is drawing many people from all directions. From Winchester we received the following families: Wm. Schur, T. Dorigk, E. Benedix and Miss Theresia Reinhart. From Swiss Alp we received Ferd Foerster, E. Franke, D. Karcher and Wm. Wendland from Williamson County. This will undoubtedly be a boost for our congregation, since all of these are German. In our congregation-meeting the motion passed to get a new organ for \$80.00, and it was ordered immediately.

So far we've had only a light frost. It caused only a few leaves to drop off the cotton. Watch out, ladies, girls and even widows: a widower will soon arrive in the winter

and will be a candidate for marriage.

Greetings to all readers!

C. Schoppa

(Translated from German to English by Rev. R.J. Koenig, Giddings, TX, February 1992)

Soon other family members followed the trail from Fayette county to Wilbarger county. In 1905 the above mentioned Wilhelm and Maria Schoppa Schur and their family arrived to settle land that joined the Zion Lutheran Church property. Another sister of Christian's, Theresa Schoppa Zoch and her husband Traugott came to the area in 1908. A brother, August Schoppa and his wife, moved to Wilbarger county in 1917. 5

On June 10, 1909 another article from Christian appeared in the *Giddings Deutsches Volksblatt*:

Worthy Volksblatt!

On Ascension Day we had a nice rain, and as a result the harvest here is showing off in all of its glory. If nothing interferes between now and the beginning of the harvest, the prospects of a good harvest will be much better than last year, when the sandstorms did serious damage.

Fruits won't be much around here, since we had a light frost hit us on the first of May. Our potatoes also suffered some frost damage.

But that's enough until next time.

Chr. Schoppa

(Translated from German to English by Rev. R. J. Koenig, Giddings, TX, February 1992)

Maria died on April 26, 1921, as a result of a fall in her home and was also laid to rest at the cemetery of Zion Lutheran Church.

Adele died September 4, 1927, following a playground accident in which she and a brother were playing in the yard near the house. A brother was in a swing which was hung to an iron pipe reaching from one tree to another. Adele was standing near when the pipe fell; striking her on the head, fracturing the skull. An operation was performed at the Vernon hospital, from which she never regained consciousness.

During his lifetime Christian was a staunch member of the Lutheran Church and was a charter member of Zion Lutheran Church, Vernon, Texas.

He was injured in an automobile accident in Wilbarger County, this causing his death on the sixteenth day of August, 1928. The injuries were sustained Monday, August 13th, while he was attempting to get into an automobile. The car gave a sudden lunge and he was struck by the heavy sedan door resulting in internal injuries and a broken right hip. The accident occurred near his home at a gate when he and two of his children were returning with some watermelons. He was brought to a Vernon hospital Thursday, August 16th for medical aid, but nothing could be done. He died at 7:30 Thursday evening. Christian's mortal body was laid to rest next to Maria's at Zion Lutheran Cemetery. As one of the pioneers of Wilbarger County who faced hardships and discomforts to pave the way for progress, too much homage cannot be paid this splendid man who used his influence so cheerfully in behalf of his fellowmen and their well being.⁶

This family's story serves as an indisputable link between the Wendish people of the "Old Country", and those of the "New-World" communities of Fayette County, Texas.

Magdalena Schoppa was born in the Wendish village of Spreewitz on February 1, 1866, and baptized in the same church. Her parents were Michael Schoppa and Maria Zoch Schoppa.

When Magdalena was only two years old, her family immigrated to America, arriving at the port of Galveston on October 19, 1868, and traveling overland to the Wendish community at Serbin, in Lee County. In 1871, her father purchased land approximately three miles southwest of Warda, in Fayette County. The family became members of Holy Cross Lutheran Church in 1875, two years after the congregation was formed. Magdalena was confirmed on April 10, 1881, one of seven in Pastor Gottfried

Buchschacher's first Confirmation Class.

Christian Schulz, was born October 4, 1862, the eighth child of Hans Schulz (also known as Scholta), and Johanna Mojsass Schulz, in a little home in Spreewitz by the village of Zerre, Prussia (Germany). He was baptized in the Evangelisch-Lutherische Kirche in Spreewitz, and also

confirmed there on March 18, 1877. His father died in 1872, of smallpox, while serving in the military; and an older brother was also killed while in military service. Like virtually all of the young men from his area, Christian also served in the Prussian Military. With all of the turmoil, political and religious oppression, Christian and his older brother, Traugott, came to America seeking a better life, arriving in Galveston, Texas, in November of 1879. Two years later, after these two young men had established themselves in the Serbin area, their widowed mother, Johanna, sister, Magdalena, brothers, Johann and Gottlieb, and their widowed sister, Maria Schulz Domel and children came to join them, arriving in October of 1881. Once together in this new land, the family settled near Warda, in Fayette County, and joined Holy Cross Lutheran Church.

Christian Schulz purchased property just across the road from the Schoppa's in 1881, and four years later, November 10, 1885, Christian Schulz and Magdalena Schoppa were married at Holy Cross Lutheran Church of Warda; two families from Spreewitz united in the new world. To this union the following children were born: Martha Mathilde born August 1, 1886, John Gottfried born August 23, 1887, Emma Amanda born October 12, 1888, Alvin Gerhard, born February 23, 1890, Herman Timotheus, born March 7, 1891, Martin Gottlieb born May 11, 1892, Paul Oswald born August 26, 1893, Karl August born October 27, 1894, Karl Robert born November 8, 1896, Alwin Oskar born June 19, 1899 and Edwin Albert born October 5, 1902.

The Schulz family lived on the same farm in Fayette County all of their lives. They established a dairy which Magdalena supervised while Christian did the farming. During any slack times in farming, Christian also worked at the cotton gin, the sawmill, and also did carpenter work. Stories still abound in Warda about "Barefoot Schulz", as Christian was called,



because of his preference for going without shoes; and about his black dog that always came along to Warda Store, running under the wagon to stay in the shade on hot summer days.

Over the years, as the sons grew to manhood they travelled to other areas of Texas, where the boll-weevil had driven other cotton farmers from this area; working on various farms, especially during harvest time. Herman, Gerhard, and Paul apparently all liked Wilbarger County, as they all established homes near Vernon. The eldest son, John, followed Anna Noack of Winchester to Albany, where following their marriage, they resided for a few years until the lure of the "oil patch" led John and his family to Burkburnett and on into Oklahoma, following the "oil-booms". When John's mother-in-law became ill and Anna was forced to return to Albany, he continued to follow the "booms" until his untimely death on a sandy road between Andrews, Texas and Hobbs, New Mexico. The car became stranded and he died of carbon-monoxide poisoning on March 16, 1931.

The oldest daughter, Martha Pietsch, lived all of her life in Fayette County, as did the youngest daughter, Emma Heune, who lived on the Schulz's home place. Edwin and his family lived on a farm near Northrup, in Lee County. In 1935, Christian and Magdalena celebrated their 50th wedding anniversary with the usual Fayette County Barbecue with family and friends in attendance. Magdalena's health was failing and she suffered for several years before a peaceful death on January 23, 1943. At her funeral, Pastor Paul C. Eifert used her Confirmation Text, Psalm 23:1-4, for his text, speaking of the Lord as her "Good Shepherd". He also quoted Magdalena's often spoken words: "We don't understand God's ways—but He brings us on the way of faith, and in the end to eternal life".

Slightly more than one year later, on February 26, 1944, Christian prayed: "Dear God, because of the blood of my Savior, give me a good death", and the prayer was answered. Pastor Eifert referred to his Confirmation Text as being the "motto" of the deceased, that being Galatians 3:26-27 - "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

The mortal bodies of both Christian and Magdalena rest in Holy Cross Lutheran Cemetery, awaiting the "resurrection of all flesh".

On Sunday, June 26, 1994, it was the author's privilege to worship at the Evangelisch-Lutherische Kirch, in the village of Spreewitz, in essence retracing that link between those who came to the new world, and those who remained to maintain the old one...¹

Traugott Schoppa

Mr. Traugott Schoppa was born June 26, 1872, and lived to celebrate his 100th birthday.¹ He was one of fourteen children born to Michael Schoppa and Maria Zoch Schoppa at Warda, near the present Bohot home. Traugott was baptized on August 11, 1872 at St. Paul's Lutheran Church at Serbin, Texas, by Pastor Johann Kilian. His sponsors were Michael Zoch, Christian Zoch, Matthes Zoch, Maria Zoch, the 2nd daughter of Christian Zoch, Hanna Zoch, the wife of Traugott Zoch and Hanna Zoch, the wife of Johann Zoch. He was confirmed by Pastor Gottfried Buchschacher, the Pastor at Holy Cross Lutheran Church in 1886.

Traugott married Ida Hentschel, sister to Anna Hentschel, the wife of Christian Schoppa. Ida and Traugott were blessed with two children, Karl Herman, born in 1892 and Selma Emilie, born in 1894. Both children were born in Rabbs Prairie, Fayette County, Texas. Ida died November 21, 1894 and was buried at the Holy Cross Lutheran Cemetery, Warda, Texas.

In 1895 or 1896 Traugott married Anna Graff in Fayette County, Texas. Anna was born June 9, 1872 and Traugott and Anna were also blessed with two children, Bertha, born in 1896 and Walter, born in 1898. This family made the move to Wilbarger County, Texas in 1900 and Anna passed away on August 24, 1902 and was buried at Zion Lutheran Cemetery, Vernon, Texas. After Anna's death Traugott returned to



Fayette County and married Anna Traeger. Anna was born March 22, 1880 in Texas. Traugott and Anna were the proud parents of six children: Otto Alwin, born in 1906; Frieda Hedwig, born in 1910; Erich, born in 1914; Gertrude, born in 1915; Marie, born in 1918; and Irma, born in 1921. Anna died on June 5, 1922 and is buried in the Winchester Cemetery, Winchester, Texas. Traugott

Anna Traeger & Traugott observed his one-hundredth Schoppa birthday on Monday, June 26, 1972. At the time he lived with his son, Otto and two daughters, Freda and Gertrude Schoppa. Traugott lived in the Winchester Community until his death on November 18, 1972 and is buried at St. Michael's Lutheran Cemetery, Winchester, Texas.²



Traugott & Anna Graff Schoppa with Selma, Walter & Bertha



Traugott Schoppa

August Schoppa

Karl August Schoppa was born October 12, 1874 in Warda, Texas. He was baptized, along with his twin brother Ernst, at his parents' home on October 12, 1874 by Pastor Johann Kilian. His sponsors were Johann Schiwart, Johann Zoch and Agnes Zoch, the wife of George Zoch. He was confirmed in 1888 by Pastor Gottfried Buchschacher, pastor at Holy Cross Lutheran Church, Warda, Texas. His wife, Louise, was born on September 14, 1884 in Fayette County, Texas. She was baptized on September 28, 1884 in Zion Lutheran Church at Swiss Alp, Texas. They married on November 24, 1904 at Zion Lutheran Church, Swiss Alp, Texas. A son, Arthur Karl, was born to them in Schulenburg and five more children; Erwin, Gisbert, Willie, Emma and Alice were born in Swiss Alp. August and Louise moved to Wilbarger County in 1917 and rented land near the Zion Lutheran Church. Robert and Gertie were born in Wilbarger county. In 1930, they purchased a farm near Elliott, living there until August's death in 1950. He was a charter member and a leader in the establishment of Immanuel Lutheran Church in Harrold, Texas.¹ Louise died on January 16, 1944 and August died on June 9, 1950. Their bodies were laid to rest at East View Cemetery, Vernon, Texas.



Louise and August Schoppa
on their wedding day
November 24, 1904

Ben Schoppa

Wilhelm Bernhard "Ben" Schoppa was born on November 24, 1876 in Fayette Co., Texas. He was confirmed in 1890 by Pastor Gottfried Buchschacher, Pastor of Holy Cross Lutheran Church, Warda, Texas.

In his younger days Ben worked for an oil company in Louisiana and on December 18, 1904 he married Augusta Kraatz, the daughter of Charlie and Fredericka Tramp Kraatz, at the Methodist Church in Mecklenburg, Texas. After the marriage they moved to the farm at Rabbs Prairie, La Grange, Texas, and became farmers. The life on the farm for Ben and Augusta was hard work. Their tractor consisted of two mules and a plow with which they grew vegetables, fruit and a large number of hogs. After the move to the farm on Rabbs Prairie they transferred their church membership to Mount Calvary Lutheran Church at La Grange, Texas.

Ben and Augusta were blessed with nine children: Anton Charles, born in 1906, Lorene, born in 1907, Anita, born in 1909, Edna, born in 1913, Alma, born in 1916, Wesley, born in 1918, Mildred Lucille, born in 1920, Vernor born in 1924, and Delta Mae born in 1927. All nine of their children were born on their farm in Rabbs Prairie, La Grange, Texas.



Augusta and Ben Schoppa

Upon retirement, Ben and Augusta moved from the farm to Smithville, Texas and along with the move they transferred their church membership to Grace Lutheran Church, also located in Smithville, Texas.

Ben died on February 15, 1970 and Augusta died on April 5, 1982. Their bodies were laid to rest at Oak Hill Cemetery in Smithville, Texas.

To date the direct descendants of Ben and Augusta include nine children, thirteen grandchildren, seventeen great grandchildren and twelve great great grandchildren. Many of these families still reside in the La Grange & Smithville, Texas area.



Traugott Schoppa and
Ben and Augusta Schoppa

Theresia Anna Schoppa was born January 12, 1879. She was confirmed in 1890 by Pastor Gottfried Buchschacher, Pastor of Holy Cross Lutheran Church, Warda, Texas. Theresia married Traugott Zoch on October 20, 1897 in Warda, Texas. Traugott is the son of Traugott Zoch and Anna Vogel. Anna and her father, Carl Vogel, were also passengers on the ship "Bark Texas" that landed in Galveston in 1868. Theresia and Traugott moved to Wilbarger county in 1908. They lived on a farm four miles southwest of Zion Lutheran Church until they bought and moved to a farm in Oklaunion community.¹

They were blessed with five children: Karl Albert born January 26, 1899, Mathilde Emma born December 7, 1899, Walter Ernest born November 20, 1901, Anton Paul born April 19, 1906 and Clara Amanda born October 23, 1908.

Alice Zoch Borden, granddaughter of Traugott and Theresia, shares these memories of her grandparents with us. The events that follow were seen through the eyes of Alice, a young teen in the 1940's and remembered over 50 years later. "Both grandparents were fluent in German and English. Grandma used sign language to converse with their adult daughter, Clara, who was deaf and lived on the farm with her parents. Grandma and Aunt Clara were the only persons there who used sign language, although Clara's hearing-impaired friends used sign language when they visited. Aunt Clara conversed with non-signing people by means of pencil and paper. Grandma and Aunt Clara sewed, crocheted and quilted. Aunt Clara was exceptionally artistic in this needlework and taught me by examples and gestures on how to crochet when I was 13. I never knew sign language.

Grandpa dressed up in a black felt hat with a dome-shaped crown that was not creased. At the time he wore a handlebar mustache and had a authoritative, though somewhat high voice.

Grandma wore her long, straight hair pulled back neatly and twisted into a bun in back of her head. She enjoyed her huge garden of roses, crape myrtle and other ornamental plants in front of the house. The house and garden were enclosed in a picket fence.

My Uncle Anton also lived with them and helped on the farm. He owned a car and was the only one in the household who drove.

Their farm, which produced cotton and other crops was in an area that historically had been Comanche Indian territory. Grandpa and Anton found numerous Indian stone arrowheads of various sizes and shapes in their fields as they plowed using mules. On the farm in addition to cows, mules, chickens and two large dogs were a few exotic animals---some bantam chickens with feathers on their feet, and some very noisy guinea fowl that screeched "pa-track, pa-track" all day long.

Grandpa kept several hives of bees. I was told he was so skilled at collecting the honey that



Theresia and Traugott Zoch
on October 20, 1897

the bees hardly ever stung him.

Christmas was always a busy time at Grandma and Grandpa's house. Grandma enjoyed cooking and the Christmas dinner was very sumptuous. They gave each grandchild a Christmas present and when we were small, she kept a box of toys which she brought out for us to play with at each visit."

"As noted earlier, these things happened long ago. If there are inaccuracies in my description of them, they are unintentional. Childhood memories tend to be viewed in a softer light with the passage of time." *Alice Zoch Borden*

Theresia died on November 20, 1964 and Traugott died on July 20, 1967. The bodies of Theresia and Traugott are at rest at Wilbarger Memorial Park Cemetery, Vernon, Texas.



Theresia and Traugott
Zoch

The Wends are definitely a distinct ethnic group in both Texas and Germany, but much of their folklore has been obliterated. Traditional folk costume, for example, is preserved in Germany primarily as a tourist attraction. The conservative Lutherans who came to Texas, however, did not wear distinctive and colorful dress in Germany because they considered such garb ostentatious and vain, and, in any case, the few clothes that they brought from Europe were quickly ruined by the harsh climate of Texas. The pioneers dressed discreetly in sensible and loose-fitting homemade clothes, usually of black or some other dark color lest they be regarded as worldly or frivolous.

In Texas most contemporary Wends learn about their ancestors' customs through published accounts or visits to the European homeland. The problem of studying Wendish folklore in Texas is complicated by the difficulty in separating what is strictly Wendish from the German, because they have intermingled to the point that today there is very little to distinguish the two distinct ethnic groups. However, the strong and unifying Lutheran faith of the Wendish immigrants provided stability in their lives, including folk customs. As Professor George Nielsen has remarked, "Not only did the church furnish them with the church calendar to identify their festivals, such as Christmas and Easter, but it helped highlight the milestones of each life with ceremonies associated with birth, marriage and death. The church. . . was at the center of community activity, and religion was a vital part of each life."¹

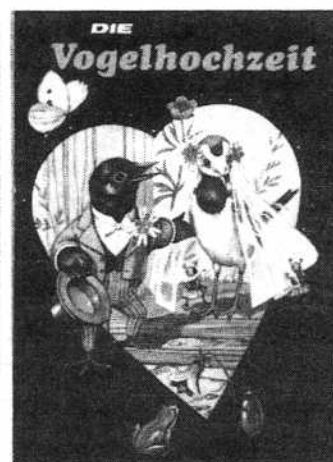
Wendish Bird Wedding

The observance of the Birds' Wedding (*Vogelhochzeit* in German, *Ptaci Kwas* in Wendish) prevailed in Texas well into the 20th century. On January 25th, children placed empty plates on window sills or on fence posts to prevent raids by dogs and cats. They were told that the birds were celebrating their wedding on that day and would bring gifts to put in the plates as part of the celebration.² The mother would bake a special cake and, using a three-pronged fork, made marks on the cake resembling birds' feet. Secretly she placed the cake on the plates along with candy and nuts. The next morning the children would wake to find the dishes filled with the special gifts.³

Wendish Easter Eggs

Our Wendish ancestors called them "*molowane jejka*" or as we know them today "decorated eggs." The steps taken to achieve the final results were choosing the right egg, boiling the egg if it is to be eventually eaten, or left raw if used for decoration only. Another choice is to blow out the egg and use only the shell. The Wends had a special technique called the wax technique for decorating the eggs. The decorating was done with either a pin head or the tip of a feather from a bird, chicken, goose or duck.

After hours of putting wax on each egg, dipping the egg in dye



and then removing the wax, repeating the procedure again with other color dyes the outcome was a basket of multi-colored eggs.

The eggs were prepared prior to Easter Sunday. The families that made the elaborately decorated eggs started on Good Friday or earlier.

On Easter Sunday morning the eggs were placed in a nest to surprise the younger children in the family. The Easter Bunny supposedly decorated and brought the eggs, which were left outside the door.⁴

Christmas

The annual high point for the early settlers was Christmas, a time for feasting and socializing as well as attending special church services. They decorated the interior of the church with cedar boughs cut from the local woods, and the women worked for days preparing the elaborate pastries that are still characteristic of Wendish cuisine. The young people were responsible for selecting and cutting down a well-shaped cedar tree to put at the right of the altar.⁵

In Texas the term widely used for Santa Claus or one of his helpers was *Rumplich*. Before the Christmas holidays, Serbin had the unique custom of *Rumpliche*, roaming the countryside at nighttime.⁶ Up until the 1920's and 1930's local youths disguised themselves in homemade masks and costumes, often white tunics covered with dark red stripes two or three inches wide. The masks were usually black or white cloth with a cow tail for a beard. The leader of the group carried a long stick or staff to make himself look more impressive, and the merrymakers disguised their voices so that the host would have to guess their identities. They wandered from house to house to ask the children if they had been good and what they wanted for Christmas. Sometimes a child was asked to recite a prayer, for which he would be rewarded with a handful of candy.⁷

The event that follow's are the written memories of a small child many years ago.

CHRISTMAS AS I REMEMBER IT IN WILBARGER

COUNTY, TEXAS: "In early December sometime after supper there would be a scratching at one of the dining room windows. The older children in our family wanted me to see who it was. And, Oh my, it was Santa Claus! I was so happy and also a bit scared too. When I opened the window he asked to be let in, so of course I said yes. He always went to the kitchen door and came in with a sack hung over his shoulder. He sat himself down in a chair and put the sack on the floor and then ask me to sit on his knee. Then came the anticipated question, what would I like for him to bring me for Christmas?

Of course my answer each year was "a dolly". He admonished me to be a good girl and asked me to say my prayers and also the "piece" I would recite at Zion Lutheran Church's Christmas Eve children's program. Then he emptied the sack of goodies on the table-wonderful fresh oranges, apples, and nuts and said "Merry Christmas" and left. It was strange that papa was always attending to something in the barn when Santa came! After that night the sheets were hung over the french doors so we could not



"Rumplich"

see into the living room. On Christmas Eve when we returned from the Christmas program at church the sheets were gone and there sat a beautiful Christmas tree with mama's sugar cookies and candy hanging among the branches along with ornaments, silver icicles, and candles. A bucket of water was kept close by as the candles were lit. What a sight! The older children popped a few fire crackers, but I was thrilled to hold a roman candle as it shot out its sparks with a whoosh and boom and then make circles with the sparklers. Such sweet memories! Our custom was quite different from the *Rumpliche* in the early days of the Wends in Texas."

Mary Schulz Guggisberg

The more conventional Americanized Santa Claus with his sled and bag of toys gradually replaced this older custom. The Wendish celebration of Christmas, however, really focused on the special church services which often lasted two or three hours and featured recitations and religious pageants by the schoolchildren. 8

The Lutheran Church Missouri Synod--Texas District

St. Paul Lutheran Church, Serbin, Texas

Established in 1854 by the Ben Nevis immigrants and Pastor Johann Kilian and considered the "Mother Church of the Texas District-Missouri Synod."⁹ The congregation formally joined the German Evangelical Lutheran Church of Missouri, Ohio, and Other States (now called the Lutheran Church-Missouri Synod) in 1866, after being delayed, in part, by the Civil War.¹⁰ In 1846 Kilian published a book called *Spewarske wjesel* (Songs of Joy) that contained twenty-eight of his hymns. His compositions were deeply religious and one of his songs, "*Serbja, zachowajte sweru, swojich wotcow rec a weru*" ("Sorbs, maintain faithfully the language and religion of your forefathers") was a favorite of the Texas Wends. His publications included translations of the *Augsburg Confession* and *Luther's Large Catechism*.¹¹ Pastor Kilian and his supporters preferred Wendish, but the progressive Wends and Germans considered the language of the future to be German. Starting in about 1862, German was preached every six weeks; then in 1867 German services were held every month and soon thereafter on every Sunday. Congregational meetings were conducted in Wendish until 1866, when separate meetings for the Wends and Germans were held, but in August, 1867, the decision was made to conduct joint meetings in German. 12

The church and small town of Serbin served as the Wendish base and no matter where Wends settled, they kept in touch with Lee County. One source that kept the spreading families in touch with each other was the Missouri Synod. These Lutherans in Texas formed a subculture, and within that group was a strong identification with the Wendish heritage.¹³ This is the church Michael and Maria Schoppa worshiped at after their arrival in Serbin in 1868 and six of their eight Texas born children were baptized by Pastor Johann Kilian.

Holy Cross Lutheran Church, Warda, Texas

Having a ten mile journey to attend church and school in Serbin, some members of St. Paul felt this an inconvenience and began plans for a new congregation closer to home. The newly founded church was organized as *Die Evangelisch-Lutherische Kreuz Gemeinde ungeanderter*

Augsburgischer Confession, am Rabbs Creek bei Serbin, Lee County, Texas, on Sunday, March 17, 1873. The original constitution stated for worship services to be conducted in German. A provision was made that Wendish could also be used. In March 1875 the congregation voted to hold morning services in German and Wendish reading services every other Sunday afternoon. *Christenlehre* (Catechism examination) was to be held on those Sunday afternoons when there was no Wendish reading service. Also in 1875, the congregation decided to hold a service in Wendish on the second Sunday of every month and on major holidays. On June 13, 1875, voters resolved to hold Holy Communion in Wendish eight times per year.¹⁴ Johann Christian Edyard Zapf was called and assigned to the new parish. Pastor Zapf's tenure was cut short when he died on June 23, 1874. A. L. Timotheus Stiemke was called as the next pastor of Holy Cross Lutheran. Rev. Stiemke was fluent in the German language but could not speak Wendish. Since many of the members could not speak German, some of the elders of the church instructed him so that he was soon able to administer communion in the Wendish language.¹⁵ Maria and Christian Schoppa were confirmed by Pastor Stiemke. Pastor Stiemke had served Holy Cross for five years when he received and accepted a call to Houston, where he later became the first President of the Southern District of the Missouri Synod. Holy Cross joined the Missouri Synod in 1879. Pastor Geyer of St. Peter's in Serbin was asked to serve as Vacancy Pastor and offered to hold church services every third Sunday, but only in German. Since many members of the congregation spoke only Wendish, Rev. Kilian of St. Paul's was asked to assist and Pastor Kilian agreed to hold a Wendish service once a month. Gottfried Buchschacher was installed as the next Pastor of Holy Cross Lutheran Church on Sexagesima Sunday in February 1881. He served Holy Cross until his death on Sunday morning, August 17, 1930.¹⁶ Confirmation instruction by Pastor Buchschacher was given to Magdalena, Traugott, August, Ben and Theresia Schoppa.

Zion Lutheran Church, Vernon, Texas

Located some 12 miles southwest of Vernon, near the community of Lockett, Zion Evangelical Lutheran Church of Vernon, Wilbarger County, Texas was organized on October 26, 1902.¹⁷ Charter members included H. Hildebrandt, Christian Schoppa, Alex Streit, Max Gaebler, Joe Foerster, Ernst Gloyna, Traugott Schoppa, Rudolph Guggisberg, Rudolph Hoffmann, Fred Hofmann, William Graf, C. Haseloff and Fred Streit. On July 4, 1909, the records show that the congregation decided to join the Missouri Synod of the Lutheran Church. Zion conducted all of its services in German and an English service was to be held on the second Sunday night of each month. From that time on the congregation changed the time and frequency of services in the two languages until May 6, 1951, when it resolved to "drop the bimonthly German Communion service." Zion's growth has been accompanied by a branching off of Lutherans in the surrounding area; St. Paul Lutheran in Vernon; and Immanuel Lutheran in Harrold.¹⁸ Michael and Maria Schoppa's children that migrated to Wilbarger County made these churches their home.

Summary

After 1880, it was mostly older people that spoke Wendish on a daily basis. Wendish church services continued to be held (alongside the German ones) until 1920. From 1920 until about

1940 the world of the Texas Wends was almost exclusively German. By 1950, Serbin became so thoroughly German that its Wendish heritage was practically forgotten. Wendish was treated like the German dialect that a person's grandparents might speak: a curious and useless relic. As some descendents a generation ago used to say (in German), "Oh yes, the old Wends, those were the old people; my mother was Wendish. We are German." Only after the transition to German had been completed, did English begin to make any kind of impression on the group. The final assimilation to English began slowly in the 1930s, and a bilingual German-English life began to evolve. 19

Through the years the Wends allowed their European customs to fade away as each new generation became Germanized and then Americanized. Distinctive Wendish music, for example, ceased to be sung when church services were no longer conducted in the native language, and today standard Lutheran hymnals in English are used.²⁰ Although the language and even the liturgy has changed, God's word and promise has not. The Holy Spirit has blessed this family with the thirst and hunger to continue a weekly or even a daily need for the Scripture. In working with each of these families and their history it was truly a blessing to see that these families were baptized, married and died with the same hope and faith that our forefathers had. The Michael Schoppa family has multiplied again and again and their place of worship still takes place in LCMS and other Christian churches across America. Whether it be in Serbin, Warda, Vernon, Wichita Falls, Lubbock, Dallas, Ft. Worth, Amarillo, Giddings, Austin or Houston, visit one of these churches and who knows, you might find someone like yourself, a descendent of Michael and Maria Schoppa. Let each of us live for the day we will meet our Lord and Savior and have that glorious reunion with our family in heaven!

Samples of Wendish:

Table Prayer

(before meals)

Pschindz Knjes Jesus butsch nasch Hosc.

A pozohnuj wschitko stoz ty nom wobradziw sy.

(Come Lord Jesus, be our guest

And let thy gifts to us be blessed.)²¹

The Lord's Prayer

"The Wotze Nasch"

Wotze Nasch,

Kiz Szy W Nebeszach,

Ssweczene Bydz Twoje Meno;

Pschindz Knam Twoje Kralestwo

Twoja Wola Szo Stan,

Kaz Na Nebju

Tak Tez Na Semi.

Nasch Schjedny Kljeb Daj Nam

Dzensza,

A Wodaj Nam Nasche Winy,

Ja O My Wodawamy Naschim Winikam.

A Newedz Nas Do Spytowanja,

Ale Wumoz Nas Wot Teho

Zleho.

Hamen.