

Mysteries in the Chaco

English – Plautdietsch Edition



Jeheemnisse em Chaco

Englisch – Plautdietsch Utgow

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Draft August 10, 2017

Mysteries in the Chaco – English - Plautdietsch Study Edition
Jeheemnisse em Chaco – Enjlisch - Plautdietsch Utgow fa Schiela
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Electronic file available at www.plautdietsch-copre.ca

This is a work of fiction. Incidents, names, and characters are the product of the author's imagination or are used fictitiously.

Front cover photo credit:
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Acknowledgements:
The initial translation to Plautdietsch by J. Thiessen is gratefully acknowledged.

Dedication:
To Josef Stoll.

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Introduction

Until the early twentieth century the Chaco in Paraguay was the domain of the Aboriginal people. The incursion of Fred Engen in 1921 opened up the area for settlement, leading to the coming of the Mennonites. These hard-working, deeply religious people mastered the complexities of the Chaco, bringing the area into the modern era.

The Mennonites, who were highly regarded for their agricultural skills in Prussia, Russia, and Canada, were offered special privileges by politicians in Asunción. They arrived in a number of groups mostly in the period between 1927 and 1948, in response to persecution elsewhere. While the Chaco is immense, the number of Mennonites who arrived was less than 10,000.

The settlers initially lived in bitter poverty, but at length they came to grips with all the challenges that the Chaco had to offer. This included withstanding an extreme climate, finding cash crops, accumulating and borrowing capital, and acquiring infrastructure and know-how.

A major milestone in the Mennonites' winning struggle was the construction of the Ruta Transchaco which in 1962 opened up the area for trade with the external world. In a few decades following this watershed event, the colonists had adopted modern technology, and began to provide a significant portion of the country's agricultural products. The descendants of the original settlers have largely justified the daring of the far-sighted politicians who invited the community to come to the country.

The stories presented herein are fictional, but are representative of the every day lives of the brave, hardworking, religious men and women who settled in the Chaco. The period covered is up to the construction of the Ruta Transchaco. While the stories likely do not do justice to the settler's glorious achievements, they hopefully bring attention to their eternal devout spirit.

The stories are given in bilingual form, in English and Plautdietsch. The latter language is the mother tongue of the Mennonites. Plautdietsch is not a single established written language; the 'Zacharias orthography' is used herein.

A primary reason for issuing this bilingual version was to provide reading material for Plautdietsch language course. Finally, an aim of this work is to provide a modest contribution to the development of a written form of the language.

Enleidunk

Batem Aunfank von dän twintichsten Joahundat bleef de Chaco eene Heimat fa de Einheimische Mensche. Fred Engen siene Reis en 1921 brocht aundre Mensche no de Jääjent, en besondash de Mennonite. Dise hoat-oabeidende, relijeese Mensche worde sikj foadich met de Schwierichkjeite vom Chaco, un brochte daut Launt en de moderne Tieträakjunkt.

De Mennonite, dee wirkjsome Buasch en Preissen, Russlaunt un Kanada wiere, worde von Rejierunks Beaumte en Asunción een Privilegium aunjebot om sikj em Chaco to siedle. See kaume en miere Gruppe, mieschtens tweschen de 1927 un 1948, om Vefoljunkt to entgone. Wan uk de Chaco riesich es, siedelde sikj en de Jääjent em gaunsen weinja aus tieendusent Mennonite.

De Siedlash läwde em Aunfank en groote Oamheit, oba met de Tiet worde see sikj met aul de Schwierichkjeite vom Chaco foadich. See muste sikj met wadaspanstiche natierliche Omstende weete, Produkte fa boa Jelt finje, Kapital oppspoare un borje, un sikj Enrechtunge un Know-how beschaufe.

Een wichticha Tieekjen en dän erfolchrikja Kaumf von de Mennonite wia de Bu von däm Ruta Transchaco, dee en 1962 de Jääjent fa Haundel met de wiede Welt opmuak. Weinje Joatieende no däm Bu haude de Siedlash moderne Technologie aunjenome, un kunne een grooten Deel von de Launtwirtschaft Produkte em Launt leewre. De Nokomash von de ieeschte Siedlasch habe de jewoagde Rejierunks Beaumte dee de Jemeent nom Launt kroagde, so ziemlich rajchtfoadicht.

De Jeschichte en dit Buak, wan uk utjedocht, schildre dän aldoagschen Läwe von de browe, pieniche, fromme Mana un Frues dee dän Chaco besiedelde. De Tiede bat dän Bu von dän Ruta Transchaco sent hia beschräwe. Wan uk de Jeschichte de Siedla äare harliche Utfierunge woll nicht krakjt jerajcht veträde, woare dee hopenungsvoll Acht to äaren eewichen frommen Jeist brinje.

De Jeschichte sent opp twee Sproake jeschildat, Enjlisch un Plautdietsch. Plautdietsch, de Mutta Sproak von de Mennonite, haft noch miere jeschräwne Forme; de 'Zacharias Ortografie' woat en dit Buak jebrukt.

De tweesproakje Utgow wort deelwiess jedrukt om Läse Materiöl fa Plautdietsche Klausse to leewre. Tolatst noch, een Ziel von dit Woakj es eenen kijlienen Biedrach en de Entwekjunkt von eene jeschräwne Form von dise Sproak to moake.

Enlhet

I was given poverty, that I might find my inner strength. B. Mills, Oglala Lakota.

On a cool misty spring morning three riders spurred their mules forward and began a trek towards the western horizon. They waved briefly to supporters standing under shelter at the End Station of a wilderness railway west of the Paraguay River. The leader was a foreigner, inexperienced in bush craft, but with his heart set on a great mission. His two companions were Toba Indians, experts in bush craft, but with no heart for missions. Unarmed, the three men were heading into a savage wilderness, oblivious to perils from man or nature.

The expedition leader was Fred Engen, a Norwegian by birth, but American by citizenship. His story was long and colorful. He had become a millionaire in North America, but then lost his fortune. He had turned to real estate, seeing a chance for a return to glory. Now in his twilight years, he wished to accomplish one great mission. He sought an Eden in the Chaco, which in 1920 was still a lonely wilderness.

Engen had selected Toba Indians as his companions rather than Paraguayans from the mainstream because of their familiarity with the Chaco and their proficiency in language. The tribe came from east of Engen's destination, so Tobas had knowledge of the foibles and dangers of the region. They would provide guidance in avoiding dangerous wildlife, poisonous snakes, deadly insects, and marauding predators. Snakebite was a constant worry, and at nights the jaguars prowled for prey. Most important, Tobas understood the language of the Enlhet, the tribe encamped at Engen's destination.

Enlhet

Mie wort Oamoot jeschonke, soo daut ekj miene bennare Krauft finje kunn. B.Mills, Oglala Lakota

Aun eenem kjeelen Farjoaschmorje gauwe dree Riedasch äare Mulasch de Spuare, un begauwe sikj nom wastlichen Horizont. See weifelde korz no eenje Frind unjrem Schulinj aune Enj Stazion bie de Wiltniss lesabon wastlich von däm Paraguay Riefa. Äa Fiera wia een Framda, kjeen Boschekspert, oba met sien Hoat doobie, eene groote Expedizion to unjanäme. Siene twee Bejleitasch wiere Toba Indiauna, dee sikj em Boschwäse utkjande, oba kjeen grooten Missionssenn haude. See haude kjeene Flinte met aus see sikj enne wiede Wiltniss begauwe, un haude kjeene Onunk vonne Jefoa von Mensche ooda Natua.

De Expedizionsleida wia Fred Engen, een jebirtja Norweger, oba met amerikaunsche Birjaschoft. Siene Jeschicht wia eene lange, un uk bunte. Hee wia en Nuadkamerika Millionäa jeworde, oba haud don sien Vemäaje veluare. Hee haud sikj don met däm Launthaundel befot, wiels hee jleewd doaderch wada to Glaunz un Gloria to kome. Nu enne Tweediestajoare von sien Läwe, wull hee noch eene groote Mission meistre. Hee socht dän Goade Edens em Chaco, woone aune 1920 noch blooss eene wiede Wiltniss wia.

Engen haud sikj Toba Indiauna aus siene Bejleita utjesocht aunstaut jeweeneleje Paraguaya wiels dee sikj em Chaco utkjande, un de Laundessproake beharschte. Dis Indiaunastaum kaum vom Ooste von Engen sien Ziel, un soo kjande de Tobas de Jefoare un uk de ommakliche Siede vonne Jäajent. See wudde Engen secha derch de campos, ooda Grausslenda fiere un uk derche montes, daut Boschlaunt. See wudde halpe fa jefäadliche wille Tiere to schitze, jeftje Schlange, beeset Onjezeffa, un schlikjende Tiere. Schlangebietsels wiere emma jefäadlich, oba uk rietende Nachttiere soo's Jaguars. Aum wichtichsten wia, daut de Tobas de

Engen had heard fascinating, frightful stories of the Enlhet, and could not wait to meet them.

The compass heading was due west, and as the hours went by Engen maintained this course. Here at the outset the ground was firm, allowing for comfortable passage. But Engen knew that this state would not continue. Heavy rains had fallen months ago, and ahead lay flooded lowlands and water courses, posing a serious obstacle.

Engen's expedition faced great danger, his bankers in Asunción had smugly advised him. Pointedly they had asked for instructions for disposing of his deposit, not expecting a return visit. The Chaco had swallowed up Spanish explorers centuries ago and had been left largely untouched since. It was the recluse of mysterious indigenous people who were best left alone. With spacious lands east of the Paraguay River, mainstream Paraguayans had no desire to penetrate the notorious Chaco.

In the afternoon Engen drank deeply from a water bottle, and immediately was conscious of the limits of this vital resource. He carried an abundant supply, but would need a safe source later. In the light breeze from the north he was not bothered by insects. These would cause problems near wetlands and woodlands, especially in camps around twilight and at night. Glancing up Engen caught sight of a lone rider on the eastern horizon, and immediately stopped in apprehension. For long moments he sat transfixed, a sick feeling creeping over him. The movements were nearly imperceptible but in the end

Sproak vonne Enlhet vestunde, de Staum, woona sikj en Engen sien Ziel opphilde. Engen haud intressaunte Jeschichte vonne Enlhet jehieet, un hee kunn daut meist nich aufwachte, dee to trafe.

De Kompass wia jlikj Waste enjestalt, un aus de Stunde vejinja, behilt Engen sien Kurs. Hia aum Utgank wia de Grunt un Boddem hoat, un soo kunne see schwind wieda kome. Oba Engen wist, daut daut nich doobie bliewe wudd. Schwoara Rääjen wiere de latste Moonate jefolle, un ver an lage äwaschwamde Läächte un Wotastreemunge, un soomett Jefoa.

Engen siene Expedizion stunt groote Jefoa ut, soo haude siene Bankiers en Asunción am met een schneiwien Schmusta jesajcht. See haude am jlikjtoe jefroagt, waut see met siene Jeltauuloag doone sulle, wan hee nich trigjkome sull. See rääkjende aulso nich met een Wadaseene. De Chaco haud aul gaunse Tabune spaunische Entdakja veschlunge, hundade Joare trigj, un soo haud de Chaco lange Tiede onjestieet soo ver sikj hanjeschlope. Daut wia een Hinjawinkjel von jeheemnisvolle einheimische Mensche, dee eena aum basten tochlote sull. Wiels daut soo väl Launt ooste von däm Paraguay Riefa gauf, haude de mieeschte Paraguaya kjeene groote Lost sikj met däm vedajchtjen Chaco wewekjle.

Aum Nomeddach drunk Engen väl ute Wotabuddel, un fuaz foll am bie, daut hee met Wota hia enne Wiltniss spoasom omgone sull. Hee haud jenuach met, oba hee wudd hinjawääjes nofelle motte. Wiels de Wint leiselkjes vom Nuade blod, ploagd daut Onjezeffa am nich. Daut Onjezeffa wudd am oba dicht bie de Läächte un Bescha ploage, un oba uk besondasch enne Loagasch biem Tweediesta, un uk de Nacht. Aus Engen nohecht kijkt, sach hee eenen eensaumen Pieetsrieda aum oostlichen Horizont, un hilt fuaz en, wiels hee een bät Schis haud. Hee saut lenjre Tiet muskjess stell, wiels soon onbekaunda Gaust am ommaklich muak. De

he was certain. The man was coming westward, stalking his party. Could the stalker's intentions possibly be good, he worried?

A feeling of desolation in this great wilderness now gripped Engen. The three were riding alone and unarmed, and no authority was present to provide them protection. If injured or wounded no one was there to offer them medical treatment. Contradicting advisors, Engen had insisted on going unarmed. An approach to the Enlhet should be made without weapons, he had insisted, or not at all. As an adherent to the code of non-resistance he was seeking out a sanctuary for others of this same persuasion. A sanctuary obtained by force of arms would be a mirage.

When the shadows from the low scrub bush began to lengthen Engen called a halt to the day's march. They found a comfortable camp site, on a dry promontory, where a cool wind kept the insects away. The Tobas gathered wood, built a little fire, heated up some beans, and with dried meat made a good meal.

Later, sitting around the fire the elder Toba talked about the indigenous people ahead, the Enlhet. While poor in possessions they had an advanced culture, and were rich in family life and companionship. Their existence in this great wilderness was self-sufficient, requiring no outside products. Considering work an evil, they spent a life of enjoyment. Their complex sense of being caused them constant worries. They feared not physical violence but spiritual penetration. Ailments, they believed, stemmed from malevolent spirits rather than physical action. And at death, the spirit of the deceased sought

Bewääjunge vom Gaust wiere meist nicht to seene, oba aum Enj wia hee sikj secha: doa wia wää. De Maun kaum nom Waste, un beluad siene Grupp. Kunne däm Beluara siene Aufsechte goode Oat senne, docht hee besorcht?

Een Jefeel von Troostloosichkjeit kaum äwa Engen hia enne jewaultje Eensaumkjeit. See wiere äare dree un auleen, un one Flinte, un daut gauf kjeen Jesazmaun wiet un breet om an Schutz ooda Sechaheit to bedde. Uk wia doa kjeene medizienische Behaundlunks Määjlichkjeit, wan irjenteena sikj steete ooda vewunde sull. Engen haud dän Rot Flinte to droage aufjeschloage. Wan eena dän Enlhet noda kome wull, must daut one Jewääre passiere, ooda goanich. Aus een Jinja vonne Wäaloosichkjeit socht hee een Schutzlaunt fa aundre, dee jlikjameeninj wiere. Een Schutzlaunt derch Jewault errunge, wudd eene Fata Morgana senne, un sest nuscht nich.

Aus de Schaute von de läaje Bescha lenja wort, ordad Engen Schluss to de vondoagsche Reis. See funge eene makliche Loagastäd opp en hechren Aunboajch, wua een kjeela Wint daut Onjezeffa vedreef. De Tobas saumelde Holt toop, muake een kjlienet Fiea, un sate Schauble met driejet Fleesch oppet Fiea; daut gauf een goodet Schmoasel.

Nohää, aus see om daut Fiea saute, räd de elra Toba vonne Indiauna noch wieda veropp em Chaco, de Enlhet. Dise Mensche haude zwoa weinich Jieta, oba see haude eene huage Kultua: een rikjet Famieljenläwe met väl Jesalschoft. Äare Eksistens en dise jewaultje Eensaumkjeit wia eene Selfstvesorjunk, un see brukte nuscht von aundre. Endäm see Oabeit aus Sind betrachte, vebrochte see äa Läwe met Scheengone. Äa komplexa Läwenssenn muak an stendich Sorje. See ferchte nich fiesischet Weedoone, sonda jeiskje Ploagarie. Krankheite, soo jleewde see, kaume von beese Jeista, un nich vom Kjarpa. Un biem Doot, läwd de Jeist vom

continued life by entering a body among the living. Shamans and medicine men were presumed to have great powers, generating continuous fear.

As they resumed their trek the next day Engen again caught sight of their stalker. By mid-morning he had come visibly closer, and Engen sensed an approaching danger. He suddenly wondered if the man could be Homez, a man he had met in Bolivia, a wanderer just as he. Engen now consulted with the Toba, and by agreement the younger man parted from the group, to assume a course of his own. He would watch them from a distance, and if necessary come to their rescue.

Engen recalled that Everluck Homez was a foreigner in this country, a man who plied the security trade. He claimed to be the son of Trueluck Homez, a renowned investigator of Khortitza, Russia. He had been adrift on this continent for years. Engen had made his acquaintance in Bolivia, where they had become good friends. Engen's business had not flourished there and he had headed for Paraguay. But he had kept in touch with Homez.

Down on his luck in Bolivia, Homez had drifted to Argentina, on further lookout for a security position. He had recently landed a post, one that had initially caused him worry. It had been offered through an agent who represented an unknown potentate. The disposition of this employer was unknown. Engen worried that Homez had been assigned to shadow him. Homez knew that he was poised to make a unique foray into the forbidding Chaco. Riches might be in the offing, a reason for vultures to start circling.

The man had come much closer and

Doodjen wieda, endäm hee en dän Kjarpa von eenem Lävendjen nenschlikjt. Schamane un Medizienmana haude jewaultje Krauft, un brochte egol un emma däm Mensch Angst bie.

Aus see sikj dän näakjsten Dach wada oppe Socke muake, sach Engen wada dän Schlikja. Medden Vermeddach wia hee aul dietlich noda jekome, un Engen ond dreiwende Jefoa. Met eenmol jinkj am een Licht opp, aus daut opplatst Homez senne kunn, däm hee en Bolivien jetroffe haud; daut wia een Waundera, krakjt soo's hee. Engen beräd sikj nu met de Tobas, un läd een Plon ut. De jinjra Toba wudd an von wietauf be-oobachte, un, wan needich, wudd hee an to Help kome.

Engen besonn sich, daut Emmajlekj Homez een Framda en disem Launt wia, un een Maun dee Sechaheitswäsen haud aus sien Beroop. Hee behaupt, daut hee de Sän von Woajlekj Homez, een beriemda Krimiforscha von Khortitza, Russlaunt wia. Hee dreef sikj aul joarelank opp disem Kontinent rom. Engen haud am en Bolivien kjane jeliheet, wua see goode Frind jeworde wiere. En Bolivien haud Engen nuscht nich jejekjt, un don wia hee no Paraguay jekome. Oba hee wia met Homez en Vebindunk jebläwe.

Wiels am en Bolivien uk nuscht jejekjt haud, wia Homez no Argentinien jegone, enne Kjikjut no eene Oabeit opp sien Jebiet. Hee haud ver kortem eene Oabeit jefunge, eene Oabeit, dee am Sorje muak. Hee haud de Oabeit derch een Ajent jekjräaje, dee een jeheemnisvollen Potentat veträde deed. Waut dis Oabeitsjäwa soorajcht väahaud, wist hee nich soorajcht. Engen muak sikj Sorje, daut Homez dän Oppdrach haud am to beschaute. Homez wist, daut am een eenmoljet Unjanäme, nom onheimlichen Chaco reise väastunt, un wiels Rikjdom mäajlich wia, wiere uk aul de Oshakasch em Drei.

De Maun wia aul väl noda jekome un

Engen now stopped on a small ridge with deep water on both sides. A secure refuge lay before them, leaving the intruder a single exposed route of entry.

The man now boldly rode up, and Engen saw a rifle in his saddlebag. He was dressed for rough travel, just as they were, and a broad hat shielded his face. Engen now felt great apprehension; the next few moments would be decisive. The man now waved at them and began to shout. Engen thought the spoken words were English. The man shouted again and Engen thought the voice familiar. He now rode brazenly up to Engen, who peered up in recognition. For the man was Homez; just as Engen had suspected.

“What a surprise to see you here, Homez,” Engen shouted, “Not a pleasant one, I can assure you. This is a private party.”

Homez was a tall slim man, with a thin intelligent face, still in his youthful prime. He tried to calm the emotional Engen, who began a long tirade, shouting for Homez to return to the river. The altercation was watched with disdain by Engen’s serene Toba companion.

Homez advised Engen that he had been retained on a commission by an anonymous client. In view that Engen rode unarmed, his task was to provide protection, and he would not interfere with the mission. He passed on a request from his employer to keep his presence secret. Engen on his part insisted that Homez let no indigenous person catch sight of his rifle.

The second Toba now rode into camp

Engen kroop opp een Launtridje nopp, met deepet Wota aun jiedatsied. Eene sechre Schuling lach ver an, un soo haud de Schlikja blooss eene Määjlichkheit opp to tråde.

De Maun reet driest veropp, un Engen sach, daut dee eene Flint em Sodelsak haud. Hee wia fa ruchet Launt aunjetocke, krakjt soo’s see, un een Hoot met breedem Raunt bedakjt sien Jesecht. Engen haud nu morschich Schis, un hee wist, daut de näakjste Uagenblekje entscheident senne wudde. De Maun weifeld opp an opptoo, un funk aun to gaulme. Engen kaum de Sproak Enjlisch vää. De Maun roopt wada, un Engen kaum de Stemm bekaunt vää. Dee reet nu sea driest opp Engen opptoo, dee sikj dän jeneiw aankjikjt om to seene, aus dee sikj likjend. De Maun wia Homez, krakjt soo’s Engen sikj daut jedocht haud.

“Na, daut es je oba eene Äwarauschunk die hia to seene, Homez,” blood Engen looss. “Oba kjeene groote Plezhia, mott ekj die fuaz saje. Dit es eene priewaute Jesalschoft.”

Homez wia een langa, schlanka Kjieedel, met een dennet Jesecht, oba noch jugentlich goot em Staunt. Hee vesocht dän oppjerieejden Engen to beschwichte, dee lang un iewrich laumentieed, un bestunt doobie doaropp, daut Homez trigj no däm Riefa riede sull. De Jachtarie wort von däm rujen Toba, Engen sien Biehutscha, met Veachtunk woajenome.

Homez deeld Engen met, daut hee em Oppdrach von een onbekaunden Klient haundeld. Wiels Engen one Jewää hinjawääjes wia, wia daut siene Veautwuatunk Engen to besचितze, oba hee wudd kjeeneswääjess bie de Mission stiere. Hee vetald dan däm Engen, daut sien Oabeitsjäwa om strenjet Vetrue jebedde haud. Engen, opp siene Sied, bestunt doaropp, daut kjeena Homez siene Flint to seene kjreee sull.

De tweeda Toba kaum nu forsch aunjeräde,

with an aggressive mien, but Engen waved him off, having accepted Homez' presence. Homez observed that this companion of Engen was stylishly turned out, clad meticulously with modish alligator boots. Engen explained that his funds had allowed an extravagant outfitting, and the smart boots had convinced the son of his guide to join the party. He explained that he had insisted that the men wear boots. He did not wish to be stranded in the bush because a companion succumbed to snakebite.

The two foreigners now discussed Engen's mission, and the task before them. Neither was much worried about the physical hardships and dangers, but Homez expressed concern about the inhabitants they would meet. Engen then spoke with curious calm and great erudition of the Enlhet Indians, into whose lands they were intruding.

"The Enlhet have a reputation as a peaceful nation," Engen said. "You will not find here the treacherous natives of Edgar Allan Poe's exploration novel. This is the general public wisdom, and my Toba companions confirm it. Like the Bushmen of the Kalahari Desert the Enlhet are in equilibrium with their harsh environment. They are hunter-gatherers who trek vast distances seeking scarce food supplies. Their movements are driven by the seasons. On reaching an area of abundance they make camp, and begin an orgy of feasting.

"Their social skills include the habits of sharing and caring for another. While Europeans judge many tribes living in isolation as having low morals, this is not the case with the Enlhet. As ones who share food and resources, they are seen as egalitarian socialists. Their leaders are not autocrats, but rule by consensus. Oddly, the leaders are beholden to the people and are expected to provide for

oba Engen weifeld am wajch wiels hee Homez Gloowe schonk. Homez sach, daut Engen sien Kommarod no de latste Mood aunjetrocke wia, un daut hee Krokodilsteewle druach. Engen erkjlaad, daut sien Jelt toorieekjt om siene Poatna straum utkleede, un daut dise sindachsche Steewle däm Sän von sien Fiera äwazeijt haud, sikj de Jesalschoft auntooschlute. Hee meend noch doatoo, daut hee doaropp bestunt, daut de Mana aula Steewle droage muste. Hee wull nich, daut irjenteena von siene Grupp irjentwua em Bosch trigj bliewe must, wiels an eene Schlang jebäte haud.

De twee Utlenda unjahilde sikj nu met Engen siene Mission, un daut Unjanäme, daut ver an lach. Kjeena von de beid muak sikj sondaliche Sorje von aule Aunstrenjunge un Jefoare, oba Homez brocht siene Sorj toom Utdruck von de Framde, dee see noch trafe wudde. Engen räd gauns bedajchtich un met een grootet Weete vonne Enlhet Indiauna, en dän äa Launt see sikj bejäre wudde.

"De Enlhet habe dän Roop aus frädliche Nazion," säd Engen. "Du woascht hia nich de hinjarigjsche Einheimische von Edgar Allen Poe sien Romaun finje. Daut es hia auljemeen bekaunt, un miene Toba Kommarode bestädje daut. Soo's de Boschmana enne Kalahari Wieste, sent de Enlhet em Jlikjewicht met äare Umwelt. See sent Jäajasaumlasch, de groote Strakje Waundre om Äte to sieekje. Äare Bewäajunge henje vonne Joahrestiet auf. Wan see irjentwua opp eene Äteskjwal steete, dan moake see Loaga, un schlone sikj dän Buck wäakjelank voll.

"Jesalschoftliche Foadichkjeite sent bie an daut Deelee un sikj omenaunda to kjemre. Europäa meene mieeschtens, daut Einheimische aufjeschlote läwe, lieeje ooda proste Morale habe, oba daut es bie de Enlhet nich de Faul. Un wiels see äa Äte un uk sest äare Jieta deele, sent see eene Jesalschoft, dee opp Eenheit utsent. Koomisch, oba bie an sent de Leidasch äare Mensche unjadon, un von an woat

their charges. The few belongings the Enlhet possess are held in common, and no one owns land or herds of cattle. The Enlhet give generously and expect generosity in return. There are darker sides to their character and lifestyle, but then no earthly beings are perfect. We need not fear a people who label themselves as 'a people who don't have things.'"

Homez was mystified to hear Engen muse further to himself, "If the 'quiet of the land' meet 'a people who don't have things' what would happen? Likely that would be the most desirable outcome here in the Chaco." The term 'quiet of the land' was familiar to Homez from the Ukraine where Homez' father lived beside the large Khortitza Mennonite settlement, and he wondered whether Engen was referring to these people.

The group spent the next week surging forward. There had been heavy rains and they crossed low-lying areas that were deeply flooded. For days at a stretch the pack and riding mules plunged through a watery morass that could wet even riders. Frayed tempers were at their limit when the group finally reached higher ground.

In the central Chaco the party found the land to consist of alternate campos and montes. The campos contained buffalo grass, often a meter high, and the occasional cactus and scrubby thorn tree. The montes had better soil and contained scattered tall trees along with thorny underbrush. The land was flat, with no permanent rivers, and with the subsoil virtually impermeable. With no place for rainwater to go, ponds formed, which dissipated only after months of evaporation.

One day the party spied a tended garden filled with vegetables and melons. Engen stopped and took stock of the plants, noting those that thrived in this

velangt, daut see sikj om äa Volkj kjemre. Daut Weinje, woont de Enlhet habe, sent Jemeenschoftsjieta, un kjeena ieejent Launt ooda Veehoade. De Enlhet sent friejäwlich, un erwachte daut uk vonne aundre. Daut jeft uk Schautesiede aun äarem Karakta un aun äare Läwesoot, oba kjeene irdische Mensche sent vollkome. Wie brucke nich Angst fa Mensche habe, dee von sikj saje 'Mensche, dee nuscht habe.'"

Homez wia besonne aus hee hieed woo Engen wiedahan ver sikj simlieed: "Wan 'de Stelle em Launt' sikj met 'Mensche, dee nuscht habe' trafe, waut dan? Daut wudd woll de baste Leesunk hia em Chaco senne." De Utdruck 'de Stelle em Launt' wia Homez bekaunt vonne Ukraine, wua Homez sien Voda läwd, enne Nobaschoft vonne groote Khortitza Mennonite Aunsiedlunk, un hee docht bie sikj aus Engen sikj opp dee betrock?

Enne komende Wäakj fua dise Grupp wieda. Daut haud sea jerääjent un see kaume derch Läächte, dee deep unja Wota lage. Doagelank hinjanaunda, staumpte de Mulasch derch een wotajen Morauss, daut soogoa de Riedasch benaute deed. Äare Jedult wia soo mea aum Enj aus see entlich hechret Launt unjre Feet kjrieetje.

Em zentraulen Chaco funge see Launt, wua sikj campos met montes aufwakjsele. De campos haude Grauss, foaken een Meeta huach, met Kaktus un Stachelbosch jemischt. De montes haude bätret Launt, un doa wosse hanewada groote Beem un dan uk wada Stachelstruck. Daut Launt wia flak, met kjeene bestendje Wotaries, un met eene unjaligjende nich derchdrinjelje leedschicht. Wiels daut Rääjenwota nich aufrane kunn, stunde doa Puddels, dee blooss no Moonate derch Vedonstunk verschwunge.

Eenes Doages sach de Partie eenen jeffläajden Goade voll met Jekjäakjs un Meloone. Engen hilt stell, un betracht sikj de Plaunte, un am intressieede besondasch

area. Homez felt he was being watched, but when he scanned the bush saw no one. The following day the party caught sight of an abandoned camp of the Enlhet, small straw huts now decomposing under the elements. The Tobas called this camp a *toldería*. Homez again sensed watching men, and this time caught sight of a figure melting into a thicket. That night the men were wakened by severe cold, and heard dogs barking in the distance. Shivering in their blankets they waited until morning. Today they expected, they would meet the Enlhet.

After breakfast the party rode out in the direction of the dog barks. Heeding Engen's instructions Homez had cached his rifle near their latest camp. By mid-morning they came across an Enlhet *toldería*. It lay at the edge of a monte, and was surrounded by high grass. Silently, from a distance, the party watched the slow movements of tribe members around the fires and huts of the encampment. In the bitter cold they observed short, scantily dressed dark people huddled around their fires.

Alerted by the barking of their dogs the Enlhet perceived the arrival of newcomers. A few venturesome men came cautiously forward, staring at the two white men. Belonging to an allied tribe, the two Tobas were warmly welcomed. Through the elder Toba Engen enquired if the Enlhet would be their 'amigos', and advised them that he would be their 'amigo'. After the Enlhet replied positively they invited him to warm up by the fire. An Enlhet herdsman attended to the unloading and tethering of the mules. As the visitors approached the settlement they saw anxious faces of women and children peering from the huts.

The newcomers were invited into a large hut, where Engen offered his hosts

soone, woone hia goot jedeide. Homez feeld sikj meteenst be-oobacht, oba aus hee sikj de Bescha nada bekjikjt, sach hee kjeen Mensch. Aum nääkjesten Dach kjrieeye see een velotnet Loaga vonne Enlhet to seene; kjliene Strooboode, dee derche Sonn un daut Wada toopjekuakst wiere. De Tobas nande dit Loaga een Toldería. Homez feeld sikj aulwada be-oobacht, oba ditmol kjrieech hee eene Figua to seene, dee sikj em Bosch nenschlikjt. De Nacht worde de Mana von eene schoape Kjill waka, un see hieede Hunj wietauf bale. See hubbade en äare Dakje, un wachte bat zemorjes. See rääkjende doamet, de Enlhet vondoag to seene to kjrie.

Nom Freestikj reede see enne Rechtunk, wua de Hunj jebalt haude. Endäm hee Engen sien Rot aunjenome haud, haud Homez siene Flint dicht biem latsten Loage jelote. Vermeddach kaume see opp een Enlhet Toldería opptoo. Daut lach aune Kaunt von een monte, met huaget Grauss runtom. Leiselkjes, von een Enjskje auf, bekjikjte see sikj de langsome Bewääjunge von de Indiauna om daut Fiea un uk vonne Boode vom Loaga. Enne bettere Kjill sage see, kjliene, knaup aunjetrockne Mensche aum Loagafiea hubre.

Wiels äare Hunj balde, sage de Enlhet de Jast ankome. Een poa Browasch von de Einheimische kaume väasechtich een bät nada, un kjikjte de twee witte Mensche met groote Uage aun. Wiels see Frintschoft wiere, worde de twee Tobasch woam bejreest. Derch dän elren Toba fruach Engen aun, aus de Enlhet äare amigos senne wudde, un leet an saje, daut hee äa amigo senne wull. Nodäm de Enlhet doatoo 'Jo' säde, loode see an en, sikj biem Fiea optowoame. Een Hoad vonne Enlhet naum sikj daut Auflode un daut Aunbinje vonne Mulasch aun. Aus de Jast de Aunsiedlunk nada kaume, sage see besorjde Jesechta vonne Frulied un Kjinja vonne Boode glupe.

De Jast worde en eene groote Bood enjelod, wua Engen siene Gaustjäwasch

galletas, the hard biscuits the travelers lived on. The elder Toba translated with great ceremony. The gestures and motions of the Enlhet seemed awkward but friendly. The Enlhet did not like galletas at first, but when Engen showed them how to eat them, they made an effort to consume them. When Engen next offered them canned preserves they definitely did not like them. Engen in turn gratefully accepted honey which the Enlhet offered. The meeting had begun on a good footing.

Engen at this point asked to speak to the leader of the group and to his surprise the unassuming man who had first greeted them stepped forward. Engen requested the elder Toba to ask the leader if the Enlhet were good people, and he replied in the affirmative. Engen next asked if they had more fertile campos and the reply was yes, they had many more. Then Engen got to the main point. He advised that good people, people like himself who did not kill Indians or other people, would like to come and live here. These people would provide food for the Enlhet. Engen asked if the Enlhet would approve, if this were to happen. The leader answered that it would be good in their view, if such people would come.

The day was advanced by now and Engen requested permission for his party to strike tents near the toldería. In the days that followed Engen scouted the area and saw the soil supporting flourishing gardens. In this area of level ground the campos were extensive, mixed with smaller montes. Engen observed that the montes contained better soil, but the campos permitted cultivation without tedious clearing of forest.

In a few days Engen considered his mission accomplished. From his

Galletas aunboot, daut wiere de hoade Tweebak, von dee de Reisende läwde. De elra Toba äwasad aules met groote Jedonte. De Kjrentewente un Bewääjunge vonne Enlhet schiende onbeholpe, oba frintlich to senne. De Enlhet muchte de hoade Tweebak verieescht nich, oba aus Engen an wees, woo eena dee äte sull, dan proowde see dee to äte. Aus Engen an dan Enjemoaktet aunboot, muake see Frautze, wiels see daut nich jleichte. Engen oba naum sea jieren dän Honich aun, däm de Enlhet am gauwe, dee schmakjt am goot. Daut Trafe haud opp eenen gooden Foot aunjefonge.

Engen fruach nu, aus hee met däm Fiera von de Indiauna råde kunn, un hee vefieed sich, daut de bescheidna Maun, dee an to ieescht bejreest haud, sikj väastald. Engen fruach dän elren Toba, dän Fiera to froage, aus de Enlhet goode Mensche wiere, un disa säd: 'Oba jo!' Engen fruach don, aus see noch mea soone fruchtboare campos haude, un hee säd 'Jo!', noch väl mea. Don kaum Engen opp daut Hauptteema to råde. Hee meend, daut goode Mensche, soo's hee, dee nich Indiauna ooda andre Mensche ombrochte, wudde hia jieren hankome un met an läwe. Dise Mensche wudde de Enlhet met Äte vesorje. Engen fruach, aus de Enlhet doatoo Jo saje wudde, wan dit passieere wudd. De Fiera säd, hee docht, daut daut goot senne wudd, wan soone Mensche kome wudde.

De Dach wia nu aul veraunjekome, un Engen bedd om Erlaubniss, om siene Partie äare Zelte dicht bie de Toldería opptostale. De näakjste Doag unjasocht sikj Engen de Jääjent un besach sikj de leed woone soone straume Goades gauwe. En dise Jääjent vonne plaute leed gauf daut väl campos met kjlandere montes doatweschen. Engen sach uk, daut de montes bätret Launt haude, oba daut de campos sikj leichta beoabeide leete, wiels eena dan nich de Welda uttoroode brukt.

Benna een poa Doag meend Engen, daut siene Mission to Enj wia. Derch sien

interaction with the Enlhet he considered them no threat to new settlers. Detailed inspection of the land had assured him that it could sustain agriculture. The land was legal property of an Argentinean speculator who would be anxious to sell it to settlers. Engen concluded that the area would make an excellent site for a pacifist settlement.

Engen broached the matter to Homez who was curious who these pacifists were. He wondered if they were the Mennonites he had known in Russia. Engen answered that no, these were Mennonites, but from Canada. Their stay in the north was made difficult by the government's refusal to honor its commitment. The government had rescinded the community's permission to run their own schools. The group now wished to find a new home. A few days later Engen advised the Tobas and Homez that it was time to return to the river. He asked them to be ready early next morning.

The following morning Homez had his mule and gear ready by daybreak and waited impatiently for the party to assemble. After a long interval Engen finally appeared. He stated that departure was delayed because a problem had arisen. The two Tobas were refusing to leave. The problem appeared intractable, so Engen asked Homez to find a way out. Homez immediately perked up, sensing a mystery had cropped up, requiring his investigative skills to find a solution.

The two assumed comfortable seats around the campfire, and then Homez asked Engen to tell the story, starting from the beginning. Engen sat in quiet contemplation for some moments and then began from an unexpected direction.

Haandel met de Enlhet meend hee, daut dee kjeene Jefoa fa siene niee Aunsiedlasch senne wudde. Un nodäm Engen daut Launt jrintlich unjasocht haud, wist hee, daut daut Launt sikj fa de Foarmarie ieejne deed. Daut Launt jehieed jesazlich eenem argentinischen Spekulaunt, oba dee wudd daut jieren aune Aunsiedlasch vekjeepe. Engen wia äwazeijt, daut dise Jääjent eene utjetieekjende Städ fa eene wäaloose Aunsiedlunk senne wudd.

Engen erwänd dit Teema däm Homez jääjenäwa, dee nieschierich wia, wää dise Wäaloose wiere. Am intressieed, aus see woomääjlich de Mennonite wiere, dee hee en Russlaunt jekjant haud. Engen säd, Jo un Nä, dit wiere Mennonite oba see kaume ut Kanada. Äa Veblief em Nuade wort doaderch jestieet, wiels de kanadische Rejierunk äa Vespräakje nich enhoole wull. De Rejierunk leet an nich mea äare Schoole fiere. Un nu wulle see eene niee Heimat finje. Een poa Doag lota gauf Engen Orda aune Tobas un Homez, daut daut Tiet wia, sikj trigj no däm Paraguay Riefa to bejåwe. Hee säd, see sulle morje zemorjes reed senne.

Aum naäkjsten Morje haud Homez sien Mula un sien Jepak reed un wacht onjeduldich, daut de Äwaje nu sikj uk reedmoake toom Loossate sulle. No eene Stoot, kaum Engen entlich äwadäl, un säd, daut daut een Probleem gauf. De twee Tobas stiepade sich, see wulle nich. Wiels daut Probleem nich leesboa schiend, säd Engen däm Homez, hee sull eenen Utwajch finje. Homez spetzt fuaz de Uare, wiels wan daut een Jeheimnis gauf, dan wia hee dee Rajchtschuldja to Städ.

De twee sate sikj jemietlich aum Loagafiaa han un dan bedd Homez dän Engen de gaunse Jeschicht to vetale, von vääre bat hinje. Engen saut en stelle Bedajchtichkeit een poa Minnutelank, un funk don von eene gauns onerwachte Rechtunk aun.

“The matter begins with the younger Toba Indian,” he said. “With the guidance of compatriots, resident in Puerto Pinasco, I recruited the elder one and then his son. My employer provided a generous budget for the expedition, and I proceeded to outfit the two in the best store in town. I had been informed that the Chaco consisted of thorny growth and was inhabited by a multitude of poisonous snakes. Thus I insisted that boots be part of their gear. The younger Toba found a stylish pair of cowboy boots and donned them in town, much to my satisfaction. The two became accustomed to wearing boots and continued to wear them as we rode inland. Curiously, the younger Toba took off his boots each night and hung them from a tree.”

Engen suddenly switched gears and began talking about the Enlhet. “You have observed the interaction between the two Tobas and the Enlhet,” he said. “It has always been cordial. The two tribes have similar customs, including the habit of giving gifts. The concept of private property is foreign to both tribes. There is a disdain of pride in personal effects. Following the requirement of showing and expecting love, tribe members borrow items freely from friends and relatives, seldom encountering refusal.

“Recently one of the Enlhet attempted to borrow the younger Toba’s boots. The Toba gently but firmly refused. With women playing a major tribal role, it is taboo to show anger, but certainly the Enlhet was upset by the denial. Then two mornings ago the Toba woke up and found his boots missing. He has searched for them but not found them. He is adamant in recovering his property before we return. Can you restore the Toba’s property? Can you find those boots, so that we can go home?”

“Dise Sach funk met däm jinjren Toba Indiauna aun,” säd hee. “Met de Fierunk vonne Lied, dee en Puerto Pinasco wone, naum ekj ieescht dän Elren aun, un dan sien Sän. Mien Bauss gauf mie goodet Jelt om dise Expedizion utkleede, un ekj koft fa de twee em basten Laufkje enne Staut en. Mie wort jesajcht, daut’et em Chaco väl Stachelstruck gauf, un daut daut uk väle Sorte jeftje Schlange gauf. Un soo bestunt ekj doaropp, daut see Steewle brukte. De jinjra Toba funk een poa Cowboosteewle no de latste Mood, un trock sikj dee uk fuaz aun; daut jefoll mie. De twee haude sikj uk fuaz aune Steewle jewant, un druage dee uk aus wie ons nom Bennalaunt begauwe. Koomisch wiar’et, oba de jinjra Toba trock sikj jieden Owent de Steewle ut, un hunk dee opp een Boom.”

Met eenmol wakjseld Engen sien Jedriew un funk aun vonne Enlhet to räde. “Du hast je selfst jeseene, woo de Enlhet met de twee Tobas vekjiere,” säd hee. “Daut wia emma een goodet Veheltnis, von Hoate. De twee Indiaunastaums habe deeseljwe Jewanheite, soo’s uk sikj jääjensiedich Jeschenkje to jäwe. De Idee von Priewautieejendom es beid Staums framd. See veachte dän Stolt oppe priewaute Jieta. Wiels daut äare Mood es Leew to jäwe un uk to näme, borje un liee Staumjlieda frie han un hää, un soone Uttuscharie woat selden aufjeschloage.

“Ver kortem wull een Enlhet sikj däm jinjren Toba siene Steewle liee. De Toba schluach de Bedd ruich oba entschieden auf. Wiels de Frulied eene Hauptroll mank an späle, es daut jääjen aule Rääjle Wutt to wiese, oba de Enlhet wia von däm Aufschlone jekjrenkjt. Un don, twee Morjes trigj, wort de Toba waka un siene Steewle wiere wajch. Hee haud dee jesocht, oba hee kunn dee nich finje. Hee besteit oba entschiede, daut hee sien leejendom trigj habe well, ea wie loossate. Kaunst du däm Toba sien leejendom trigjjäwe? Kaunst du de Steewle finje, doamet wie no Hus riede kjenne?”

Homez had been listening carefully to Engen, and he now sat quietly assessing the situation. He then assured Engen that of necessity he would accept the assignment but he first wished to ask a few questions. "Who was the individual who wished to borrow the boots from the Toba?" Homez asked. "Should the Enlhet leader not be charged with finding the missing property? Why do you consider the problem difficult? And how should I proceed if the culprit is found, but he will not surrender the boots?"

Engen nodded slightly before answering, recognizing that Homez had an understanding of the gravity and delicacy of the situation. "The individual is the herdsman who tended to our mounts upon arrival," Engen said. "The leader of the tribe is considered a servant of the people not their commander. He may be of service to us though, later. In our perception the boots were taken because the person wished to wear them, but this may not be so. As well in our perception the person who took the boots still has them, but again this may not be so. When you do find the boots, bring them into your possession through subtlety, not by force."

Homez left Engen then taking the elder Toba along as an interpreter. His objective was to find the herdsman, knowing full well that this would be the first step of a long process. If the problem were so simple, Engen would have solved it on his own. Homez and the elder Toba found the herdsman tending the visitors' mules. Although barefoot, he moved easily about the thorny terrain of the rough pasture.

Homez was aware that the Enlhet considered work an evil that interfered with their rightful enjoyment of life, but this man was showing unusual industry. A small herd of semi-wild cattle grazed

Homez haud sikj Engen ruich aunjehieet, un nu bedocht hee sikj de Sach. Hee säd däm Engen, daut hee nootjedrunge de Oppgow aunnäme wudd, oba daut hee verhää een poa Froage stale must. "Wää wia deejanja, dee de Steewle vom Toba liee wull?" fruach Homez. "Sull de Enlhet Fiera nich wääjen daut fälende leejendom veauntwuatlich jemoakt woare? Wurom es dit een schwoaret Problemeem? Un waut doo ekj dan wan wie dän Schuldjen finje, un hee oba nich de Steewle friejäwe well?"

Engen nekjkoppt een bätje ea hee Auntwuat gauf, wuabie hee vestunt, daut Homez daut kloa wia, woo iernst un emfintlich de Sach wia. "Deejanja es de Hoad, dee sikj om onse Mulasch kjemmad, aus wie hia aunkaume," meend Engen. "De Fiera vom Staum woat aus Deena von sien Volkj aunjeseene, nich äa Kommondaunt. Oba hee kunn ons veleicht lota to Deenst stone. Onsa Meeninj no, naum deejanja de Steewle wiels hee de droage wull, oba veleicht uk nich. Wan du de Steewle finjst dan nemm dee met Lest trigj, oba nich derche Jewault."

Homez veleet Engen un naum sikj dän elren Toba met aus Dolmetscha. Sien Ziel wia dän Hoad to finje, wuabie hee jeneiw wist, daut dit mau de ieeschta Schrett wia von eenem langen Gank en dise Sach. Wan daut Problemeem soo eenfach wia, haud Engen daut selfst doone kunt. Homez un de elra Toba funge dän Hoad, dee sikj omme Mulasch vonne Jast bemieejd. Hee wia boaft, oba hee bewääjd sikj sondasorj manke Stachle von de ruche un holkjaje Weid.

Homez wist, daut de Enlhet Oabeit aus een lebel betrachte deede, daut an en äare rajchtschuldje Vejnieceje aum Läwe stieed, oba dis Mensch bewees onjeweeneleje Drockichkeit. Eene kjliene Häad von

nearby, and a hobbled bull further on. The cattle devoted their attention to short grass, pointedly ignoring the luxuriant tall grass. Homez observed the quiet efficiency of the herdsman and his familiarity with the animals.

Through the elder Toba Homez interrogated the herdsman. "You are barefoot now," he commented. "But you asked to borrow the visitor's boots."

"My duty is to tend our cattle, to ensure that they feed well, and do not come to harm," the herdsman replied. "There is a wild bull that is causing problems."

"Each night the visitor hangs his boots up in a tree," Homez said. "Two nights ago when he woke his boots were missing."

"The wild bull is goring the cows and calves," the herdsman continued. "Two days ago he killed a calf, and I feared he may do worse."

"Yesterday we enquired around the toldería," Homez continued. "The people said that you had the boots in your possession."

"What falls in my possession I use to carry out my duty," the herdsman said defensively. "This is done to serve my brothers."

"Our party is ready to leave now and the visitor needs his boots," Homez pointed out, keeping his temper in check. "He wants you to return them, not keep them."

"I just borrowed the boots," the herdsman stated. "I placed them on the horns of the bull to stop his harming of the cattle. The bull got angry, and my plan did not work. Although I had lashed the boots together,

haulwillet Vee grosd dichtbie, un een Boll met Spaunsels aune Knosse wieda auf. Daut Vee weid em korten Grauss, un leet met Fliet daut dunkeljeene, hechre Grauss gauns toch. Homez betracht sikj de stelle leistungsfäaje Oat vom Hoad un siene Kjantrniss vom Vee.

Derch dän elren Toba befruach Homez dän Hoad. "Du best nu boaft," meend hee. "Oba du fruachst, aus du däm Gaust siene Steewle borje kunst."

"Miene Oabeit es daut Vee to besorje, un daut see goot to fräte kjree, un nich toosplät kome," gauf de Hoad to Auntwuat. "Doa es een willa Boll, dee Probleme moakt."

"Jieden Owent henjt de Gaust siene Steewle opp'en Boom nopp," säd Homez. "Twee Nachte trigj aus hee oppstunt, wiere siene Steewle wajch."

"De willa Boll stat de Kjieej un de Kjalwa," säd de Hoad wieda. "Twee Doag trigj, stad hee een Kaulf toodoot, un ekj haud aul Angst, daut daut noch schlemma kome wudd."

"Jistre fruach wie bie de Toldería no," vetald Homez wieda, "un de Mensche säde, daut du de Steewle bie die haudst."

"Waut mie toofelt, bruck ekj om miene Oabeit to doone," säd de Hoad sturr.

"Onse Jesalschoft well nu loosfoare, un de Gaust brukt siene Steewle," säd Homez, sea dietlich, endäm hee sikj oba beharscht. "Hee well, daut du am dee trigjefst, un nich behoole saulst."

"Ekj lied mie de Steewle blooss," gauf de Hoad trigj. "Ekj stelpt dee däm Boll oppe Hiiena, doamet hee opphiere sull daut Vee to steete. Oba de Boll wort doll, un mien Plon flauscht mie nich. Ekj haud de Steewle

he shook them off.”

toopjebunge, oba hee scheddad dee auf.”

“What has happened to the boots?” Homez enquired. “Where are they now?”

“Waut es met de Steewle; wua sent dee nu?” fruach Homez.

The herdsman then gave a long-winded explanation to which the elder Toba listened carefully and then translated for Homez. His younger sister had married a man the year before. Recently the couple had problems and the man left her. The sister was pregnant and days ago delivered a son. With her husband gone the sister saw no way of caring for the child herself, and smothered it with sand. The Toba explained that in the tribes' belief a child had no soul until eight days old. Infanticide was practiced to maintain equilibrium with their harsh environment. That very evening the sister's husband returned, was reconciliatory, and wished to see the child. He was very unhappy to see the child gone. To placate him, the sister had borrowed the boots to offer as a present.

De Hoad wrunscht han un hää, un gauf dan eene lange omstendliche Auntwuat, dee sikj de elra Toba krakjt aunhieed, un dan däm Homez äwasad. Siene jinjre Sesta haud sikj ver een Joa befriet. Korz haud daut poa Probleeme jehaut, un äa Maun haud äa velote. De Sesta wia met Kjint, un haud jrots een Sän jebuare. Wiels äa Maun wajch wia, un see daut Kjint nich auleen feede kunn, haud see daut met Saunt vestekjt. De Toba erkjläad, daut äa Staum jleewd, daut een Kjint ieescht met acht Doag eene Seel kjrieed. Kjinjamort wort jeewt om daut Jlikjewicht met eene hunjsche Omwelt to hoole. Aun däm selwjen Owent wia äa Maun oba trigjekome, un am deed aules leet, un wull sien Kjint seene. Hee wia sea truarich, wiels daut Kjint wajch wia. Om am to jefaule, haud see de Steewle aus Jeschenkj jeborjt.

On arrival at the hut of the herdsman's sister, they found the woman despondent, refusing to answer. With studied patience the Toba extracted her story, and the facts concerning the disposition of the boots. The Toba then summarized the story for Homez. According to the sister an old man had taken the boots. The man was infirm, and his family no longer could care for him. He survived by begging, and doing favors for which he received food. A fierce man who had married into the tribe had wanted the boots. When he heard that the herdsman's sister had them he had sent the old man to retrieve them. The sister had not wished to give them up but the man had become rude and taken them. Homez sensed that finally they were getting somewhere.

Aus see aune Bood vom Hoad siene Sesta aunkaume, wia de Fru soo truarich, daut see kjeene Auntwuat gauf. Met sorjfeltje Jedult, kjrieed de Toba aules äwa de vebläwne Steewle rut. Don vetald de Toba däm Homez de Sach en een poa Wieed. De Sesta no, haud een oola Maun de Steewle jenome. Dis Maun wia oolt un krank, un kunn sikj nich lenja vesorje. Hee bleef derch'e Pracharie aum Läwe, un endäm hee Jefellichkjeite deed, un doafäa Äte kjrieed. Een willa Maun, dee en däm Staum nenjefriet haud, haud de Steewle jewult. Aus hee jehieet haud, daut däm Hoad siene Sesta de Steewle haud, haud hee dän oolen Kjiedel jeschekjt, dee to hole. De Sesta haud am dee nich jäwe wult, oba don wia hee groff jeworde, un haud sikj dee jenome. Homez meend em Stellen, daut see de Sach nu doch noch räajle kunne.

The two marched then to the hut of the

De twee marschieede no de Bood von däm

fierce man and there found the boots, now barely recognizable. Through the Toba Homez advised that the visitor was leaving and had need of his boots. The fierce man refused to surrender the boots, but offered to exchange them for Homez' rifle. Feeling great discomfort, Homez now recalled that on their journey he had felt a watching presence. He realized at once that it was time to call in a higher authority.

On hearing the story from Homez, Engen went to the Enlhet leader, who then commenced community action. Through co-operative pressure the community shamed the fierce man into surrendering property that was not his own.

Engen was impressed by this peaceful resolution, considering these people ideal companions for his pacifist clients. He was now in a frenzy to leave. On departure he named the location Campo de Esperanza, the Camp of Hope. By month's end Engen and Homez were back in Asunción, where Engen telegraphed his employer that he had found the 'promised land'.

willen Kjieedel un funge de Steewle, dee oba meist nich to erkjane wiere. Homez gauf derch dän Dolmetscha Toba bekaunt, daut de Gaust aufreise wull, un siene Steewle brukt. De willa Kjieedel wull dee nich frie jäwe, oba boot dee em Tusch fa Homez siene Flint aun. Endäm hee sikj sea ommaklich feeld, foll Homez nu bie, daut oppe Reis, hee Jefeeld haud, daut hee von irjentwäm be-oobacht wort. Nu wia hee gauns fuaz entschlote, eene hechre Autorität to roope.

Aus Engen de Jeschicht von Homez hieed, jinkj hee no däm Enlhet Fiera, dee dan de Jemeenschoft em Schwunk sad. Derch dän Druck vonne Jemeenschoft gauf de willa Maun de Steewle entlich frie.

Engen wia von de frädliche Leesunk beendrukt, un meend, daut dise Mensche fa siene frädliche Kunde ideal wiere. Hee wia nu iewrich to velote. Aus see loossade, nand hee de Städ Campo de Esperanza, de 'Kaump vonne Hopninj.' Aum Moonatsenj wiere Engen un Homez wada trigj en Asunción. Un doa telegrafieed Engen sien Eppaschten, daut hee daut 'vesproakne Launt' jefunge haud.

Asunción

An ounce of blood is worth more than a pound of friendship. Spanish proverb

For weeks the Asunción dailies had been in an uproar about delegates arriving to scout out land for a new settlement. The War of Alliances of 1865-1870 had played havoc on the nation. In its war against three opponents Paraguay had almost depleted its male population, leaving mostly boys, graybeards, and amputees.

To compete with its neighbors and accelerate growth, the country had since enacted a policy of immigration. Many foreign groups had expressed interest, but backed out. Now a delegation was coming to investigate the amazing land discoveries in the remote Chaco.

It was early evening on the last day of March 1921. While on a visit to downtown Asunción, Homez received information that the steamer carrying the delegates would soon be docking. Homez, the son of the renowned investigator Trueluck Homez of Khortitza Russia, was here in South America plying the family trade in Asunción. He was on commission to a mysterious employer with the task to greet, guard and shepherd the incoming delegation.

He now hurried to the harbor, accompanied by Eugenio the servant of Fred Engen, who himself was accompanying the delegates. Engen was of Norwegian origin, a pacifist, and the daring explorer who had made the new land discoveries in the Chaco.

Homez felt great curiosity about these delegates, who were coming from distant Canada. They would be exhausted from

Asunción

Eene Unz Bloot es mea wieet aus een Punt Frintschoft. Spaunischet Sprechwuat

Wäkjelank haude de doagliche Zeitunge en Asunción aul sea oppjerääjt berecht, daut Delegote aankome wudde, oppe Sieekj no eene niee Siedlunk. De Allianz-Kjrich vonne 1865-1870 haud daut Launt derchenaunda jebrocht. En däm Kjrich jääjen dree Jääjna, haud Paraguay siene mennliche Bevelkjerunk meist gauns veluare; äwajebläwe wiere junje Junges, Greiwboats un vestummelde Mana.

Om met de Nobalenda mettokome, un Wausse oppkome to lote, wia daut Launt nu bemieejt, Immigraunte auntotrakje. Veschiedne framde Gruppe haude Interesse bewäse, oba haude sikj dan doch aula trigjjetrocke. Nu wia oba eene Delegazion hinjawääjes, om sikj de erstaunliche Launt-Entdakjunge em wilden Chaco to unjasieekje.

Daut wia aum tiedjen Morje aum latsten Dach em Moaz aune 1921. Aus hee de Meddstaut von Asunción besocht, kjrieech Homez Norecht, daut de Daumpa met Delegote boolt aum Howe aunlaje wudd. Homez, de Sän von däm beriemden Krimi-Unjasieekja Woajlekj Homez von Khortitza, Russlaunt, hilt sikj en Siedamerika opp, endäm hee dän Beroop von siene Famielje uteewd. Hee haundeld opp Oppdrach von een jeheemnisvollen Bauss, om de aankomende Delegazion to bejreese, beschitze un to bejleite.

Hee spood sikj nu, nom Howe to kome, toop met Eugenio, däm Fred Engen sien Aunjestalda, dee de Delegote bejleite deed. Engen wia norwegischa Häakunft, een Wäaloosa, een jewoagda Forscha, dee de niee Laudentdakjunge em Chaco jemoakt haud.

Homez wia sea nieschierich opp dise Delegote, dee vom wieden Kanada kaume. Dee wudde sea meed vom latsten Deel von

the last leg of their journey, the thousand mile steamer ride from Buenos Aires.

When the steamer docked at the harbor Homez and Eugenio were among the huge crowd gathered at the muelle. For this isolated capital the arrival of a steamer from the south was always cause for celebration. With darkness approaching Homez peered at the ship's railing, and there caught sight of Engen. He was conferring earnestly with six men, clearly foreigners, and with a man of stature, who must be the potentate Señor Carlos Casado. This Argentinean was a legendary entrepreneur in Paraguay, the millionaire owner of huge factories on the Paraguay River, and proprietor of vast ranches in the Chaco. Homez curiously examined the man, wondering whether he might not be his mysterious employer.

As the passengers streamed onto the dock, awkwardly regaining their land legs, Homez focused on Engen, and as he approached shouted a friendly greeting. Within minutes, Homez and Eugenio had collected Engen and his delegates, and were organizing their transport into town. Señor Casado meanwhile was already gone, whisked away by a contingent from his local interests.

As Homez directed *maleteros* to transfer the luggage into taxis he surreptitiously perused the delegates. With their humble suits and dignified bearing he concluded that these mature men were competent representatives of their constituents. Their pale northern faces looked surprisingly familiar, and Homez wondered whether they were related to the colonists in Khortitza Russia, where his father still resided. Names like Toews and Priess sounded well-known, and were these men not speaking that rare language, Plautdietsch? Homez' immediate task was to guard these men,

ääre lange Foat senne, de dusentmielje Daumpafoat von Buenos Aires.

Aus de Daumpa aum Howe aunläd, wiere Homez un Eugenio medde mankem Menschehupe, dee sikj aune Laundunk vesaumelde. Fa dise aufjelääjne Staut, wia daut emma een Grunt eene Fiea to veaunstaulte wan een Daumpa utem Siede aunjeschwomme kaum. Biem Tweedieta, zield Homez no dän Wolm vom Schepp, un doa sach hee Engen. Dee hilt eene iernste Unjaräd met sass Mana, Framde aula, un met een wichtjen Kjieedel, dee de Potentat Señor Carlos Casado senne must. Dis Argentinja wia een beriemda Jeschaftsmaun en Paraguay, de Millionäa leejna von groote Fabrikje oppem Paraguay Riefa, un leejendeema von jewaultje Ranches em Chaco wia. Homez bekjikt sikj dän Kjieedel, un docht bie sich, aus disa woll sien jeheemna Oabeitsjäwa senne kunn.

Aus de Passazhiere oppen malecón noppstreemde, hilt Homez sien Uag opp Engen, un aus hee noda kaum, roopt hee eenen frintlichen Gruss. Benna korte Minnute haude Homez un Eugenio, Engen un siene Delegote enjesaumelt. Nu rechte se de Foat enne Staut en. Señor Casado wia enne Tweschentiet aul wajch; siene Schlikje haude am aul fuatjenome.

Aus Homez *maleteros* Aunwiesunge gauf daut Jepak enne Taksies to lode, bekjikt hee sikj heemlich de Delegote. Met ääre schlichte Aunziej un ieavollet Benäme, wist hee fuaz, daut see de rajchtschuldje Veträda von ääre Jemeent wiere. Ääre blausse nuadliche Jesechta kaume am irjentwoo bekaunt vää, un Homez äwaläd, aus dee opplatst Frintschoft wiere mette Koloniste en Khortitza, Russlaunt, wua sien Voda sikj noch opphilt. Nomes soo's Teews un Priess kaume am bekaunt vää, un räde dise Mensche nich Plautdietsch? Homez siene ieeschte Oabeit wia dise Mana to beschitze, wiels see eene Wääkj en

for they would be resting a week in Asunción, before again steaming up-river, and then forging into the forbidding Chaco.

The transfer of the delegates to the Cosmos Hotel was quickly completed, the men settled in their rooms, and acquainted with the meal service. They spoke no Spanish, but courteous gestures and determined faces paved their way. Engen bade farewell to the group, and then with Homez and Eugenio headed to the lounge of Homez' hotel. Engen now briefed Homez and Eugenio on the larger picture.

"Our task is to keep the delegates comfortable and content, but there is more to it," he commented. "They must be kept isolated and under observation. My employers' interest is to clinch a deal, so the delegates must be kept from the competition, where they might hear a better offer.

"They must be kept on a tight agenda. They are exhausted from their long travels and tomorrow, Friday, will rest in their hotel. On Saturday, the 2nd, we will take them to the market. They are pious folks and will attend services on Sunday. On Monday, the 4th, we will escort them to their appointment with Senator Dr. Eusebio Ayala and the President, Dr. Manuel Gondra. Señor Casado will accompany them up-river on the 9th. We need to find diversions for them from the 5th to the 8th. These are competent, driven men; they can easily become restless."

Engen then briefed the two about his experiences with the delegates on the steamer ride from Buenos Aires. The men were pacifists, he advised, proxies for ideal settlers. In a later assignment he would guide them into the Chaco. Engen then asked Eugenio, as a Paraguayan citizen, to express his opinion of their charges.

Asunción vebrinje sulle, ea see däm Riefa jäajenstroom daumpe wudde, un dan en dän veschlotnen Chaco wieda nenn.

De Unjabrinjunk vonne Delegote em Cosmos Hotel wia schwind jedone; de Mana brochte sikj en äare Stowe unja, un worde met däm Stowe-Bedeenk bekaunt. See råde kjeen Wuat Spaunisch, oba heefliche Jedonte un entschlotne Jesechta muake jieden Wajch frie. Engen naum von de Grupp Aufscheet, un dan jinkj hee met Homez un Eugenio nom Gauststow vom Hotel. Engen gauf Homez un Eugenio nu daut jratre Bilt kloa to seene.

"Onse Oppgow besteit doarenn, de Delegote maklich un tofräd to hoole, oba doa es doch noch mea," meend hee. "Mien Bauss well met an een Jeschaft aufschlute, un soo mott wie de Delegote wiet auf vonne Konkurrenz hoole, dee an veleicht waut Bätret auntobeede habe.

"Wie motte een dichtet Prograum fiere. See sent vonne lange Reis meed, un morje woare see sikj em Hotel utreiwe. Aum Sinnowent, dän tweeden, woa wie an nom Moakjt fiere. Daut sent fromme Lied, un aum Sindach woare see to Kjoakj wanke. Aum Mondach, dän vieeden, woa wie an toom Trafe met Senator Dr. Eusebio Ayala fiere, un nom President Dr. Manuel Gondra. Señor Casado woat an Riefa-oppwoats aum näajenden fiere. Wie motta an vom feften bat däm achten waut to doone jäwe. Dit sent fäiche un wizhaje Jeista, dee schwind onruich woare."

Engen vetald an dan von siene Erfoarunge met de Delegote oppe Daumpa von Buenos Aires. Dise Mensche sent Wäaloose, simlieed hee, aulso ideale Mensche aus Aunsiedlasch. Nohää wudd hee an nom Chaco fiere. Engen befruach don Eugenio, aus paraguayischa Birja, no siene Meeninj von dise Lied.

While an unassuming citizen with modest education Eugenio was well aware of the issues facing the nation and showed the flair of his countrymen in expressing his views. "The country badly needs immigrants to keep up with its neighbors," he stated. "Our constitution of 1870 favors immigration, but few people are coming. In thirty years only 12,000 have come to Paraguay, mostly from Europe. While they initially come for agriculture, most move to the cities, where they take up managerial posts. In Asunción they assimilate well, but in the smaller centers they remain separate. The Japanese are an exception, they stay on the land.

Eugenio haud mau eene mässje Bildunk oba hee wist woo de Sach met däm Launt un de Utsechte bestalt wia, un met de Jedonte von siene Launtsmana, läd hee met siene Aunsechte looss. "Dit Launt brukt sea needich Immigraunte doamet wie met onse Nobasch methoole kjenne," meend hee. "Ons Laundesjesaz vonne 1870 sieekjt Immigraunte, oba doa kaume mau weinich Mensche. En dartich Joa sent bloss 12,000 Mensche jekome, un mieeschtens ut Europa. See kome mieeschtens aus Foarma hiahää, oba dan trakje see enne Staut nenn, wua see dan enne Industrie to waut kome. En Asunción pause see sikj goot aun, oba enne kjliener Städa bliewe see oppoat. De Japauna sent eene Utnom, see bliewe oppem Launt.

"From my view of the delegates I believe these people are not prime prospects for immigration. They are blond, clearly from northern Europe, who differ from other immigrants, who come from the south. They are Protestants, who broke away from the faith of our national church centuries ago, and who do not recognize the Pope as the successor of Christ.

"Von miene Secht ut vonne Delegote, jleew ekj nich, daut see besondasch jeäjent sent. See sent blond, aulsoo ut Nuadeuropa, dee aundasch sent aus onse aundre Immigraunte, dee vom Siede kome. Un see sent Protestaunte, dee vonne onse Kjoakj sikj ver lange Tiet aufspoolde, un see betrachte dän Pop nich aus Nofolja von Christus.

"You have described them as hard working and pacifists. In Paraguay heavy labor is not held in high esteem. People of refinement serve as managers, who avoid heavy labor. In this country machismo inspires respect not pacifism. To enjoy life is our principal aim, not to worship, or to accumulate possessions through sacrifice and heavy labor.

"Du hast dee aus hoatoabeidende Wäaloose Mensche jeschildat. En Paraguay woat hoade Oabeit nich so huach jeachtet. Jeliiede Mensche sent Bausse, dee schwoare Oabeit kjenne utem Stich gone. Dit Launt acht Machismo Tiepe, nich Wäaloose. Wie welle daut Läwe jeneete, nich enne Kjoakj sette, ooda Jieta ons aunieejne derch Opfa un schwoare Rakarie.

"I must comment also on their social suitability. You have described them as pious men who consider themselves as servants of God rather than recipients of his bounty. We on the other hand find religion as being useful mostly in celebrating rites of passage. Otherwise we largely avoid it, especially when it conflicts with our enjoyment of life.

"Ekj mott uk noch waut to äare jesalschoftliche Duglichkjeit saje. Du hast dee aus fromm jeschildat, Mensche, woone sikj aus Deena Gottes betrachte, aunstaut Nutzniessa von Siene Gowe, wäarent wie de Relijion en onse Jesalschoft läaja enstoope doone, wiels dee doaf ons nich bie däm Jeneete stiere. Bie ons es de Gloowe fa Fastlichkjeite brukboa.

“You have mentioned that their desire is to settle in isolation, to live modestly in seclusion in the Chaco. Such a life does not appeal to most of us, as we are eminently social. We seek the company of others, to daily demonstrate our affection for each other. And we like to show pride in our women, our music, our armed forces, and our culture. As petitioners for privileges they show themselves to be self-absorbed people, who demand rights, which will be obtained at the expense of others.

“Those are my reservations about these people, but in fact I do not consider them unworthy prospects. To complement people with a joyous nature, the recruitment of a community that performs heavy labor, toils in the fields, and brings food onto the table makes good sense. The Chaco cries for development and these people, unlike others, could become its master. My countrymen do not long for the discomfort, isolation, and danger of farming in a remote station. And time is of the essence; the Bolivians wish to claim the Chaco as their own.”

Homez now added an observation that supported Eugenio’s viewpoint. “In view of the brutalities that were common in the War of Alliances it is ironic that pacifists should seek entry to this country and be accepted,” he said. “That war was a total war, in which all citizens were conscripted. By war’s end, even young boys and old men were sent into battle, and only medical exemptions were granted. Why would a militaristic country accept non-resistant people as immigrants? And why would pacifists come to a country with such a bellicose record? Furthermore, these pacifists long for freedom and democracy, whereas the country has a history of tyranny, and huge differences in its classes.”

“Uk hast du jesajcht, daut dise Lied jieren auffeläaje wone welle, un soon Läwe jefelt ons nich sondalich, wiels wie jieren toopkome un de Hake weppe lote. Wie sieekje uk aundre, dee sikj met ons toop daut Gootgone lote, un fiere. Un wie bewiese uk jieren dän Stolt opp onse Frues, onse Musikj, onse Wäämacht, un onse Kultua. Aus Aunhoola fa een Priwiläjium erwiese see sikj aus huachnäsje Mensche, dee opp Rajchte bestone, dee aundre vebode sent.

“Wan ekj uk Dit un Jant aun dise Mensche uttosate hab, jleew ekj oba nich, daut see nich brukboa un nitzlich sent. See wudde, sootosaje, aus Jäajenbiespell deene fa onse Mensche, dee daut Läwe jeneete, wiels see soo jieren rakre, oppe Stap oabeide un schweete, un de Descha met Äte belode. De Chaco schricht jrodentoo no Entwakjlunk, un dise Mensche, em Vejlikj to aundre, kunne dän Chaco meistre. Miene Launtslied bange sikj nich no Onjemietlichkjeite, Aufjeschlottenheit, un de Jefoa wiet auf Foarme auntolaje. Un de Tiet ielt, wiels de Bolivieauna welle dän Chaco besate, un sikj dän aunieejne.”

Homez brocht nu noch een wiedren Jedanke toom Teema nenn, un dis Jedanke bestädicht Eugenio sien Stauntpunkt. “En Aunbetracht von aul de Grausomkjeite em Alianzkjrigh mott eena sikj wundre, daut Wäaloose en dit Launt kome welle un oppjenome woare,” meend hee. “De Kjrigh wia een totala Kjrigh endäm aule Birja enjetrocke worde. Aus de Kjrigh meist to Enj wia, worde soogoa junge Benjels un oole Mana aune Front jeschekjt, un blooss Krankjeschräwne kunne Tus bliewe. Wuarom wudd een Millitää jesonnet Launt Wäaloose aus Immigraunte oppnäme? Un wuarom wudde Wäaloose no een Launt kome, woont soo jieren mette Flinte romrant? Un wieda noch: dise Wäaloose bange sikj no Frieheit un Demokratie, oba dit Launt haft eene Jeschicht vonne Tieranie, un jewaultje

Unjascheede enne Klausstruktua.”

The three were quietly mulling these facts over when Eugenio suddenly changed the topic. He announced that he faced a serious personal problem, which unresolved, would force him to leave his post. Engen looked mystified, but Homez, sensing a perplexing mystery, asked Eugenio to tell his story, starting from the beginning.

De dree saute un jrebbelde äwa dise Jedanke aus Eugenio met eenmol daut Teema wakjseld. Hee säd, hee haud een grootet perseeneljet Probleem, un wan hee daut nich leese kunn, wudd hee motte siene Oabeit enstale. Engen kijkt vebleft, oba Homez, dee een Jeheemnis ond, bedd Eugenio siene Jeschicht von Vääre bat hinje to vetale.

“Start from the beginning you say, that would be during the war of the Triple Alliances, fifty years ago,” Eugenio began. “The war was conducted by Soltano Lopez, and pitted Paraguay against Uruguay, Argentina, and Brazil. The war erupted when Paraguay, under Lopez, opposed Brazil and Argentina in their plot to carve up Uruguay. Our country was tricked into war against three powerful opponents.

“Von Vääre aurfange, sajchst du, un daut wudd meene, met däm Kjrigh vonne Dree-Allianze aurfange, feftich Joa trigj,” funk Eugenio aun. “De Kjrigh wort von Soltano Lopez jefieet, un stald Paraguay jäajen Uruquay, Argentinien un Brasilien. De Kjrigh funk aun aus Paraguay, unja Lopez, nich toolote wull, daut Brasilien un Argentinien daut Launt Uruguay oppspoole wulle. Ons Launt wort en dän Kjrigh met een Fuschkje jäajen dree sea stoakje Lenda vewekjelt.

“After years of combat, and facing overwhelming odds, Lopez was prepared to sacrifice the entire country rather than surrender. Only in 1870 with the death of Lopez in combat did the war come to an end. At war’s start the country counted with 450 thousand people, but at the end only 28 thousand of the men remained.

“No eenem langen Kjrigh, un daut jäajen väl stoakjere Jäajnasch, wull Lopez sien Launt oppopfre aunstautt sikj to erjåwe. leescht aune 1870 aus Lopez em Kjrigh to Doot kaum, wia de Kjrigh entlich vebie. Aus de Kjrigh aurfunk, haud ons Launt 450 Dusent Mensche, oba aum Schluss, mank de Mana, wiere ons blooss noch 28 Dusent åwrich jeblåwe.

“My mother was married in 1869, near the war’s end, so she is now nearing seventy. Her husband was barely 16, an alert man, already a teacher. One day he was conscripted from his classroom, along with his taller students. My mother was wildly fond of him; adored him for his humor, good nature, and his clear, strong voice. She was devastated when he fell in battle.

“Miene Mutta befried sikj aune 1869 kurz ver däm Enj vom Kjrigh, un nu es see dicht aune zåwentich. Åa Maun wia afens 16, een oppjewakjta Kjieedel, oba uk aul Liera. Eenes Doages wort hee direkjt vonne School jeholt om Soldot to senne, toop met siene jratre Scheela. Miene Mutta wia derch un derch en am veleewt, himmeld am wåajen sien Senn fa Spos aun, un siene goode Natua, un siene kloare, stoakje Stemm. Aus hee em Kjrigh foll, wia see gauns entwei.

“At war’s end Paraguay lay in ruins, and a Brazilian army occupied Asunción. My mother was destitute, and with a

“Aus de Kjrigh to Enj wia lach Paraguay oppem Ruineklompe, un eene brasilische Armee haud Asunción besat. Miene Mutta

newborn infant went to rejoin her mother up-river. She never married again. While the lower classes in the country struggled for subsistence, my mother became a teacher and managed to prosper. When I had become a man I left for Asunción, and after settling sent for my mother to join me.

haud nuscht nich, un met een klijenet Bäbe trock see trigj no äare Mutta däm Riefa enopp. See haft sikj niemols wada befriet. Aus de läajere, de Unjaklausse, sikj bemieejde aum Läwe to bliewe, wort miene Mutta Lierarin un äa jlekjt daut met däm Läwe derch äaren Beroop foadich to woare. Aus ekj Maun wort, trock ekj no Asunción un aus ekj mie enjerecht haud, leet ekj miene Mutta no mie kome.

“On a recent trip to the market my mother received the shock of her life. While waiting in a queue she noticed an elderly man who appeared familiar. As she turned towards him she felt goose bumps form all over. On close examination she sensed that he was her long-lost husband, my father. When she called out his name he turned, and then rushed off in alarm.

“Korz, bie eenem Gank oppem Moakjt kjrieech miene Mutta dän jratsten Schrakj en äarem Läwe. Aus see enne Rieej aunstunt, sach see eenen elren Maun, dee äa bekaunt väakaum. See dreid sikj no am om, un kjrieech Gaunsehut von bowe bat unje. Aus see sikj am noda bekjikjt, ond see, daut hee äa lenjst veschwungna Maun, aulso mien Voda, wia. See roopt sien Nome, un hee dreid sikj wajch un veschwunk opp aule Henj un Feet.

“When my mother told me the story I immediately expressed doubt about her conclusion. But she was adamant that the man was my father. Her entire life has come to a stand-still, she ignores all other matters. I feel deeply for my mother, and must extract her from this dilemma. Can you resolve this problem, can you find her long-lost husband?”

“Aus miene Mutta mie dise Jeschicht vetald, haud ekj Twiewel. Oba see bestunt derchut doaropp, daut de Maun mien Voda wia. Äa gaunset Läwe es stonejebälwe, un nu intressieet äa sest nuscht nich. Ekj feel sea deep fa miene Mutta, un mot äa ut dise Kjam friemoake. Kaunst du dit Probleem leese, kaunst du äaren lenjst veschwungenen Maun finje?”

Eugenio stopped there, conscious of the skeptical look of Engen. Homez though was in deep thought, seriously considering the story. He continued with his meditation, and then suddenly advised Eugenio that he had some questions.

Eugenio hilt nu en, hee wia enjeworde, daut Engen am mestrusch aukjikjt. Homez wia deep enne Jedanke, hee muak sikj iernste Jedanke äwa dise Jeschicht. Hee simlieed noch wieda, un don säd hee met eenmol to Eugenio, daut hee een poa Froage stale wull.

“Your own reaction to this story, initially at least, was one of serious doubt,” Homez commented. “An allegation to recognize an individual not seen for a half century surely strains credulity. Yet by raising the issue now you feel the claim may be justified. What caused your change of mind, why do you now consider the story fact, not fiction?”

“Aus du de Jeschicht aum Aunfank hieedst, haudst du iernsta Twiewel,” meend Homez. “Eene Aundietunk een Mensch to kjane, dee een haulwet Joahundat nich jeseene wort, strenjt doch de Jleewwirdichkeit aun. Oba endäm du nu daut Teema aunschnitst, jleewst du emmahan, daut daut woa senne kaun. Wuarom hast du diene Meeninj jendat, wuarom jleewst du nu, daut daut de Woarheit es, un nich blooss utjedocht es?”

“That is a valid question, one to which I must give myself an honest answer,” Eugenio replied. “The main reason is the character of my mother. It was she who single-handedly raised me, in times of great want and peril. Our country lay in ruins, and a rude occupier sat in the capital exercising harsh dominion.

“I recall the bitter years of early childhood, long years of hunger. At an early age my help was desperately needed. I did what a boy can do, shine shoes, sell candies, and run errands. Around me lived other children, many of them orphans, even poorer than myself. Through long years of uncertainty one constant stood out in my life, my mother. All these years she remained grounded, even though her struggles were as hard as those of others.

“As I grew to manhood I profited from her principled example, which she had derived from her husband. She kept me in school, helped with my homework, and read me the stories of Augusto Roa Bastos. While we survived through hard struggle, we did not miss out on life’s enjoyments, the religious and secular festivals. My success is due to the struggles of my mother. While the market drama appears doubtful, it is plausible because it is her story. I invite you to interview her, to get her full statement. You will become as convinced as I am.”

After Homez agreed to Eugenio’s request, Engen brought the discussion back to their current commission, that of shepherding the delegates. He mentioned the need to anticipate their needs and questions. They had come thousands of miles on behalf of their constituents, and were entrusted with making difficult decisions. Engen’s employer desired that they decide for

“Daut es eene jiltje Froag, to dee ekj mie eene opprechtje Auntwuat jäwe mot,” auntwuat Eugenio. “De Hauptgrunt es miene Mutta äa Karakta. Dee haft mie ieejenhendich oppertrocke, to eenatiet aus daut blooss Jefoa un Noot om ons gauf. Ons Launt lach oppem Mesthupe, un oppem Troon saut een hunjscha Tieraun.

“Ekj kaun mie blooss aun schwoare Joare denkje, väle Joare Hungaschnoot. Von Kjinjabeen aun wort miene Help drinjent jebrukt. Ekj deed, waut een kjliena Jung dan soo deit: Schoo wikje, Tauljchlichta vekjeepe, un Pauslaka späle. Runtom mie wonde aundre Kjinja, väle Weise, un mieeschtens noch oama aus ekj. Derch aul de Joare gauf daut en mien Läwe mau een duarhaufte Pol, un daut wia miene Mutta. Aul de joarelank bleef see stauanthaufte, un see haud daut krakjt soo schwoa aus aule aundre.

“Aus ekj don selfst Maun wort, wia äa Biespell mien Lävewesenhaut, dän see von äa Maun kjrieche. See hilt mie enne School, holp mie met miene Schooloabeit, un laus mie de Jeschichte von Augusto Roa Bastos väa. Wäarent wie de hoade Lävenskjamf meistade, hab wie oba nich de scheene Siede vom Läwe vesiemt, de relijeese un uk de weltliche Faste. Mien Erfolg hab ekj miene Mutta to bedanke. Un wan uk daut Moakjtdrama twiewelhaufte schiene deit, es daut doch emmahan mäajlich, wiels daut äare Jeschicht es. Ekj lod die en, äaren gaunsen Berecht to hiere. Dan woascht du soo äwazeijt senne aus ekj.”

Nodäm Homez to de Bedd vom Eugenio toojesajcht haud, brocht Engen de Räd trigj no de Oabeit von nu un von disem Dach, un daut wia de Delegote to fiere. Hee erwänd äare Froage un waut see aules soo weete un doone wulle. Dee wiere dusende Miele em Oppdrach von äare Jemeenschoft jereist, un haude de Veantwuatunk schwoare Entscheidungge to trafe. Engen sien Bauss wull daut see sikj fa de

immigration, and recommend purchase of his land at the price he demanded. With the delegates resting tomorrow, Engen suggested Homez use this day to interview Celia, Eugenio's mother. Preparations for the events on Saturday, an excursion into the city and to the market, could be made later.

The following afternoon Homez sat facing Eugenio's mother at a tiny restaurant near the city market. Celia was remarkably well preserved for a woman nearing seventy. A post as a teacher had no doubt helped conserve her youthful appearance. Homez could see that she had been a beauty, and in her quiet determined manner sensed the strength that had overcome her many problems. Homez invited her to tell the story of the encounter at the market, and to explain what had convinced her that the man was her long-lost husband.

"I completely understand your skepticism," Celia began, "At first even I did not believe it possible. The encounter began while I was queued up to buy a bag of rice. While waiting, I idly turned to watch the queue at the lottery ticket vendor, and my attention was drawn to a man nearing the head of the queue. He seemed strangely familiar, and I wondered if he was an acquaintance.

"Although he was no one I could remember, I had the feeling that I knew this man. At the same time I could sense goose bumps forming on my arms, and my scalp begin to tingle. It dawned on me that the features of the man were those of my long-lost husband. Here was a slim handsome man, with a confident posture, and graceful gestures just as my husband.

"I looked more closely and saw the man turn, conscious of my close attention. He was now at the front of the queue and

Utwaunderunk entscheide, un dän velangden Pries fa daut Launt tole sulle. Wiels de Delegote sikj morje vepuste wudde, meend Engen, daut Homez eene Unjahoolunk met Celia, Eugenio siene Mutta hoole kunn. De Väabereedunge fa Sinnowent dän Moakjt un de Staut to beseene, kunne see nohää moake.

Aum näakjsten Nomeddach saut Homez jäänäwa von Eugenio siene Mutta en eenem kjlienen Restaurant dicht biem Stautmoakjt. Celia sach'et noch junk un fresch fa eene Fru dicht aune Zäwentich. Lierarin to senne haud one Twiewel dootoo biejedroagt, daut see jugentlich jebläwe wia. Homez kunn seene, daut see mol eene Scheenheit jewast wia, un äare ruje, besonnene Oat bewees, daut see de Krauft un daut ennere Vemääje haud, met daut Läwe foadich to woare. Homez kroagd äa, am äare Jeschicht to vetale, un wuarom see soo secha wia, daut de Maun äa lenjst veluarna Maun wia.

"Ekj vesto derchut dienen kjlienen Gloowe en dise Sach," funk Celia aun. "Aum Aunfank jleewd uk ekj, daut wia onmäajlich. Daut Trafe funk doamet aun, aus ekj enne Rieej stunt een Sak Ries to kjeepe. Biem wachte dreid ekj mie toofalich om, un sach doobie eene Rieej Mensche aunstone, de Lotterie Zadels kjeepe wulle, un veropp stunt Eena, dee mie irjentwoo bekaunt väakaum. Aus daut een Bekaunda wia, froag ekj mie selfst?"

"Ekj kunn mie nich aun am denkje, oba ekj haud daut Jefeel, daut ekj am kjand. Un doobie kaum mie de Gaunsehut äwre Oarms un mie funk aun de Kopphut to zinjre. Don ond mie daut, daut de Jedonte von däm Maun, deeselwje wiere aus dee von mien Maun. Hia stunt ver mie, een trauma denna Kjieedel, met sechre Maniere, un met een sindachschet Benäme, krakjt soo's mien Maun.

"Ekj bekjikt mie am noda, un dan wort hee mie en. Hee wia nu gauns Väare en siene Rieej, un aus ekj siene Stemm hieed,

when I heard his voice, I trembled. 'Dame dos,' was all I heard, but that familiar voice was enough to convince me. To overcome all doubt I looked carefully at his right hand and saw a rare physical feature that I have never seen in any man but my husband. Now convinced, I called out his name, Antonio. The man turned and returned my intense gaze. He was exactly my height in stature, as was my husband. He peered at me with intense black eyes as he had done eons before. Then suddenly he quivered in shock, and hurried away into the crowd."

Homez asked Celia if she had seen the man again and she said she had returned to the market a few days later and had again chanced to see him. But he was hurrying along the street in a crowd and she could not catch him. Homez asked what the rare physical feature was, and she said that it was a split in the end digit of the small finger of his right hand, which she had seen in no other man. She asked Homez to interview the man and to pose a few set questions. When Homez asked where to find him she surprised him by giving a precise answer; she could not catch him but she had seen him enter his house.

On the 4th of April, Monday morning, the delegates had an appointment to see Senator Ayala and the country's President, Dr. Manuel Gondra. This was the most important day in the country, for the receipt of privileges was indispensable for their immigration. Anxious to attract more immigrants it was also important for the country's leaders to provide encouragement, while not offering rights that would harm the nation's interest. It was essential for both parties to start off on a good footing, and then to strike an equitable bargain.

Engen and Homez, who were to assist the delegates with the formalities at the presidential palace, set out early for the

zettad ekj. 'Dame dos' es aules waut ekj hieed, oba daut wia jenuach om mie to äwazeije, daut daut hee wia. Om aule Twiewel wajch to rieme, bekjikt ekj mie sienen rajchte Haunt, wua hee een Moakjmol haud, dee kjeen aundra haud. Un aus ekj dee sach, dan wist ekj, un nand am biem Nome 'Antonio'. Aus hee dän Nome hieed, kjikt hee mie stiew met siene schwoaate Uage aun, krakjt soo's Joare trigj. Don flautad hee, un kjneep ut, un wia manke Mensche veschwunge."

Homez fruach Celia don aus see am mol wada jeseene haud, un see säd, see haud am een poa Doag lota oppem selwjen Moakjt jeseene. Oba hee wia en een Hupe Mensche oppe Gauss, un see kunn am nich oppfange. Homez fruach, woor'et dän Moakjmol aum Finja sach; daut wia eene Spoolinj aum Enj vom kjlandsten Finja aune rajchte Haunt. See gauf Homez dän Oppdrach met dän Maun to råde, un am atelje Froage to stale. Aus Homez fruach wua de Maun wond, äwarauscht see am, endäm see säd, see haud am nich enhole kunt, oba see haud jeseene, en woon Hus hee nenjegone wia.

Aum vieeden Aprell, Mondach zemorjes, haude de Delegote een Trafe met Senator Ayala, un met däm President vom Launt, Dr. Manuel Gondra. Dit wia de wichtichsta Dach fa an em Launt, wiels see one een Sondapriwiläjium vom Eppaschten nich enwaundre wudde. Wiels daut Launt onbedinjt niee Enwaundra habe wull, must de Harschoft jenstje Bedinjunge stale, one doabie de Interesse vom Launt oppem Spell to stale. Daut wia sea wichtich, daut beid eenen gooden Boddem funge, om dan een jerajchtet Jeschaft auftoschlute.

Engen un Homez sulle de Delegote met de Formalitätē em Presidenten Paulaut behelplich senne, un soo sade see aul

Cosmos Hotel, determined to keep them to their rigid schedule. Engen, a fellow pacifist, was of a similar mindset as the delegates, and approved of their requests from the country's leaders. He realized that at the back of their mind would be worries about the many problems that could arise in a country so different from their own.

That they were visiting a country with vast social differences would have been clear to them by now. They were quartered in an elegant hotel, living according to standards enjoyed by only a small portion of the population. The hotel was a former palace owned by Vinancio Lopez, the son of the former ruler. Their accommodations far surpassed those of thousands of citizens they had seen living in humble shelters during the steamer ride from Buenos Aires. Daily, the street car traffic seen along Colon Street, the lively entertainment, and the telephone service in the hotel demonstrated the life style of the fortunate, not the average citizen.

On arriving at the Palacio de Gobierno the delegates were exposed to the pomp and ceremony that was an outward manifestation of the life of the ruling class. Honor, ceremony, beauty and privilege were part of their daily lives. The delegates in their humility gamely played along with these rituals.

They were first attended to by Senator Ayala, who addressed them in German, which was one of their languages. He went over the memorandum they would present to the President. This document had been typed and translated with the kind collaboration of Engen. After an hour long meeting, the delegates entered into the presence of the country's supreme leader, President Manuel Gondra. Through an interpreter he questioned them on each of the points they were requesting. He pronounced

tiedich nom Cosmos Hotel looss, om gauns pinkjlich to senne. Engen, uk een Wäaloosa, wia deeseljwe Meeninj aus de Delegote, un hee unjastett äare Bedd vonne Eppaschte vom Launt. Hee wist oba uk, daut daut doch Probleme jäwe kunn, wiels de Delegote daut met een nieet Launt todoone habe wudde, daut gauns aundasch docht aus waut see jewant wiere.

Daut see en een Launt wiere, woont gauns aundre soziale Unjascheedunge haud, wia an uk aul dietlich jworde. See wiere en een elegauntet Hotel unjajebrocht, un opp eene Oat, dee de mieeschte em Launt gauns framd wia. Daut Hotel wia to eenatiet een Paulaut vom Vinancio Lopez jewast, de Sän von een verhäajen Stautseppaschta. Äare Unjabrinjunk wia wiet bäta aus de dusende Birja, dee en oame Kote aum Eewa von däm Riefa wonde aus see von Buenos Aires bat Asunción daumpte. Jieden Dach wia de Gaussebon, elektrisch, dee de Colongauss delenjd fua, un de läwendje Jesalschoft, un daut Tellefoon em Hotel, een Bewiess doafäa, woo de Jlekjelje un de Rikje wonde, oba nich de derchschnettsbirja.

Aus de Delegote em Palacio de Gobierno aunkaume, kjreeje see daut met däm Glaunz un Gloria to doone, dee no bute han aufweese, woo de rejierende Klausse läwde. De Delegote en äare jewande Deemoot späldde met, wiels an nuscht nich aundret äwrich bleef.

leescht worde see von Senator Ayala opp Dietsch bejreest, eene von äare Sproake. Hee beräd met an daut Prograum, woont see däm President väalaje wudde. Dit Dokument wia opp eene Schriewmaschien jeschräwe un äwasat met Engen siene Help. No eene Stund von eene Sitzung, jinje de Delegote enne Jäajenwoat von däm Aula-Eppaschten Fiera, President Manuel Gondra. Derch een Dolmetscha befruach hee an no jiedem Punkt, om dän see bedde. Hee gauf sikj met aul äare Forderunge envestone, un vespruak, daut

himself in agreement with their demands, and advised that their request would be passed on to Congress for approval.

When the delegates emerged after their hour with the President the heavens opened up and poured down buckets of rain. Engen and Homez ushered the delegates into autos and shuttled them along Colon Street back to their hotel. The schedule for the next day, Tuesday, called for the delegates to visit an expatriot Swede in a tour of his plantation north of Asunción. Homez meanwhile welcomed the chance to return to Eugenio's case.

Homez followed Calle Estrella and when he came to the number Celia had given him he stopped and peered at the building in wonder. When he knocked on the door a uniformed attendant opened, and looked in surprise at the foreigner standing before him. Through patient insistence Homez gained admittance. He waited quietly in an ante-chamber while the man retreated to seek instructions from his master.

Unable to control his curiosity Homez glanced around him; the splendid furnishings flaunted the glory of Spain. Some minutes later he was led through long stately passages to a man whom Homez recognized as his quarry. After parrying some skeptical questions Homez requested permission to ask a few of his own.

"Was the name of your mother Diana?" Homez asked bluntly, following Celia's set questions. "And were you married in 1869?"

The man looked askance at Homez, and replied, "The answer to both your questions is yes, but how could you possibly know, and how could it possibly matter?"

ää Aunlidje däm Congress fa ää Jowuat wiedajeriekjt woare wudd.

Aus de Delegote rutakaume no de Stund biem President, poascht daubute amawies Rääjen. Engen un Homez leide de Jast schwind no de Koare un naume an de Colon Gauss rausch delenjd trigj nom Hotel. Äa Prograum fa dän näakjsten Dach sach vää, daubute de Delegote een jewäsnen Schweed siene Plauntozh nuade von Asunción besieekje sulle. Enne Tweschentiet freid sikj Homez, daubute hee sikj wada met Eugenio sien Faul befote kunn.

Homez jinkj de Calle Estrella delenjd, un aus hee bie de Numma, woone Celia am jejäwt haud, aunkaum, hilt hee aun. Hee bekjikjt sikj daubute Jebied, un wundad sich. Aus hee aune Dää aunputtad, muak een Wajchta en eene Uniform aunjetrocke op, un wundad sikj äwa dän Utlenda ver am. No jeduldje Äwarädunk leet hee Homez schliesslich nenn. Homez wacht stelkjes en eene Stow aune Sied, wäarent de Wajchta sikj trigjtrock om Aunwiesunge von sien Meista to kjree.

Endäm hee siene Nieschia nich bandje kunn, bekjikjt Homez de groosotje Meeble, dee vom Glaunz Spaniens enne lude Sproak vetalde. Eenje Minnute lota, leide se am derch stotsche Jenj no däm Maun, dän Homez aus sien Ziel erkjand. Nodäm hee een poa Froage beauntwuat haud, bedd Homez om Erlaubniss, selfst een poa Froage to stale.

"Heet diene Mutta met Mejal Nome Diana?" fruach Homez jroduct, endäm hee sikj no Celia äare Froage recht. "Un hast du die aune 1869 befriet?"

De Maun kjikjt Homez gauns vebleft aun, un auntuwad: "De Auntuwad opp beide Froage es 'Jo!' oba woo kaunst du soowaut weete, un wuarom saul daubute eene Roll späle?"

Instead of answering Homez asked about the name of his wife. "Doña Maria del Carmen Mendez Peralta, but she is deceased, may God rest her soul," the man replied. This answer caught Homez by surprise, but the man could be referring to a second wife.

"Are the names Celia and Eugenio familiar to you?" Homez now asked.

The man had a wistful look in his eyes, and replied softly, "They belong to another era, but I will agree to a meeting, if that is your intention."

The delegates returned on Tuesday night from their visit to the Swede's plantation. He had been vetted by the Casado group as one who would recommend the Chaco. The following morning the delegates told Engen that they had heard useful information. They ruefully advised that while riding a cart a delegate had attempted to pluck an orange from an overhanging limb, had fallen and been injured. Engen and Homez took the group to an outfitter. There they found boots and jungle paraphernalia for them, which Señor Casado deemed essential for their trip into the Chaco.

On Thursday Engen and Homez took the group on an extended tour of the city beginning with the municipal market where Celia had made her sighting. Homez here became distracted looking for Celia's husband and when he returned to the delegates he found them conversing with a local man. Although he heard only a discussion about the weather and planting conditions, Engen insisted that the group hurry away. This regimentation was received with annoyance by the delegate Priess, who bridled at the close supervision. The two then took the group on a tour and stopped at the Recoletos Cemetery.

Here the delegates walked along the

Aunstauvt eene Auntwuat to jäwe, befruch sij Homez nom Nome von siene Fru. "Doña Maria del Carmen Mendez Peralta, oba see es aul jestorwe, mucht Gott äare Seel jnodich senne," säd de Maun. De Auntwuat äwarauscht Homez, oba veleicht räd de Maun von siene tweede Fru.

"Sent die de Nomes Celia un Eugenio bekaunt?" fruach Homez nu.

De Maun haud een Weemootjen Utdruck en siene Uage, un gauf leiselkjes Auntwuat, "Dee jehiere to eene aundre Tiet, oba etj kaun mie met dee trafe, wan du daut welst!"

De Delegote kaume aum Dinjsdach zeowes von de Spazia no de Plauntozh vom Schweed trigj. De Casado Grupp haud dän Schweed to vestone jejäwt, daut hee dän Chaco unjastette sull. Aum näakjsten Morje vetalde de Delegote däm Engen, daut see nutzboare Utkunft jekjräaje haude. Met schlaupe Uare vetalde see, daut aus see opp een Woage Jefoare wiere, haud een Delegot vesocht eene Apelsien von eenem Aust to plekje, un wia doobie raufjedrascht un haud sij velatst. Engen un Homez naume de gaunse Grupp no een Utstatsfiera, wua see Steewle un Toobehia fa de Dzungel enkofte, wiels Señor Casado dee fa de Foat nom Chaco needich hilt.

Aum Donnadach naum Engen un Homez de Grupp opp eene lenjre Runtreis derche Staut, un see funge doamet aun, dän Moakjt to besieekje en däm Celia dän Maun to seene jekjräaje haud. Homez wort doobie aufjelenkjt wiels hee de Kjikjut no Celia äa Maun unjanaum, un aus hee trigj no de Delegote kaum, vetalde dee sij met eenem Hiesjen. Hee hieed blooss de Vetal vonnem Wada un vom Plaunte, oba daut rieekjt am too, un Engen porrd nu, wieda to gone. Dise soo kort aune Lien hoole, oajad Priess, däm Delegot. De twee naume don de Grupp de Mariscal Lopez Avenida delenjd, toom Recoletas Kjoakjhoff.

Hia jinje de Delegote de schautje Stiej

shady lanes and marveled at the elaborate memorials. Delegate Toews commented to Engen on the great contrast between their own burial customs and those in evidence here. While the founding elder of their faith had been a Catholic priest, Toews said, there existed a vast gulf between their own and the Catholic religion. In the delegates' religion, after the demise of an individual, it was the fate of the soul that was of paramount importance, not the final resting place of the earthly remains. The delegates however admired the veneration shown by local families to their departed loved ones. Although attentively listening to these philosophical musings Homez looked forward to returning to Eugenio's case in the morning.

Mother and son sat in the stately home of the man seen at the market. Homez had deferentially taken a seat behind them and focused his attention on their host. Celia gazed speechless at the splendor around her. The chamber with its lofty ceiling, lavish curtains and trimmings appeared designed for deliberations by courtly dignitaries, not ordinary mortals. Eugenio scrutinized the family portraits hanging on the walls and the works of arts, evaluating many as priceless. The Spanish motif was predominant, but the Guarani style had a sizable representation.

The mother's glance now shifted to the man before them. He was dressed in unassuming elegance, leaned forward with his hands gracefully spread before him, and patiently waited for his guests to state their business. Celia sensed the tension, but took a last look at the crucial finger before venturing to speak.

"At the market when I called out Antonio you turned to me, but then reacted in shock and hurried away," Celia began. "For fifty years I had longed to see you again, but when the day came you

delenjd, un wundade sikj äwa de utjstraumde Jedenksteena un Tofle. De Delegot Teews wort daut besondasch en, un vetald Engen woo sea am daut oppfoll, woo groot de Unjascheet wia tweschen Bejrafnisse un de Kjoakjhäw vonne Sienje un de Hiesje. De Jrinda von äarem Gloowe wia een katolische Priesta, säd Teews, oba de Unjascheet tweschen äaren Gloowe un de katolische Relijion wia een jewaultja. Enne Relijion von de Delegote, wan een Mensch storf, wia de Seel von utschlonende Bediedunk un nich de Kjoakjhoff vom Soakj. Oba de Delegote bewundada de leerunk, woone de hiesje Famieljes de Vestorwne beweese. Homez hieed sikj aul dit sea oppmoakjsom aun, oba am intressieed uk sea Eugenio sien Aunlidje.

Mutta un Sän saute en däm stotschen Hus von däm Maun vom Moakjt. Homez haud sikj ierenhaaft hinja de twee hanjesat un betracht nu dän Gaustjäwa. Celia wundad sikj soo sea äwa aul de Grootoatichkjeite, daut äa daut Råde vejinkj. De Sol met däm huagen Bän, straume Gerdiene un Schmuck kaume äa fa huage Jesalschoft vää, nich fa eenfache Stoawelje. Eugenio bekjikt sikj de Famieljepetretts, dee aune Wenj hunge, un de Konststekja, un meend, dee wiere fa kjeen Jelt to kjeepe. De spaunische Enfluss wia bediedent, oba de Guarani Biedroag wia uk beachtlich.

De Mutta kjikt sikj nu dän Maun ver an aun. Hee wia bescheide aunjetrocke, un hee länd sikj no Väare met de Henj elegaunt ver sikj hanjelajcht, un wacht jeduldich waut siene Jast to saje haude. Celia wist om de kommende Oppräajnis. Oba see bekjikt sikj noch eenmol dän bediedenden Finja aun, ea see aunfunk to råde.

"Oppem Moakjt aus ekj Antonio roopt, dreist du die no mie om, oba don vefieesched du die, un muakst die fuat," funk Celia aun. "Feftich Joalank bangd ekj mie die wada to seene, oba aus de Dach kaum

disappointed me.”

“Your premise that my name is Antonio is mistaken, my name is Jaime,” the man replied. “I automatically turned because Antonio was the name of my dear brother, who vanished in the war. Long ago, many times, I was mistakenly called by that name.”

“I remember Antonio speaking of a brother in the capital who married the same year we did,” Celia replied, “But my time with my husband was short and filled with tension, so I never met his brother. My certainty that you were Antonio stemmed from the nature of your small right finger, which is identical to that of Antonio.”

“We were twins, identical to our fingertips,” the man explained. “While Antonio remained in Concepción, I moved to Asunción where I married well. I devoted my life to my in-laws and their business, seldom venturing into the city. We had no children and when my wife died recently, I was resigned to live on alone. But now I wish to spend the rest of my days in the company of my sister-in-law and nephew.”

On Friday, Engen and Homez took the delegates on a tour of local woodwork factories, to their great satisfaction. On the 9th, Engen together with Señor Casado and the six delegates boarded a steamer for Puerto Casado, the gateway to the wilderness. Homez was to follow in a week, as he was also headed for the Chaco.

hast du mie enteischt.”

“Diene Aunnom, daut ekj Antonio heet es faulsch, mien Nome es Jaime,” gauf de Maun to Auntwuat. “Ekj dreid mie han, wiels Antonio de Nome von mien leewen Brooda wia, dee em Kjrlich veschwunk. Lang, lang trigj, un sea foaken wort ekj ertumlichawies Antonio jenant.”

“Ekj kaun mie denkje, daut Antonio von een Brooda enne Hauptstaut räd, dee em selwjen Joa sikj befried aus wie,” vetald Celia. “Oba miene Tiet met mien Maun wia kort bemäte, un doawäajen wia ekj sien Brooda kaum jewoa. Miene Jewessheit, daut du Antonio wiescht, kjemt von dien kjlienen Finja oppe rajchte Haunt, dee krakjt däm von Antonio likjent.”

“Wie wiere Zwillinje, jlikj bat oppe Finjaspetze,” erkjläad de Maun. “Wäarent Antonio en Concepción bleef, trock ekj no Asunción, wua ekj mie goot befried. Ekj hab mien Läwe miene Schwiaelre un äa Jeschaft jewidmet, un sie selden enne Staut nenn Jefoare. Wie haude kjeene Kjinja un aus miene Fru storf, bleef ekj auleen hia. Oba von nu aun well ekj mien Läwe met miene Schwäajasche un mien Neffe batem Enj toop läwe.”

Aum Friedach naume Engen un Homez de Delegote eene Holtfabrikj to beseene, un daut jefoll an sea. Aum näajenden bestieech Engen toop met Señor Casado un de sass Delegote dän Daumpa no Puerto Casado, daut Puat enne Wiltniss nenn. Homez sull no eene Wäakj hinjaraun kome; sien Wajch wia uk dän Chaco opptoo.

Menonitas

For we are not fighting against human beings but against the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this dark age.

Ephesians 6:12

On the seventh day of May of 1921 the caravan suffered its first mishap. In the pleasant fall weather of the last six days the march had gone safely, the ox-carts inching westward through a nightmarish terrain. Near the End Station of the railway, from which they had set out, heavy rains had left the land flooded for miles, so the oxen waded in deep water, to their shoulders at times.

This vast shallow sea could not be circumvented; to reach their destination they must plunge through it. The carts were equipped with huge wheels, to keep goods and passengers dry. The high wheels could lead to imbalance, and now suddenly one of the carts had overturned. And this cart held the foreign delegates, the payload of the enterprise.

The cart driver and delegates now lay thrashing in the water, in danger from the oxen. These had been pulled back by the yoke as it twisted and were slipping backwards, threatening to crush the men. Engen, the tour leader, jumped into the water from the cart behind, desperate to assist them. The cart driver and delegates scrambled to their feet, and in the waist deep water sloshed to the cart behind. Aside from their dignity they were unhurt. Riders on horses now converged on the cart, struggled to right it, and get the caravan moving again.

Los Menonitas

Wie habe nich met Mensche to kjamfe, sonda met hasselje jeistelje Machte enne himlische Welt, de Eppaschte, de Autoritâte, un kosmische Machte en dise dunkle Tiede.

Efeesa 6:12

Aum säwenden Dach em Mai aune 1921 haud de Karavan daut ieeschte Onjlekkj. Bie scheenet Hoawstwada wia de Treck de latste sass Doag secha jegone, wuabie de Ossewoages sikj langsam nom Waste derch eene triebe Launtschoft veropp mulwade. Dicht bie de Enj Stazion vonne lesabon, von dee see loosjesat wiere, haud schwoara Rääjen daut Launt wiet runtom unja Wota jesat, soo daut de Osse em deepen Wota gone muste, maunchmol bat aune Schulre.

Daut groote, flache Wota kunne see nich omgone; om aum Ziel to jelange muste see derch daut Wota klunje un staumpe. De Woages haude jewaultje Rāda, om de Metbrinjsels, daut Jepak, un uk de Passazhiere drieech to hoole. De huage Rāda kunne daut Jlikjewicht stiere, un nu plazlich wia een Woage omjestelpt. Un opp dis Woage reisde de framde Delegote, daut Wichtichste von de gaunse Unjanämunk.

De Woagekutscha un de Delegote lage nu em Wota un aumpelde jewaultich, un wiere en Jefoa vonne Osse äare Heefta un Hieena jestat, ooda jeklunjt to woare. De Osse worde vom Joch trigjjetrocke aus sikj daut aulatoop vedronseld, un nu rutschte see äwaroasch, un doaderch wiere de Mana en Jefoa to Doot jedrekjt ooda jetraumpelt to woare. Engen, de Foatleida, hupst vom hinjaschten Woage, sea besorcht an to Help to kome. De Woagekutscha un de Delegote kaume trigj oppe Been, un em deepen Wota bat aune Kjnāp mulwade see nom hinjaschten Woage opptoo. Buta aun äare lea jestat, wia an nuscht nich jeworde. Pieetsriedasch kaume nu opp dān Woage opptoo, un bemieejde sikj dān Woage opptorechte, doamet de Karavan wada loosate kunn.

The expedition was on route to the highland in the Chaco, 'the promised land,' discovered by Engen a year ago. It had been mounted by the millionaire Señor Casado, the Argentinean who held title to this land. The delegates were on a scouting mission, to study the land, and if satisfied to recommend its purchase. Señor Casado, while a mentor to these foreigners, keenly desired their favorable impression. A sale would greatly benefit his teeming empire.

The explorer Fred Engen was in charge, commanding a crew assembled by Señor Casado himself. The men had experience in traveling through such harsh land. Europeans served as the supervisors of the drivers, who were local. The six foreign delegates, hailing from Canada, seemed to carry the world on their shoulders.

Engen later sat in camp and took stock. The caravan had halted as soon as a dry ridge, large enough to accommodate the large party, had been found. Tents were pitched for the delegates, and a bountiful meal served. Señor Casado had arranged for generous rations, a rice or pasta dish accompanied with flavored dried meat. The delegates had changed into fresh clothing and put the wet ones to dry by the fire. The drivers were resting around the campfires, where palo santo wood burned to control the clouds of mosquitoes that plagued the area.

The top item on Engen's mind was worry for the caravan's further safety. While the delegates' mishap appeared an accident, it could be the result of deliberate action. Had a saboteur penetrated their ranks, one who felt malice towards Casado, one who desired failure for the mission?

De Expedizion wia unjawääjes nom Huachlaunt em Chaco, daut 'vesproakne Launt,' von Engen een Joa trigj entdakjt. Daut Unjanäme wort von däm Millionäa Señor Casado jesteft, de Argentinja, dee dän leejendeemabewiess enne Fupp haud. De Delegote wiere oppe Kundschofta-Mission, om daut Launt to unjasieekje, un wan an daut jefaulde wudd, wudde see väaschlone, daut Launt to kjeepe. Señor Casado, oppwool hee de Roll späld aus Rotjäwa fa dise Framde, wull drinjent een gooden Endruck moake. Een Vekoop wudd sien Rikjdom jewaultich goot stone.

De Entdakja Fred Engen wia de Leida, un hee kommandieed de Maunschoft, von Señor Casado selfst toopjestalt. Dise Mana haude Erfoarunk derch soon ruchet Launt to reise. Europäa wiere de Oppsechta vonne Kutschasch; dise oba wiere ut dise Jääjent. De sass framde Delegote kaume ut Kanada, un schiende de Welt opp äare Schulre to droage.

Nohäa saut Engen em Loaga, tald aules toop, un fieed Rääkjnunk. De Karavan haud Hault jemoakt soo boolt see eenen huagen Launtrigje jefunge haude, dee groot jenuach wia, de gaunse groote Grupp opptonäme. Zelte worde fa de Delegote oppjestalt, un eene schmakhaufftje Moltiet wort oppjedescht. Señor Casado haud fa jenuach goodet Äte jesorjt, Ries ooda Nudle met jewerztet driejet Fleisch. De Delegote haude sikj nu omjetrocke, un äare naute Kjeleeda honge toom driejeje dicht biem Loagafiae. De Kutschasch vepuste sikj biem Loagafiae, wäarent Palo Santo Holt aus Midjeruak brennd.

De jratsta Jedanke, dee Engen to schaufe muak, wia de Sorj om de wiedahansje Sechaheit vonne Karavan. Oppwool daut Onjlekj von verhää no een Onfaul utsach, kunn daut uk met Fliet jewast senne. Haud een Dwääajenja sikj en äare Grupp nenjeschlikjt, eena dee Casado un sien Unjanäme Schode aundoone wull, un daut Unjanäme toosate wull?

At this juncture a commotion was heard in camp and Engen noted two strangers approaching. The possibility that a stranger would randomly meet the party in this wilderness was remote. Engen went to investigate, and discovered the newcomer was none other than his friend Homez. He was here with an assistant, coming from the west. In view of the crisis facing him, Engen invited Homez to join the caravan.

Homez vacillated before answering. He had been contracted by the agent of an anonymous employer to monitor the expedition. The employer wished him to report the delegates' mood as they proceeded with their scouting mission. The fact that delegate Toews was keeping a diary had become known to him in Asunción and obtaining access to the diary would suit his purpose. Homez, seeing the advantage of cooperating with Engen, accepted the invitation.

Engen now convened with Homez and conveyed his fear for the safety of the expedition. Homez considered the sources of potential danger. The supervisors he considered loyal servants of Casado. They had firm control of the peóns, those driving carts and providing support for the caravan, and those cutting trails through the scrub jungle that lay ahead. Physical danger from wildlife and natives existed, but was under control. The danger for the overall mission, he concluded, was from a saboteur or from the delegates. These latter gentlemen could develop a negative mind-set of the land, and veto a purchase.

Jrod don hieede see een Kraweel em Loaga, un Engen sach twee Framde opptoo kome. De Määjlichkeit, daut een tofalja Framda hia enne Wiltniss oppducke wudd wia kjlien, wan äwahaupt. Engen sad looss, om sikj daut to unjastone, un wort en, daut de Framda, kjeen aundra wia, aus sien Frint Homez. Homez wia hia met sien Biehutscha; dee wiere utem Waste jekome. Em Aunbetracht, daut an eene Probleem väastunt, loot Engen Homez en, sikj däm Karavan auntoschlute.

Homez duckad dan han un hää, ea hee Auntwuat gauf. Hee wia hia wiels een onbekaunda Oabeitsjäwa am dän Oppdrach jejäwt haud, sikj dise Expedizion to unjasieekje. De Oabeitsjäwa wull, daut hee äwre Stimmung vonne Kuntschofta berechte sull, wäärent see met de Unjasieekjungsmission unjawääjes wiere. Daut wia bekaunt jeworde, daut de Delegot Teews een Doagesbuak fieed; dit wia am en Asunción bekaunt jeworde, un sikj met däm Enhault von däm Doagesbuak bekaunt to woare, wudd am toopaus kome. Aus Homez ensach, daut am de Toopoarbeit met Engen von Nutze senne kunn, naum hee de Enlodunk aun.

Engen vetald sikj nu met Homez unja vea Uage un deeld am siene Fercht met, wääjen de Sechaheit von de Expedizion. Homez äwaläd sikj de Kjwale von eene dreiwende Jefoa. Hee wia de Meeninj, daut de Eppaschte true Deena fa Casado wiere. See haude de Peons enne sechre Jewault, dee woone de Woages kutschade un de Karavane unjastette deede, un derch de strukje Wiltniss dän Wajch veropp bereede. Rein kjarpaliche Jefoa von wille Tiere ooda Indiauna gauf'et, oba daut wia aules unja Kontroll. De eensje Jefoa, soo kaum hee toom Schluss, wia, wan eena unja an, ooda eena vonne Delegote, sikj toom Dwääjenja, ooda soogoa aus een Judas äwadäl kome wudd. Dise latstere Hares kunne eene negatiwe Meeninj vom Launt kjriee un dän Vekoop venulle.

Homez could see a cat and mouse game emerging. On one side stood Engen, painting a bright picture of the land, hoping for a sale at premium prices. On the other side stood the delegates, finding flies in the ointment, and recommending a sale at a bargain price, or no sale at all. One recalcitrant delegate could change the opinion of the five others. And behind this intrigue a deadly saboteur could be lurking. Engen and Homez resolved to interview the principals, among the Casado men and the delegates. The objective would be to identify an opponent or a saboteur. After that, they would eliminate any antagonist to their mission.

“There is no time to lose,” Engen said worriedly to Homez. “To deal with the saboteur threat, we must sound out the supervisor of transport. With its technical issues, this task is in your line. Meanwhile, to gauge the mood of the delegates after their spill, I will take on Toews, the secretary of the delegation.”

The supervisor Alemán had completed his instructions to the driver Eugenio and now turned to Homez who had been waiting for him. Homez introduced himself and said he needed information. When Alemán nodded Homez asked him to describe the caravan and the reason for the spill

“It is our first expedition of this nature so deep into the Chaco,” Alemán commented. “We are out-fitted for a month-long journey and have at our disposal five ox-carts, thirty-two oxen, and a dozen riding horses. There is a crew of twelve men including two supervisors and the leader Engen. The entire crew serves in the Casado Corporation, but this is our first time working together. As to the spill this morning, the footing underneath the

Homez sach een Kaut un Mus Spell kome. Oppe eene Sied stunt Engen, dee een roosjet Bilt vom Launt mold, un sikj een Vekoop toom gooden Pries vespruak. Un oppe aundre Sied stunde de Delegote, de Flieeje em Schmää finje wulle, un een Koop toom läajen Pries väaschlone wudde, ooda äwahaupt nuscht nich. Een stuakopja Delegot kunn de Meeninj von de fief aundre endre. Un hinja dise Häakjarie kunn veleicht soo een Judas romschlikje, un vewekjelt senne. Engen un Homez entschloote sich, met de Eppaschte manke Casadogrupp un uk manke Delegote Unjaräd to hoole. Daut Ziel doabie wia een Jäajna ooda een Judas doabie ruttoofinje. No däm wudde see dän Fient von äare Mission kolt stale.

“Wie habe kjeene Tiet to velieere,” säd Engen gauns oppjeräajt toom Homez. “Om sikj met de Judasdreiwunk to befote, mott wie dän Eppaschten vom Transport utforsche. Wiels daut doabie om teknische Sache jeit, mottst du daut räajle. Enne Tweschentiet om de Stemmunk vonne Delegote nom Omstelpe to beuadeele, woa ekj mie Teews, de Schriewa vonne Delegote, väanäme.”

De Eppaschta Alemán haud siene Aunwiesunge aun däm Kutscha Eugenio be-endicht, un nu dreid hee sikj nom Homez, dee opp am jewacht haud. Homez stald sikj väa, un säd, daut hee Utkunft brukt. Aus Alemán nekjkoppt, fruach Homez am de Karavan un de Uasoak fa daut Omstelpe to schildre.

“Dit es onse ieeschte Expedizion von dise Oat soo deep em Chaco nenn,” meend Alemán. “Wie sent utjerest, un reed fa eene Foat von een Moonat, un habe to Vefiejunk fief Ossewoages, twee-undartich Osse, un eene Dutz Ried Pieed. Daut jeft eene Besatzunk von twalw Mana, un doamet sent enjeschlote twee Eppaschte un de Leida Engen. De gaunse Grupp oabeit fa de Casado Corporación, oba dit es daut ieeschte Mol, daut wie toopoabeide. Waut nu daut Omstelpe vondog zemorjes

flooded zone is irregular, soft spots and hollows lie below. One cart wheel hit a hollow, equilibrium was lost, and the cart overturned. It was an accident; only by good fortune did it not happen sooner.”

aunjeit, wia de Grunt un Boddem unja de Äwaschwamunk holkjrich, wieekje Städe un Hollinje gauf’et unje. Een Woageraud troff een Loch, daut Jlikjewicht wia veluare, un de Woage stelpd om. Daut wia een Onjlekj; blooss derch goodet Jlekj wia daut nich aul ea passieet.”

“While all evidence points to an accident it is sensible to consider sabotage as a cause,” Homez now pointed out. “Are you aware of any suspicious actions? Could the cart driver or another crew member wish to harm this mission?”

“Un wan uk aules opp een Onjlekj hanwiest, sull eena oba doch nich mootwelicha Schode utschlute aus eene Uasoak,” meend Homez nu. “Felt die irjentwaut Vedäachtjet doobie en? Kunn een Woagekutscha ooda sest eena vonne Grupp de Mission Schode aundoone?”

“Señor Casado runs a huge, complex outfit which has been remarkably successful in Paraguay and Argentina,” Alemán replied heatedly. “He personally overlooked the organization of this expedition, which he considers of great significance to his operation. He gathered a dedicated crew, and I have seen no sign of betrayal.

“Señor Casado steit een grootet, vewekjeltet Unjanäme vää, daut sea erfolchriek en Paraguay un Argentinien jewast es,” gauf Alemán schoap trigj. “Hee haft sikj perseenlich omme Organizacion von dise Expedizion jekjemmat, woont von groota Bediedunk fa siene Operazion es. Hee saumeld eene Maunschoft toop, dee met Lief un Seel bie de Sach wia, un ekj hab kjeen Tieekjen von een Verot jeseene.

“On departure he gave a stirring address to the delegates, a clear benediction for their mission. He wished them fortune in scouting out the land, in carrying out the grave commission entrusted them by their constituents. But he requested them to keep his interests in mind as well.

“Bie de Loosfoat hilt hee eene erjriepende Räd; gauf een kloara Säajen fa daut Unjanäme. Hee wenscht an Jlekj biem Launt utkuntschofte, un bie äarem iernsten Oppdrach, dän see vonne Sachveträda aunvetrut haude. Oba hee bedd an uk, siene Interesse bie dise Sach em Senn to behoole.

“Casado advised that he wished to enact his own father’s dream of developing unused land for the betterment of the people. Should they approve the purchase he saw the land turned into a garden, giving the settlers sustenance and pride. Thus not only their own needs would be fulfilled, but the dreams of his and their fathers, and of their children. Casado’s employees would not contradict his wishes.”

“Casado leet to vestone, daut am doaraun lach, daut sien Voda sien Droom onbenutztet Launt fa dän Väadeel fa de Menschheit en Erfellunk gone mucht. Wan see to däm Koop von däm Launt ‘Jo’ saje wudde, wudd daut Launt to een Goade woare, daut de Siedla Läwe un Stolt vemedle wudd. Un soomet wudde äare Interesse jedakjt woare, oba uk de Dreem von sien, oba uk von äare Vodasch, un soogoa von äare Kjinja. Casado siene Oabeida wudde siene Wensche nich wadaspräakje.”

“What is your view of the delegates?”

“Waut meenst du vonne Delegote?” fruch

Homez now asked. "Are they competent to tackle this wilderness, will they pay Casado's price? Do the peóns share your views?"

"The delegates are a humble lot, but can handle this harsh land," Alemán replied. "Their reaction to the spill shows their toughness. Two ministers, a businessman, and a writer are among them. They will learn that the land is mean and stingy; to succeed they must become ruthless and cunning. They have come from far, they can pay the price. You are welcome to speak to Eugenio; he will give you the viewpoint of our peóns.

"But before you go I want to mention a matter needing your assistance. Before our departure Señor Casado commissioned an artist to prepare a simple artifact to commemorate this venture, to be posted at our destination. It is a cross, capped with a semi-crescent, symbolizing the entry of religion and industry into the area. The spill of the cart required a rearrangement of our baggage. In my inventory this evening I did not come across this artifact. It would greatly disappoint Señor Casado if his request were not fulfilled. I need your help to find it."

Homez agreed to aid with the search, and then went to look for Eugenio, whom he remembered from Asunción. Homez mentioned his concern for sabotage and enquired about Eugenio's view of the delegates here in the Chaco.

"The Menonitas were on holiday in the city but now they are in the grip of harsh nature," Eugenio commented. "We will soon learn their true mettle. They have handled themselves well so far, and should be able to scratch out a living from this wasteland. But there is another

Homez nu. "Sent see fäich doatoo de Wiltness to unjanäme? Woare see Casado sien Priess tole? Deelee de Peóns diene Utsechte?"

"De Delegote sent deemootje Mensche, oba see kjenne met däm ruchen Launt foadich woare," gauf Alemán Auntwuat. "Äare Reakzion toom Omstelpe bewiest, woo hoatlich see sent. Twee Prädjasch, een Jeschjaftsmaun un een Schriewa sent mank an doobie. See woare lieere, daut daut Launt jietzich un spoasom es; om an daut to jlekje, motte see riksichtslooss un schneiw woare. See sent von wietauf jekome, un see kjenne dän Priess betole. Jie kjenne wellich met Eugenio räde; hee woat junt de Aunsecht vonne Peóns jäwe.

"Oba ea jie gone, well ekj eene Sach to Sproak brinje, en dee ekj june Help bruck. Ea wie loosfuare, gauf Señor Casado een Kjenstla dän Oppdrach een eenfacht Konstprodukt häastale, daut aum Ziel vonne Unjanämunk oppjestalt woare saul. Daut es een Kjriez met een Haulfkulla oppe Spetz, woont aus Symbol fa de Relijion un Industrie en dise Jääjent aunjekome, deene saul. Aus de Woage omstelpt, foddad daut eene Ompak von ons Jepak. Biem Jietarejista vondoag zeowes kunn ekj dit Konstprodukt nich finje. Daut wudd fa Señor Casado eene groote Enteschunk senne, wan siene Bedd nich en Erfellunk gone wudd. Ekj bruck june Help daut to finje."

Homez säd biem Sieekje siene Help too, un dan jinkj hee trigj Eugenio to finje, aun dän hee sikj von Asunción denkje kunn. Homez erwänd sien Vedocht opp Sabotazh, un befruch Eugenio wäajen de Delegote hia em Chaco.

"De Mennonite wiere opp Verien enne Staut, oba nu haft an de reiwe Natua to hoole," meend Eugenio. "Wie woare boolt utfinje ut woon Schmaunt see jebottat sent. See habe sikj bat Nutoo goot jefieet, un sulle enne Loag senne ut dit Wiestelaunt äa Läwe to moake. Oba doa es uk noch waut

element which they will have to face. Soon we will meet the indigenous people, who will become their companions. The Menonitas are a closed society, who seek to avoid company. That will not be possible here. We will see another side of them when they encounter the Enlhet.”

Engen found Toews sitting by the campfire making entries in his diary. Toews served as the unofficial secretary of the delegation, and since the beginning of their trip had been keeping a voluminous record. He observed all coming and goings with a keen eye. When danger threatened, this man would be first to spot it. The flickering campfire cast soothing light, and the smoke kept the voracious mosquitoes at bay. Before Engen could sit down, Toews asked him the distance of the day’s travel. Surreptitiously, Engen glanced over Toews’ diary and saw entries of various sorts; nature of terrain, distance traveled, temperature, wind direction, and further oddities.

Seeing Engen’s interest in his diary Toews opened up about his avocation. “My diary writing began in my youth when my family left Russia,” he advised. “My parents joined the emigration of 1877 and the trip gave great scope for additions. From Khortitza in Russia we traveled by train to Hamburg via Kharkov and Berlin. We crossed the Atlantic on an ocean liner and arrived in Quebec City. Then we continued by train and boat and arrived in Dufferin, Manitoba. The entire journey took five weeks. Curiously, the prairie was flooded by the Red River on our arrival.”

Engen then asked Toews about the scope and exact intention of their current

wiedret met daut see sikj befote woare motte. Wie woare boolt oppe Einheimische steete, un dise woare an to Jesalschoft woare. De Mennonite sent eene jeschlotne Jesalschoft, dee aundre Mensche mieschtens meide. Daut woat hia nich mäajlich senne. Wie woare noch eene aundre Sied von an kjane liere, wan see ieescht oppe Enlhet steete.”

Engen jinkj looss un funk Teews biem Loagafiae sette, un doabie wia Notize en sien Doagesbuak to moake. Teews wia de onaumtliche Sekretäa vonne Delegation, un haud von Aunfank aun vonne Foat eene umfangrikje Beschriewunk jemoakt. Hee be-oobacht aul daut Kome un Gone met een schoapet Uag. Wan von irjentwua Jefoa todoak kome wudd, wia hee deejanja, dee daut aus ieeschta enwoare wudd. Daut flaummende Loagafiae schmeest maklichet Licht, un de Ruak hilt an de Midje vom Lief. Ea Engen sikj dolsate kunn, fruach Teews am, woowiet see vondoag jereist wiere. Engen gluapt heemlich no Teews sien Doagesbuak un sach doa Opptieekjnunge veschiedna Oat; de Gruntveheltnisse, woo wiet see jereist wiere, de Temperatur, Wintrechtunk un aundre Seltsaumkjeite stone.

Aus Teews enwort, daut Engen sikj fa sien Doagesbuak intressieed, vetald hee von sien Beroop. “Miene Endroagunge vom Doagesbuak funge aul en miene Jugent aun, aus miene Famielje Russlaunt veleet,” vetald hee. “Miene Elre schloote sikj de Utwaunderunk vonne 1877 aun, un don naume miene Endroagunge ernea too. Von Khortitza en Russlaunt reisde wie oppe Bon no Hamburg äwa Kharkov un Berlin. Wie reisde met een Schepp äwrem Atlantic un kaume en Quebec City aun. Don fua wie wiede oppe Bon un oppem Wota, un kaume en Dufferin, Manitoba aun. De gaunse Reis dieed fief Wäakj. Sondaboa wier’ett, oba de Präarie wia krakjt don äwaschwomme, unja Wota.”

Dan fruach Engen Teews nom Omfank un jeneiwe Aufsechte von äare Mission. Teews

mission. Toews looked at Engen in friendship, seemingly unaware of any ulterior motive. He spoke openly, indicating that the delegates had two major concerns, a spiritual and a practical one.

“The spiritual concern is the major one, as our actions are guided by our faith,” Toews advised. “The ministers included in the delegation are closely judging our prospects here from the religious viewpoint. In our travels through various countries we have enquired about religious privileges, and in our stay in Asunción we made a request to the President, anticipating settling in this country. To guard our young people against worldly temptations is a major goal, and isolation serves this purpose. It is well known that the Chaco scores high in this regard.

“My personal concern is the practical one. There are two main topics to consider, the safety of the settlers and the economic viability of a settlement. We seek a site where settlers need not fear for their well-being; there should be no uncontrolled threat from wildlife, or from local inhabitants who resent their coming. An adequate water supply and a healthy environment must be present. For economic viability we must be able to extract a living through agriculture.

“The settlers wish to raise subsistence crops for their own consumption and a cash crop for an outside market. Suitable pasturage for cattle must be available, as milk is necessary for the health of our children. For a cash crop to be viable, technical know how must exist within our community, an external market must be available, as well as a means of transport.”

kjikjt Engen frintlich aun, aunschient onschuldich aun irjent woone Hinjajedanke. Hee räd frie, un gauf to vestone, daut de Delegote twee besondere Aunlidje haude; een jeistlichet un een praktischet.

“Daut jeistelje Aunlidje nemmt Äwahaunt, wiels onse Dote woare von onsen Gloowe jefieet,” gauf Teews to vestone. “De Prädjasch manke Delegote beuadeele onse Määjlichkjeite hia vom relijeesen Winkjel ut. Opp onse Reise derche veschiedne Lenda hab wie ons no de relijeese Priwiläjium befroagt, un bie onsem Veblief en Asunción muak wie dän President eene Bedd, em Faul, daut wie en dit Launt aansiedle wudde. Onse junge Mensche vonne weltliche Vesieekjunge to schitze es ons Haupziel. Daut Aunsiedle en eene auffjelääjne Jääjent brinjt ons noda toom Ziel. Daut es goot bekaunt, daut de Chaco disem Zwakj goot deent.

“Mien perseeneljet Aunlidje es praktischa Oat. Daut jef toom Teewe, dee äwalajcht woare motte: de Sechaheit vonne Aunsiedlasch, un de wirtschaftliche Lävensfäichkjeit von eene Aunsiedlunk. Wie sieekje eene Städ, wua de Aunsiedlasch nich Angst habe motte waut äare perseenliche Sechaheit aunbelangt, un doa doaf uk kjeene Jefoa von wille Tiere senne, ooda vonne lokale Bevelkjerunk, dee jääjne Aunsiedlasch enjestalt sent. Uk mott daut jenuach Wota un eene jesunde Omjävunk jäwe. Om wirtschaftlich läwensfäich to senne, mott wie Launtwirtschaft bedriewe.

“De Aunsiedlasch welle fa äa leeenbedarf sorje, un derch dän Aunbu von Jeträad fa dän Butamoakjt met Boajelt kome. Uk mott daut jenuach Weidlaunt jäwe fa Vee, wiels Malkj es fa de Jesuntheit von onse Kjinja wichtich. Om toom Boajelt fa onse Erzeignisse to kome, mott daut teknijschet Kjantriss en onse Jemeenschoft existiere, un een Butamoakjt mottet jäwe, un uk Transportmääjlichkjeite.”

Engen had been listening closely to Toews, judging that the communities' objectives had a narrow focus. Toews had not discussed the role of others in the enterprise. Engen wondered what the settlers would contribute to the local people and economy in return.

Engen also noted that Toews had made no mention of the spill in the murky water, having deemed it unimportant. His manner appeared forthright and his attitude supportive. Engen felt more at ease, relieved that the mission was still on track. But only hard work would keep it there, and the journey had just started.

The expedition continued the following morning through the morass of flooded land, and it was not until the tenth of May that they reached higher ground. Daily Toews added to his observations of the flora, fauna, weather, wells, and native population. He noted that the flooded lowland near the river with its tall palm trees gave way to a drier savanna with thorny bush, plentiful cactus, and isolated hardwood trees. Drier open areas or campos alternated with wooded areas or montes. In the montes they had seen a quebracho coloran four feet in diameter, yerba matte trees, and 'drunken' barrel trees.

There was little fauna to observe; a small wolf was seen by a supervisor, a rattlesnake was killed with a blow to the back, a turtle was brought by an Indian, and a deer ran across their path. Among flying creatures Toews noted three kinds of bats, and a host of stinging insects. The weather was cold in the evenings; during the day a warm north wind alternated with a cool south wind. Toews noted many wells, shallow ones dug by Indians with good water, and deeper

Engen haud Teews jeneiw toojehieet, un wia toom Schluss jekome, daut de Ziele von de Jemeenschoft enj wiere. Teews haud de Roll vonne aundre en dise Unjanämunk goanich erwänt. Engen wundad sikj waut fa een Nutze de hiesje Bevelkjerunk vonne Aunsiedlasch trakje wudde, un uk waut an doabie wirtschoftlich to Good kome wudd.

Uk foll Engen daut opp, daut Teews von däm Omstelpe en däm blotjen Wota nuscht nich erwänt haud, wiels am daut dochwoll nich besondasch wichtich wia. Siene Oat schiend opprechtich to senne, un siene Enstalunk unjastattungsvoll. Engen feeld sikj enalich makelja, daut de Mission noch em Toch wia. Oba blooss derch hoade Oabeit wudd daut soo bliewe, un de Foat wia uk mau jrod aunjefonge.

Aum näakjsten Morje muak de Expedizion sikj wada oppen Wajch derch een Moraus von äwaschwamdet Launt, un ieescht aum tieenden Mai funge see hechret Launt. Jieden Dach beschreef Teews de Flora un de Fauna, daut Wada, de Borms, un de hiesje Bevelkjerunk. Hee sach, daut de äwaschwamde Läächte dicht bie däm Riefa met groote Palmebeem, dan äwajinje no eene driejre Savana met Stachelstruck, väl Kaktusse, un hanewada Hoatholtbeem. Drieje opne Plake ooda campos wakjsele sikj met Wooltjääjende ooda montes auf. Enne montes haude see een Quebracho Coloran Boom von vea Schoo derchmäta jeseene, Yerba Matte Beem, un 'bedrunkene' Tonne-ooda Buddelbeem.

Daut gauf mau weinich Fauna to seene; een Oppsechta haud een kjlienen Wulf jeseene, eene Klaupaschlang haude see met een Drusch äwrem Ridje dootjeschloage, eene Schildkjrät haud een Indiauna an jebrocht, un een Ree wia an äwrem Stich jerant. Manke flieejende Kreatuare haud Teews dree Sorte von Flautamies jeseene, un uk väle Sorte Onjezeffa. Daut Wada wia zeowes kjeel, un äwadach blisd een woama Nuadwind, un dan, wada, een kjeela Siedwind. Teews

ones, dug by expedition members, which contained water that sometimes was sweet and sometimes salty.

They met small groups of indigenous people daily, never more than a score at once. Their moral standards and their mild manner would give credit to the European race. To the delegates' pleasant surprise no hostile indigenous people were seen. The area was lightly populated, with strong healthy individuals.

The Chaco, half the size of Germany which boasted a population of 60 million, was surely large enough to swallow a million settlers and have room left over. But did the indigenous people not occupy this land, the delegates were bound to wonder? What right did Casado have to sell it? And who would remove the present occupants to open the land for settlers?

Overall, there was little the delegates had met that was impressive. They had seen no classical ruins, constructed by a lost civilization. No marvelous geological fault, brimming with minerals, had been crossed. Extensive forests had been traversed, but none bearing valuable timber. The area was undeveloped, no industrial or transport facilities had yet been constructed. Certainly they had seen flourishing gardens, but the inhabitants were destitute, seeking gifts rather than dispensing riches. Could settlers extract a living here, could they pay their mortgage?

One evening after supper Engen crossed with the business representative of the delegation. The man was not a registered member of the delegate's

sach väle Borms, flake vonne Indiauna jegrowt, met goodet Wota, un deepere vonne Metjlieda vonne Expedizion jegrowt, woone toom Deel seetet, un dan uk wada soltjet Wota leewade.

See troffe jieden Dach kjliene Gruppe von Einheimische, oba niemols mea aus twintich opp eenmol. Dän äa moralischet Benäme un ruja Omgank wia weens soo goot aus daut vonne Europea. De Delegote freide sich, daut see kjeene fientliche Einheimische to seene kjrieeje. De Jääjent wia mau denn besiedelt, met stoakje, jesunde Mensche.

De Chaco, haulf soo groot aus gauns Dietschlaunt met siene 60 million Mensche, wia sechalich groot jenuach om eene million Mensche opptonäme, met noch mea Rum äwrich. Oba besaute de Einheimische nich dit Launt, muste sikj de Delegote doch froage? Woon Rajcht haud Casado daut to vekjeepe? Un wää wudd de Einheimische, woone hia nu wonde opp-ooda wajchrieme, om daut Launt fa de Aunsiedlasch frie to moake?

Em Grooten un Gaunsen haude de Delegote mau weinich jeseene, daut an beendrukt. See haude kjeene klassische Ruine jeseene, von eene veschwungne Zivilisazion aunjelajcht. Uk kjeene geologische leejenheit wia an to Uage jekome, dee volla Gold un Selwa un straume Steena jlenzt. See haude groote Welda jeseene, oba kjeene met Nutzholt. De Jääjent lach onentwekjelt soo's eene Schwoatboak, kjeene Industrie un kjeene Transportmäajlichkjeite gauf'et. See haude straume Goades to seene jekjraaje, oba de Einheimische wiere betta oam, un see prachade no Jenschenkja, aunstaut Goldstekja to jäwe. Kunne Aunsiedlasch hia een Löwe moake, kunne see äare Schulde betole?

Eenes Owents nom Owentkost läd Engen sikj met däm Jeschaftsveträda von de Delegazion aun. Dis Maun wia kjeen enjeschräwnet Metjliet von däm Gloowe

faith. He had paid his own fare for the trip, and viewed the journey from a different perspective. Could this man harbor private intentions, ones which would favor Casado, not the delegation? In his role as agent for Casado, Engen had an obligation to pursue this angle. With the consistent poor prospect of the land Engen was keen on hearing if the estimation of the delegation was changing.

Engen had been disappointed that his interview with Toews was cut short, and now sought further information about the Mennonites view on their contribution to their country of occupation. Priess paused to reflect on hearing Engen's questions, and then described the settlers' stay in their previous homelands.

"In Prussia, Russia, and Canada the Mennonites contributed greatly to agricultural development," he said. "Their enterprise and innovations, supported by others, led to prosperity in their adoptive homelands. To understand their economic motivation one must go back to the people's origin.

"The Mennonites first formed as a community in sixteenth-century Holland as an Anabaptist sect that practiced non-resistance. It was a time of religious intolerance, and they suffered heavy persecution. Thousands were tortured to death, and the trauma became baggage the community still carries. The people were forced to flee their homeland; as refugees they found a new one in Prussia. To gain admission, they offered exceptional service to their new hosts. Using experience draining swamps in Holland they developed new farmland in Prussia. An increase in agricultural production brought prosperity to the area.

vonne Delegote. Hee haud siene ieejne Foat betolt, un besach dise Foat von een aundrem Winkjel. Kunn dis Maun opplatst priewaute Interesse nogone, dee däm Interesse von Casado deene wudde, un nich de Delegazion? En siene Roll aus Casado sien Ajent, haud Engen de Veautwuatunk dise Sach noda to unjasieekje. Wiels daut Launt de Grupp eegol soo kjemmalich väakaum, wull Engen erfoare aus de Delegazion sikj de Sach hia autosiedle aundasch äwalajcht haud.

Engen wia enteischt, daut siene Unjahoolinj met Teews unjabroake worde wia, un wull nu wiedret weete, woo de Mennonite äare Leistunk em Launt, woo see sikj opphilde, betrachte deede. Priess bedocht sikj Engen siene Froag, un don beschreef hee, woo dise Lied sikj aulewäaje enjerecht haude.

"En Preissen, Russlaunt un Kanada druage de Mennonite jewaultich to de Launtwirtschaft bie," säd hee. "Äare Unjanämunge un Erfindunge, von aundre unjastett, fieede an toom Woolstaunt en äare jeweilje Heimatlanda. Om äaren wirtschaftlichen Aunsporn to vestone, mott eena nom Aunfank von äare Entstonungsjeschicht trigjgone.

"De Mennonite Bilde toom ieeschten Mol eene Jemeenschoft em sastieenden Joahundat en Hollaunt aus Anabaptiste, aulso Wadadeepasch, un see eewde de Wäaloosichkjeit. To de Tiet harscht relijeese Intoleranz, un see worde schrakjlich vefoljt. Dusende worde to Doot jekjwält, un dis Trauma wort an toom Jepak, daut see uk noch vondoag met sikj romdroage. Dise Mensche muste flichte, un see funge eene niee Heimat en Preissen. Om doa oppjenome to woare, muste see Butajeweeneljet leiste. See haude aul en Hollaunt groote Launtstekja drieech jelajcht, un see deede wada dautselwje en Preissen, un entwekjelde de Launtwirtschaft. Doadersch stieech daut Woolsenne vonne gause Jääjant.

“Later, the community introduced planned farming in the barren steppes of South Russia. A great innovator, Cornies, rose up from their ranks. By applying science to raising cattle, planting crops, and planning villages he stimulated progress. A wheat industry emerged, giving bread to people across Europe. This specialty of wheat farming was brought to Canada, where the people developed an empty prairie. For over a century the community has produced wheat as a cash crop, and the continuation of this enterprise is their objective. The delegates thus are seeking good land for wheat production here in the Chaco.”

“Nohää fieed dise Jemeenschoft eene jeplonde un organisiede Foarmarie enne eede Stape en Siedrusslaunt nenn. Een groota Unjanäma, Johaun Cornies woss doa mank an opp. Hee fieed de Weetenschoft enne Launtwirtschaft en, soo’s bie de Veezucht, biem Jeträäjdseie, un endäm hee de Darpa no de latste Mood aunläd. Eene Weitindustrie entwekjelt sich, un gauns Europa kaum to Broot. De Weitfoarmarie wort dan en Kanada enjefieet, wua de Menniste eene eede Präarie entwekjelde. Mea aus een Hundatjoa haft dise Jemeenschoft Weit aus eene Boajeltkwal entwekjelt, un dit wieda to fiere, es äa Ziel. Dise Delegote sieekje goodet Launt fa de Weitzucht hia em Chaco.”

The discourse convinced Engen that the economic objectives of the delegates were on solid footing. Coupled with their spiritual objectives of freedom of religion and isolation Engen could see the viability of a Chaco project. His objective was to ensure that this dream was not lost along the wayside.

Dise Unjahoolinj äwazeigd Engen, daut de wirtschaftliche Ziele vonne Delegote opp goodem Foot stunde. Daut, toop met daut jeistliche Sträwe vonne Relijionsfrieheit un Aufjeläajenheit, druach doatoo bie, daut Engen een Erfolg fa dit Projekt seene kunn. Sien Aunlidje wia, daut daut nu, nich irjentwua hinjawääjes veluare jinkj.

On May 15 an event occurred that gave Engen cause for worry. The caravan was passing through a campo when the delegates observed black hair sticking up from the grass. On approaching this peculiar sight they were in for a shock. They had come across an Indian gravesite; a man was buried in a sitting position in a shallow grave. Engen had been waiting to consult the delegates about the indigenous people and knew the time had come. He sought out a religious spokesman to speak about this matter.

Aum 15 Mai passieed waut, woont Engen Sorje muak. De Karavan waundad derch een campo, aus de Delegote met eenmol sage, daut schwoaate Hoa utem Grauss stuake. Aus see noda kaume, kjrieetje see een Schrakj. See wiere aun een Indiaunagrauf jekome: een Maun wia biem Sette en een flaket Grauf begrowt worde. Engen haud aul doaropp jewacht sikj met de Delegote äwa de Einheimische to unjahoole, un nu socht hee sikj eenen Prädja ut de Grupp ut, om sikj doaräwa to unjahoole.

When Engen consulted with the Reverend that evening he found him deeply troubled by their find that day. “The head had been gnawed by wildlife; it seemed a sacrilege,” he observed. “Nearby lay a stone vessel, a rope, and a sack filled with personal and food items;

Aus Engen sikj met däm Prädja aun däm Owent unjahilt, wia de Jeistliche äwa daut Väakome sea oppjeräacht. “Wille Tiere haude dän Kopp aunjegnaubat, daut kaum no eene Oat Leichenschendunk vää,” meend hee, “Dichtbie lach een Steentopp, een Strank, un een Sak met perseenliche,

thin laces, corncobs, watermelons, seeds, and clothing. These objects had been left for the deceased to use in the afterlife. I have heard besides, that infanticide is practiced, as well as euthanasia of the elderly.”

Engen understood the lack of understanding of fundamentalists for customs differing from their own, and made a spirited defense of the local way of life. “Must we render harsh judgment on people living in an alien environment, who have developed traditions differing from our own?” Engen questioned. “Our customs evolved in the middle east, which had its own peculiar setting. It had a kinder environment, and a written history covering millenniums. To his chosen people, the Israelites, the Almighty conveyed a religion fitting to their surroundings. But this religion evolved, vast changes occurred at the dawn of the Christian era. While priests previously had incited genocide of captured people, disciples now preached love and equality among all people.

“Could a different religious regime not have been conveyed by the Almighty to an isolated people resident on a vast open plain, having no written tradition? Could the beliefs and customs of these people not also have divine origin? Their brotherhood is as strong if not stronger than that of Christians. The harsh survival customs of infanticide and euthanasia are less drastic than the Israelite custom of committing genocide of a captured people. Could an evolution not occur, removing the scourge of shamans and of evil spirits, and leaving the brotherhood that underlies their existence?”

This was a singular view that the Reverend definitely would find wanting. What made the view problematic was the Enlhet obsession with the spirit world. The Enlhet considered that they were

un uk Ätessache, denne Schoobenja, Kornoare, Arbuse, Sotich un Kjeleeda. Aul dit wia doa, fa däm Doodjen nom Doot to brucke.”

Wiels Engen daut mangelnde Vestendnis vonne Fundamentaliste fa framde Jewanheite vestunt, vesocht hee de Enrechtunge vonne Hiesje to veteidje. “Mott wie soo strenj rechte äwa Mensche, dee en eene aundre Omjåwunk läwe, un aundre Enrechtunge un Tradizione entwekjelt habe aus de Onsje?” fruach Engen. “Onse Sitte habe sikj em medleren Ooste entwekjelt en eenem aundren Klima, un unja aundre Omstende. Doa wia daut Läwe nich soo ruch, un see haude eene Jeschicht, sea oolt, Joadusende oolt. Siene utjewälde Kjinja, die Israelite, gauf de leewa Gott eene Relijion drinjent fa äare Veheltnisse. Oba dise Relijion entwekjelt sich, un groote Enderunge passieede met de Tiet aus daut Christendom to Staunt kaum. Wäarent Priestasch verhää Jefangne ombrochte, prädichte de Jinja nu Leew un Jlikjheit mank aule Mensche.

“Kunn nich een gauns aundret reljeeset Sisteem fa gauns aundre Mensche, gauns auffeläaje, unja een frien, opnen Himmel von Gott enjefieet worde senne? Kjenne de Jleewesoate un Jewanheite von dise Mensche nich jettlicha Oat senne? Äare Broodaschoft es soo stoakj, wan nich stoakja aus dee vonne Christe. De hoade Sitte von Kjinjamort un elre Mensche biem Doot biestone sent nich soo furchtboa aus de israelitische Oat jefangne Mensche omtobrinje. Kunn nich eene Evoluzion passieere endäm de Angst verre Schamane, un ieble Jeista wajchjenome woare, un de Broodaschoft dan doch bestone lote?”

Dise Aunsecht wudd däm Prädja woll doch nich toorieekje. Waut am doabie stieed wia de Enlhet äare Ploag met de jeistje Welt. De Enlhet jleewde, daut see emma un eegol daut met gastriche Jeista to doone

threatened by contentious spirits, intent on possessing their bodies. This fear turned their lives into daily terror. The Reverend gently pointed out that their group followed the dictates of the New Testament. There it was written that the fight of the believers was against the forces of the evil spirit who at every turn tried to lure them from the true way. Their Master had overcome the power of the deceiver. Their duty was to remain steadfast, to live out the teachings of their Master, and to spread his gospel to all corners of the world.

The discussion now drifted to future relations with the indigenous people, should the community settle here. Certainly a master-servant relation was not acceptable. The Enlhet possessed a wealth of information about survival in this environment. Only foolish settlers would ignore their knowledge. And they would have much to give in return. What was needed was a bilateral interaction, a mutual respect, rather than dominance of one group or the other.”

On May 21 the party reached km 320 according to its calculations, and here differences emerged between Toews and Engen concerning plans for the expedition. For over a week the delegates had studied conditions on the high ground, the campos and montes, the land and the people, drifting ever westward. Engen now put his foot down, insisting that the delegates had seen enough, and that the best place for a settlement had been past. Toews, with his insatiable curiosity wanted to go further, but Engen said no.

Homez supported Engen’s decision, but watched the interchange with mixed feelings. He had an inkling of Engen’s motivation. He did not wish the delegates to observe the grazing of the oxen, that they did not in fact consume the tall grass, which deeply impressed

haude, dee sikj emma en äare Kjarpasch vekrupe wulle. Dise Angst kjwäld an jieden Dach un sad an too. De Prädja gauf don sea ruich to vestone, daut siene Grupp de Lia vom Nieen Testament foljde. Doa stunt jeschräwe, daut de Machte vonnem beesen Fient de Jleewende jieden Dach vesochte vom rajchten Wajch auftobrinje un wajch to locke. Äa Meista haud de Macht vom Velocka unjajenome. Daut wia äare Flicht staunthauft to bliewe, de Lia vom Meista uttooläwe, un daut Evangelium no aule Akje vonne leed to droage.

De Unjahoolunk rutscht nu enne kjinfliche Veheltnisse tweschen an un de Einheimische, wan de Jemeenschoft hia aansiedle wudd. Een Meista-Deena Veheltnis jinkj entschiede nich. De Enlhet haude eene Mause Informazion, woo eena en dise Omjäwunk läwe bliewe kunn. Blooss duselje Mensche wudde soon Weete utschlute. Un see wudde uk väl to jäwe un to beede habe. Waut needich wia, wia een tweesiedjet Veheltnis, een Respakjt von beide Siede, aunstaut, daut eene Sied de aundre väasaje wudd.

Aum 21 Mai kaum de Partie bie Kilomeeta 320 no äare Rääkjunk aun, un hia ergauwe sikj Unjascheede tweschen Teews un Engen wääjnem Plon fa de Expedition. Mea aus eene Wääkjank haude de Delegote de Veheltnisse oppem hehren Launt unjasocht, de campos un de montes, daut Launt un de Mensche, un see dreewe emma wieda nom Waste. Engen säd, daut rieekjt nu too, un meend de Delegote haude aul jenuach jeseene, un daut de baste Städ auntosiedle aul vebie wia. Teews, en siene onbendje Nieschia wull noch wieda reise, oba Engen säd ‘Nä!’.

Homez unjasted Engen siene Wol, oba hee be-oobacht dän Wuatwakjssel met jemischte Jefeefe. Hee haud eene liese Onunk von Engen sienen Drief. Hee wull nich, daut de Delegote sage, woo de Osse grosde, un daut see nich daut huage Grauss fraute, daut de Delegote soo beendrukt, oba woont

the delegates, because it was bitter. He did not wish to risk meeting hostile Indians. Nor did he wish the delegates to run across Bolivian troops who could be lurking around the next corner. And lastly, the further they traveled the more the delegates would feel their great distance from the port.

At the farthest point of the advance the expedition stopped to commemorate their journey. The delegates left a simple carving with the inscription "M.E. XX.V.XXI". Homez who had assisted Alemán to find Casado's lost artifact helped install it on the trunk of a tall urunday tree.

On their return to Puerto Casado Engen again met with Toews. Although convinced of the suitability of the Chaco, Toews expressed concern about the transport issue. For the economic viability of a colony in the Chaco a railway was needed to the Paraguay River. Engen mentioned a proposal to construct a bi-oceanic railway from the Atlantic to the Pacific. The line would start in Puerto Francisco on the Atlantic and pass through the Brazilian province of Paraná to Iguazu in East Paraguay. It would cross to Asunción, and strike out for the Chaco, passing within miles of the colony. It would continue to Yacuiba in Bolivia and on to the Pacific coast. The railway would connect the colony to ports on two oceans, bringing easy access to the outside world.

The party arrived back in Puerto Casado at the end of the month. Engen had completed all objectives; the party had suffered no casualties, and the delegates' viewpoint had remained steady. After return to Asunción the delegates again met the President. The meeting was genial, and the delegates heard of progress in the granting of privileges. Stressing the need for a railway connection to the colony they received reassurance, and left

beta wia. Uk wull hee sikj nich woage daut see opp fientliche Indiauna steete wudde. Uk wull hee nich, daut de Delegote opp Bolivische Soldote steete sulle, dee an omme näakjste Akj beluare kunne. Un toom latsten: je wieda de Delegote kaume, omsoo mea wudde see daut groote Enj von däm Howe enwoare.

Aum wiedsten Punkt vonne Reis hilde de Delegazion stell un muake een Aundenkje aun äare Reis. De Delegote hinjaleete eene korte Enschreft 'M.E.XX.V.XXI' enjholkjat. Homez, dee Alemán jeholpe haud, daut veluarne Artifakt to finje, brocht daut aum Staum von eenem grooten Urunday Boom aun.

Opp äare Trigjfoat no Puerto Casado troff Engen sikj wada met Teews. Wan hee uk fa daut Unjanäme wia, muak Teews sikj doch Sorj wääjen däm Transportwäsen. Om wirtschaftlich goot to stone, brukt de Kolonie eene lesabon no däm Paraguay Riefa. Engen erwänd dän Plon eene lesabon vom Atlantic nom Pacific to bue. De Bon wudd en Puerto Francisco aum Atlantic aunftange, un dan derch de Prowins Paraná en Brasilien, no Iguazu en Oost Paraguay fiere. Dan wudd see no Asunción äwakjrieze un nom Chaco fiere, mau mielewiet von de Kolonie. Dan wudd see wieda leide no Yacuiba en Bolivien un no däm Pacific Eewa. De lesabon wudd de Kolonie met de twee groote Wotasch vebinje, un doamet no de wiedre Welt fiere.

De Partie kaum no Puerto Casado aum Enj Moonat trigj. Engen haud aules errieekjt, haud kjeene Onjlekja jehaut, un de Delegote haude aules goot äwastone. Nodäm see en Asunción aunkaume, troffe de Delegote wada met däm President toop. Daut trafe wia frintlich, un de Delegote kjrieje to hiere, daut de Priwiläjium enne Oabeit wiere. See betoonde, woo wichtich de lesabonbu wia un see kjrieje een Gentlemans Agreement, daut daut waut woare wudd.

understanding that a gentleman's agreement existed to build it.

The delegates did not know that due to economic conditions the founding of the colony in the Chaco would be delayed for eight years. They did not know that the tall grass they had so admired was unfit for cattle, and that great poverty would beset the settlers. Nor did they know that after three more years Paraguay and Bolivia would clash on the colony's border. Also, they did not know that no railway connection would be built within their lifetime.

De Delegote kunne nich weete, daut de Wirtschaftliche Loag soo wia, daut de Kolonie ieescht acht Joa lota to Staunt kome wudd. See wiste uk nich, daut daut groote, lange Grauss betta wia, un daut groote Oamheit de Siedlasch heimsieekje wudd. Uk wiste see nich, daut Bolivien un Paraguay dree Joa lota bie de Kolonie Jrens toopsteete wudde. Un schliesslich, wudd to äare Läwestiet kjeene lesabon jebut woare.

Puerto Casado

*The darker the night the brighter the stars;
the deeper the grief the closer is God.*

F. Dostoyevsky

The town lay nestled at the mid-point of a large S-bend formed by the broad river. It was siesta-time and Homez was sitting under cool shade on the malecón watching the swirl of the current adjusting to the channel's change in direction. The railroad into the interior lay along the river, and between it and the harbor stood a huge tannin factory.

Although situated in an untamed jungle, this was a company town, for the factory was its reason for existence. The town was named Puerto Casado, after the factory's owner. Its site was on the Paraguay River, a two-day's steamer ride north of Asunción. It was the month of October, already the heat of summer was beginning to dull the senses.

Following years of tranquility the town recently had experienced a grating upheaval. Since early 1927 waves of immigrants had come from the far north, arriving in large parties. The newcomers were destined for the Chaco, but were now camped in a shanty town south of the railway. Here their long migration had come to a shuddering halt, and they lay sadly exposed in their wanderings. For months now, to Homez' dismay, the group had been his onerous burden.

Homez in recent years had been in the employ of Señor Casado providing protective service for his assets in town. Homez' mandate was as wide as Casado's assets were many. To the huge tannin complex were added the railway yards and a huge stockyard. Also included were the quarters of the workforce in the town site, and the homes of supervisors in a plush suburb.

Puerto Casado

*Je dunkla de Nacht, de kloara de Stierns, je
deepa de Trua, je nada es Gott.*

F. Dostoevsky

Daut Darp lach enjenuzheld en eene groote S-Bieejunk ennem breeden Riefa. Daut wia Meddachschoptiet un Homez saut em kjeelen Schaute oppem malecón, un bekijkt sijk daut schälende Wota, un woo sijk daut Wota no de Riefa Driewunk recht. De lesabon nom Bennalaunt lach aum Riefa Eewa un tweschen däm Riefa un de lesabon stunt eene jewaultje Tanin Fabrikj.

Wan dee uk meddemank een Uawoolt stunt, wia dit een Industriedarp, wiels buta de Fabrikj wia hia nuscht nich. Daut Darp heet Puerto Casado un wia nom leejendeema jenant. Daut lach aunem Paraguay Riefa, eene tweedoagje Daumpafoat nuade von Asunción. Daut wia em Oktoobamoonat, un de Hett muak de Mensche aul een bät doff un stomp.

No lange jemietliche un ruje Joare, haud dit Darp korz een sturret Oppläwe erfoare. Vonne tiedje 1927 aun wiere walewies Enwaundra huach vom Nuade jekome; see kaume bie de Dusende aun. Dise Aunkomlinje wiere hinjawääjes nom Chaco, oba wonde nu en een vekomnet Loaga siedlich vonne Bon. Hia wia äare lange Foat to eenem schlemmen Hault jekome, un nu lage see doa doll un bossich erom. Moonatelank aul un toom Oajanis von Homez däm dise Mensche aunvetrut wiere, lage de mursche Mensche rom un grumsaujde.

Enne latste Joare haud Homez fa Señor Casado jeoarbeit, un hee beschitzt daut Vemääje von sienem Bauss em Darp. Homez sien Oppdrach wia soo breet aus Casado sien Vemääje groot wia; hee wia een rikja Maun. Buta dän Taninkomplex, kaum de lesabon Grunt, un eene jewaultje Schlachtarie aus sien leejendom. Doatoo kaum uk noch daut Wonjebiet fa siene Oabeida, un de stotsche Hiesa von siene

While pressed to fulfill his official duties Homez had recently launched a private consulting service. Homez loved nothing better than to face a challenging mystery, to apply his mind to a disarray, and leave the tangled threads untied. To provide the client a lucid picture was his greatest joy.

Accompanying Homez this afternoon was Wellem Winter, a new friend of Homez. Winter was a short broad-shouldered man with a sunny disposition, who was never seen without his brown cravat. He had come with the immigrants from Canada, accompanied by his wife and two children. Since childhood he had delved deeply into the mysteries of life. On arrival, he had sought to nourish his fertile mind by engaging the town's intelligentsia. Hearing that a detective practiced in town he had gone to meet him. A friendship had developed and Homez had convinced him to join his business.

The two were discussing a case when a cry was heard to their left. Homez and Winter peered into the sun towards the river. A swimmer had dived in and was making bold strokes forward, not mindful of the swift current and predators in the water. Spectators rose in horror, certain a tragedy was about to unfold. Soon a desperate cry came from the water, as the swimmer was swept far from shore.

To his great fortune fishermen heard the cry and launched their boat into the water. Rapidly they rowed forward and entered the swift current. Soon they were gaining on the swimmer, whose body remained on the surface. As the boat returned to shore Homez and Winter moved forward, their eyes fixed on the

hechre Schicht, de Fabrikfiera em rikjen Veedel vom grooten Darp. Buta siene aumtliche Oabeit, haud Homez korz uk noch een priewautet Detektivdeenst aunjefonge. Nuscht jinkj Homez bāta aus met een schwoaret Jeheemnis todoone to habe, un sien Jrebbelsenn eene Sach to widme un to utenaunda plekje un trajcht to wrable. Om siene Kunde een kloaret Bilt to vemeddle, wia am daut jratstet Plezhia.

Homez sien Bejleita vondoag Nomeddach wia Wellem Winta, een niea Frint aun am. Winta wia een korta Kjieedel met breede Schulre un frintlich aus een Topkje Mies, dee niemols one eenen brunen Schlipps auntorafe wia. Hee wia met de Immigraunte ut Kanada jekome, toop met siene Fru un twee Kjinja. Seit siene Kjintheit haud hee sikj iewrich met de Lāwensjeheemnisse befot. Aus hee aunkaum, haud hee vesocht sienen wizhajen Vestaunt met de hiesje Intelligentsia auftofoodre. Aus hee hieed, daut'et een Jeheempolizist hia em Darp gauf, wia hee hanjegone dām to trafe. Doadersch wia eene Frintschoft to Staunt jekome, un Homez haud am āwarāt, sikj am jeschaftlich auntoschlute.

De twee berāde jrots een Faul, aus een Roope linkjasieds to hierie wia. Homez un Winta zielde enne Sonn nenn, Rechtunk Riefa. Een Schwama wia en daut Wota nenjesprunge un oakad verwoats, one opp daut rietende Wota to achte, ooda opp de Raubtiere ennem Riefa. Mensche kjkjte von aulewāaje too, un wiere sikj secha, daut een Onjlekj sikj aufspāle wudd. Un boolt schrieech uk aul de Schwama om Help, wiels daut Wota am wiet un breed wajchfāajd.

To sienem Jlekj hieede Feschasch am, un sade āare Lomm to Wota. See roodade hurtich, un haude dān Schwama boolt enjeholt. Aus de Lomm trigj nom Eewa kaum, wua Homez un Winta sikj opphilde, sage see dān jungen Schwama unje enne Lomm lidje.

young swimmer lying in the hold.

“The man is from our community,” Winter told Homez as they watched the fishermen lay a young man, in his middle teens, on the dock. “Certainly he is one of the new arrivals. In Manitoba he surely swam the tranquil Red River; he has no sense of the swift current here, and the danger of tropical waters.”

Homez put his rescue training to good use and soon the swimmer was spluttering, returning to life. A glance at his torso revealed no sign of wounds from the piranha. The man was soon up, but stumbling. Winter took charge, offering to accompany him to the settlement. As they set out, Homez called to Winter reminding him of their meeting in the office tomorrow.

Winter and the teen were joined by a companion and they headed to the colony’s encampment on the other side of the railway. Within minutes the boy’s history came tumbling out. Today he had found the rushing waters irresistible. He came from a village of the East Reserve in Manitoba, where he went swimming every Sunday in summer. The migration had pulled him from the district school he was attending, and he lamented the lost pleasures of his carefree school days.

The entire family had come, his parents and six siblings. The companion’s story was short and bitter. Within weeks of their arrival he had been left an orphan. Mother and father had succumbed in the typhus epidemic. His eldest sibling, barely twenty, now headed the family. While they all did their best, it was a difficult struggle in this new land. The community had migrated to maintain control over their youth’s education. Observing these youths, Winter judged their decision an act of wisdom.

“Dis Maun es vonne Onsje,” säd Winta toom Homez, aus see sage woo de Feschasch een jungen Kjieedel omme sastieen Joa oolt, opp dän muelle hanläde. “Hee es secha eena dee korz aunjekome es. En Manitoba es’a dochwoll em rujen Red Riewa jeschwomme, un haft kjeene Onunk vom ruzhenden Wota hia, un de Jefoa enne tropische Wotasch.”

Homez vestunt sikj en soone Jefoa ut, un boolt prust un hoost de Schwama, un wia uk boolt wada oppem Daum. Un aus see sikj sien Kjarpa noda bekijkjte, sage see nuscht nich von eene Piranha-Bietarie. Boolt wia de Kjieedel dan uk wada oppe Been, oba hee stolpad noch een bät. Winta naum sikj am aun, un boot am aun no de Siedlunk to näme. Aus see loosjinje, roopt Homez Winta opptoo, un holp am denkje, daut see sikj morje en sien Buro trafe wulle.

Winta un de junga Kjieedel worde von noch een aundren bejeit un jinje looss no däm Loaga opptoo, jantsieds von de lesabon. Benna een poa Minnute wist uk aul een jieda woo daut met däm meist Vesopnen bestalt wia. Am wia vondoag daut Wota nich wadastoboa jewast. Hee kaum von een Darp enne Oostresarw en Manitoba, un doa jinkj hee jieden Sindach em Somma schwame. De Immigrazion haud am ute Distriktschool rutjenome, un nu bekloagt hee sikj äwa de scheene Schooltiet.

De gaunse Famielje wia jekome, Elre met sass Kjinja. De Bejeita siene Jeschicht wia kort un betta. Een poa Wäakj no dee Aunkunft wia hee een Weisenkjint. Mutta un Voda worde Opfa vonne Tiefussepidemie. Sien elsta Brooda, knaup twintich, wia nu daut Famieljenhaupt. Un wan see uk aula äa bastet gauwe, wia daut doch een hoada Kaumf em nieen Launt. De Jemeenschoft wia utjewaundat, om Kontroll äwa de Bildunk von äare Kjinja to behoole. Winta meend, see haude wise jehaundelt.

As they neared the settlement a funeral procession emerged, following a wagon pulled by disconsolate mourners. A small hastily-assembled board casket lay on the wagon, indicating the demise of another child. The trio halted in respectful silence. Peering closely, Winter recognized Minister Sawatsky as today's official. He was leading the mourners to the Catholic cemetery at the far end of town.

The first moral service in town, of the matron Katharina Falk Braun, had been attended by a multitude of mourners. She had inspired the community with her steadfast faith, had approached all adversities with energy and stubbornness that had given courage to all. With deaths now occurring daily, only relatives and close friends accompanied the victim to the final resting place.

When the procession had passed, Winter looked over the camp with sad displeasure. Before him he saw a disorderly jumble which he, his wife Emily, and their two children now called home. Their sojourn in town was to be a short one, so the group had pitched their tents in confusion. As the survey of their lands in the Chaco was delayed, their stay had stretched to weeks and now neared a year.

The wealthier migrants had constructed a lean-to that gave the family a modicum of comfort. Cooking and baking were done on free-standing brick hearths exposed to the elements. Water was pumped directly from the river, and sanitary provisions were lacking. Señor Casado had provided land, but as their time of stay here was indefinite, few families had planted gardens. Winter observed that the community's standard had sunk far beneath its proud tradition.

Arriving home, Winter greeted his wife

Aus see aune Siedlunk noda kaume kaum an een Leichenzuch entjääjen, dee hinja een Woage hinjaraunjinkj. Een Soakj schwind toopjehomat lach oppem Woage, un doabenne lach een kjlienet Kjint. De dree bleewe een Stootskje ut leaforcht stone. Winta kjand dän vondoagschen Prädja Sewautskje, dee dän Deenst fieed. Hee fieed de Trualied nom kahoolschen Kjoakjhoff wiet hinjrem Darp.

Daut ieeschte Bejrafnis en Puerto Casado wia fa de Matroonesse Katarina Faulkj Braun jewast; to daut Bejrafnis wiere vâl Lied jekome. See wia eene Inspirazion jewast derch äaren bestendjen Gloowe, un see wort met aules foadich endäm see Krauft oppbrocht, un soogoa stieakoppich veropp jinkj, un jiedem doabie Moot gauf. Wiels jieden Dach nu irjentwää storf, jinje blooss Frind un Frintschoft toom Bejrafnis.

Aus de Truazuch vebie jegone wia, bekijkt sikj Winta daut Loaga met truaje Onlost. Ver am sach hee eene Onordnunk un een derchenaunda, woont hee, siene Fru Emily, un äare twee Kjinja nu Tus nande. Äa Veblief em Darp haud een korta senne sult, un soo haude see äare Zelte em derchenaunda oppjestalt. Aus daut Utlaje von de Lenda em Chaco veschowe wort, wia äa Veblief hia von eene Wäakj to eenem Joa jeworde.

De rikjere Migraunte haude eene Krupunja jebut, woont de Famieljess een bätje Maklichkeit beede deed. Daut Koake un Bake wort von opne Owes unjanome, dee unjrem frieen Himmel stunde. Daut Wota wort direkjt utem Riefa jepompt, un de Reinlichkeit wia knaup. Señor Casado haud an Launt jejäwt, oba wiels see nich wiste, woo lang see bliewe wudde, haude mau weinich Famieljes Goadess aunjelajcht. Winta sach, daut de Veheltnisse von äare Jemeenschoft nu wiet unja däm Jewanden lage.

Aus hee Tus aunkaum, bejreest Winta

Emily and their two children. The health of the Winter family had remained excellent. Emily, an attractive slender woman, remained full of cheer and daily showed her domestic wisdom. She now removed her apron, and smiled in warm welcome to Winter.

As the family sat down to dinner Emily enquired about the news from town. Winter related the tale of the intrepid swimmer and his fortunate escape from the treacherous waters. No further news had come about the surveying of their land in the wilderness. Immigrants were refusing to move onto un-surveyed land, wishing to move once and for all. Winter though told Emily he wished to move to the Chaco as soon as possible, as this was their chance to escape the epidemic.

The next morning Winter appeared at an early hour at Homez' building. Homez had taken possession of spacious quarters near the town plaza and had furnished a spacious room as an office. He advised Winter that two interviews of clients were scheduled for the morning, for which he required his presence. Thanks to his friendship with Winter, Homez received much custom from the immigrant group, and Winter's presence at interviews always eased the process.

While they waited for the arrival of the first client Homez informed Winter of new obligations in his official duties. In their enforced idleness, young men from the immigrant group had taken to brewing and selling liquor to Señor Casado's laborers. The transactions had taken place at Pozo Azul, a settlement outpost at km 105 on the Chaco railway. The bootleggers had outraged Señor Casado and he had asked Homez to stop them. Winter was fuming at the irresponsible actions of the culprits but launched into a defensive explanation.

siene Fru Emily un siene twee Kjinja. De Winta Famielje wia bie baste Jesuntheit. Emily, eene straume, schmajchkje Fru, wia goot jelaunt un bewees doaglich äare husliche Weisheit. See naum sikj nu äa Schalduak auf, un frinteld äaren Winta leeftolich aun.

Aus see sikj aum Owentkostdesch hansade, fruach see no daut latste Nies vom Darp. Winta vetald von däm haulf-browen Schwama un siene jlekjelje Radunk von däm jefäadlichen Riefa. Daut gauf noch kjeene wiedre Nieichkjeite von däm Launtvemäta en äarem Launt enne Wiltniss. Immigraunte stiepade sikj opp daut onvemätnet Launt to trakje, wiels see eent fa aulemol doahan trakje wulle. Winta oba säd to Emily, daut hee soo schwind aus mäajlich nom Chaco trakje wull wiels daut de baste Mäajlichkjeit wia, de Epidemie to entgone.

Aum näakjsten Morje dukt Winta aul tiedich bie Homez sien Jebied opp. Homez wia en een grootet Kwatia dicht biem Darpsplauz nenjetrocke, un haud eene groote Stow aus siene Deenststäd enjerecht. Hee leet Winta weete, daut hee daut met twee Kunde vondoag zemorjes todoone habe wudd, un wull daut Winta doabie wia. Dank siene Frintschoft met Winta, kjrieech Homez ernea Jeschafte ute Enwaundragrupp, un Winta siene Jäajenwoat druach emma to eene jemietliche Unjahoolunk.

Wäarent see opp de ieeschte Kund wachte, vetald Homez däm Winta von de niee Veauwtuungunge fa sien Aumt. Endäm de junge Mana von de Enwaundragrupp hia nuscht nich to doone haude, haude see toom Tietvedrief aunjefonge Alkohol to koake un mank Señor Casado siene Oabeide to vekjeepe. De Haundel haud sikj bie Pozo Azul, enne Aunsiedlunk bie Km. 105 aune Chaco lesabon aufjespält. Dise Kjeeedels haude Señor Casado schrakjlich enjeoajat, un hee haud Homez jebedde, däm een Enj to moake. Winta wia flaument doll äwre Domheite vonne Aunjeschuldichte, un funk aun de Sach to

erkjläare.

“What the community is currently experiencing is completely outside of its tradition,” Winter stated. “A move from a comfortable northern homeland to a remote tropical wilderness requires enormous adjustments. The prolonged delay in this port was completely unexpected. The settlers came here brimming with energy, with the expectation of occupying their land, clearing it, and preparing it for planting. Instead they are stranded in a city, diverting their meager funds for subsistence. They live in primitive conditions, and can see no end to their misfortune.

“The leadership must cope with unruly youths who were corrupted by the new nationalistic Canadian education system. Simultaneously they must carry on transactions with a multinational corporation, which delights in having inexperienced farmers as its clients. Also, a misunderstanding is raging between the land vendor Señor Casado and the multinational corporation.

“In Canada, the farmers owned and operated their own land, as was the custom there, but here a co-operative system is to be adopted. Such a major change requires much patience and fine tuning. The leadership, while competent and motivated, is slow in learning to deal with corporations. Meanwhile new challenges have appeared; novel economic transactions, unfamiliar weather patterns, and deadly health issues.”

Homez was readying a reply when a sharp knock sounded on the door. Homez called to enter and an elderly immigrant shuffled into the room. Homez invited the man to take a seat, sizing up a decidedly unimpressive visitor. The man looked weather-beaten, was attired in stained overalls inappropriate for the

“Waut onse Jemeenschoft nu erläwt, un derchmoake mott, es gauns un goa buta äare Jewanheit,” säd hee entschiede. “Daut Trakje von eene jemietelje Heimat em Nuade no eene aufjelääjne troopische Wiltniss velangt jewaultje Omstalunge. Daut lange Opphoole em Howe wia gauns onerwacht. De Siedla kaume hia aun, un wiere volla Krauft un Moot un met de Hopninj äa Launt fuaz to besette, un daut fa de Sodeltiet reed to moake. Aunstaut, hoole see sikj hia enne Staut opp un motte äa knaupet Jelt utjäwe om aum läwe to bliewe. See wone en oame Veheltnisse un kjeen Enj von äarem Onjlekj es bat nutoo auftoseene.

“De Leidunk mott met de goastriche Junges foadich woare, dee derch daut kanadische Bildunksisteem vekome sent. To jlikja Tiet motte see daut mott eene jewaultich groote Jesalschoft to doone habe, dee sikj freit met onerfoarene Foarmasch to doone to habe. Uk jeft daut een Misvestentniss tweschen däm Launtvekjeepe Señor Casado un de groote Jesalschoft.

“En Kanada haude de Foarmasch äa ieejnet Launt soo’s daut Mood wia, oba hia saul eene Co-operatiew enjefieet woare. Soon jewaultja Wakjsel velangt väl Jedult un Äwalaj. Onse Leidunk es zwoa fäich un gootmeenent, felt daut oba schwoa sikj oppe leejenoate vonne Companie entostale. Enne Tweschentiet sent oba uk noch aundre Probleme oppjeduckt: niee wirtschoftliche Veheltnisse, onbekaundet Wada, un dootjefädliche Jesuntheits Probleme.”

Homez wia doobie Auntwuat to jäwe, aus een schoapet Putre aune Däa to hiere wia. Homez roopt ‘Komm nenn!’ un don kaum een elra Immigraunt enne Stow nenjeklost. Homez bedd dän Maun sikj hantosate, un bekijkjt sikj dän onbediedenden Gaust. Dän Maun sach’et vom Wada vejoagt, haud jriese Overalls, väl to heet fa dit Klima aun,

warm climate, and carried a battered straw hat. The calm intelligent face though pleased Homez, who respectfully asked the visitor to state his business, starting from the beginning.

“My name is Jacob Franzen,” the visitor began. “I am 60 years old, a widower living with his son’s family. My son Johann has four children, two sons Heinrich and Martin, aged 21 and 15, and two daughters Laura and Irma, aged 19 and 17. My daughter-in-law Katharina is 38, as is my son. We came with the fifth party to Paraguay, there were 336 of us. We left Canada in early April and arrived in Puerto Casado in mid-May. We have been here for five months, enough time to experience many disappointments. The family is still healthy, thanks be to God.

“I have come to report an urgent family problem. My son could not come as he has found employment in the tannin factory. The problem concerns missing funds. As I will explain, the problem is an embarrassment to the family, and I request your utmost discretion. The matter revolves around my two grandsons.

“Heinrich the older one attended our community school in Canada; our schools were legal then, and he dropped out at the earliest permissible age. He is now an experienced farmer, ready for marriage. Martin, the younger one, is almost full grown, and conducts himself as an adult. He was rebellious from the beginning. In Canada he insisted on attending the government district school, as soon as one opened in our village.

“You must know that we left Canada because the government unjustly rescinded our right to control our own schools. For us this was a critical matter, for we perceived that in the district schools our children would be exposed

un druach eenen utjefrensdén Stroohoot. Sien kluaket, rujet Jesecht foll däm Homez opp, dee sikj respakjtvoll no sien Aunlidje befruach.

“Ekj sie Joakob Fraunze,” funk de Gaust aun. “Ekj sie zastich Joa oolt un een Wätmaun, un won met mien Sän siene Famielje. Mien Sän Johaun haft vea Kjinja, twee Junges, Heinrich un Moatien, em Ella von 21 un 15, un twee Dajchta, Laura un Irma, 19 un 17 Joa oolt. Miene Schwiadochta Katarina es 38, krakjt soo oolt aus mien Sän. Wie kaume met de fefte Partie no Paraguay, wie wiere äare 336. Wie veleete Kanada em tiedjen Aprell un kaume medde Mai en Puerto Casado aun. Wie sent nu aul fief Moonate hia, jenuach Tiet om aulahaunt Enteischnunge derchtomoake. Onse Famielje es oba noch jesunt, Gott sei Dank!

“Ekj sie jekome om een drinjendet Famieljepleem väatodroage. Mien Sän kunn nich kome, wiels hee enne Taninfabrikj Oabeit jefunge haft. Ons Probleem es, daut ons Jelt fuatjekome es, un wie schäme ons de Uage utem Kopp, un bedde om totale Jeheemhoolunk enne Sach. Dise Sach jeit om onse twee Grootsäns.

“Heinrich, de Elra, jinkj no onse Darpschool en Kanada, aus onse Schoole noch jesazlich wiere, un hee hieed opp soo boolt aus mäajlich. Hee es nu een erfoarna Foarma, reed toom sikj befreie. Moatien, dee jinjra, fieet sikj opp aus een Utjewossna. Hee wia emma jäajenaun. En Kanada bestunt hee doaropp enne Rejierungschool to gone soo froo aus dee en ons Darp opjemoakt wort.

“Du weetst veleicht, daut wie Kanada veleete, wiels Kanada onrajchtmässich ons nich erlaubd, onse ieejne Schoole to fiere. Fa ons wia dit eene wichtje Sach, wiels wie dochte enne Distriktschool wudde onse Kjinja enne Vesieekjunk jeleit woare, un

to temptations, and that many would be lost on the wayside. When fathers in the community refused to send their children to the district schools, the government fined them. The fines posed a serious economic hardship, and when a father's funds ran out, the government jailed him. But jail time was considered preferable to having a child go astray. In the end there was no other recourse but to leave the country.

"The fines and jail terms in Canada are responsible for the immigrants' limited financial resources. The enforced stay in Puerto Casado came as a further surprise; living here for long months without an income compounded our financial problems. Also, this is a company town where Señor Casado holds a tight reign over commerce. We are working around his monopoly, and placing direct orders to the city to get better prices. When employment was finally offered by Señor Casado our men seized it in an instant.

"Due to the many hardships, we immigrants must be very cautious with our money. At the same time we must prepare to move into the Chaco by purchasing items not available in the wilderness. Such purchases include the acquisition of farm implements and cattle. Two days ago my son heard of an auction for oxen. Here was a chance to buy a team needed for our homestead in the Chaco.

"At home in the evening he searched a chest containing his documents, wishing to access funds brought from Canada. To his great surprise \$100 of those funds were missing. This amount may appear insignificant, but \$100 is enough to buy a team of oxen and pay for its training, something desperately needed for our survival.

"When my son advised me of the missing funds, we pondered who could have

daut dan maunche veleicht nich bestone wudde. Aus dan Vodasch em Darp äare Kjinja nich enne Distriktschool schekjte, muste see aune Rejierunk Strof tole. Dise Strof wort too väl, un wan dan daut Jelt knaup wort, schmeete se dan dän Voda em Jefenkjniss nenn. Oba em Jefenkjniss sette wia wichtja aus daut Kjint enne Err fiere. Aum Enj bleef ons nuscht nich äwrich aus daut Launt to velote.

"De Strofe un de Enhuckarie en Kanada sent doafäa veauntwuatlich, daut ons Jelt soo knaup jeworde es. Un dan, aus wie soo lang hia en Puerto Casado bliewe muste, wuamet wie nich jeräakjend haude, lusde ons dan noch de latste Dolasch ute Fupp; wie muste hia moonatlank one Enkom läwe. Uk helt Señor Casado eene sea stiewe Lien äwa daut Darp un siene Mensche. Wie kjeepe soo billich aus mäajlich en, un bestale direkjt vonne Kjwale ute Grootstaut om am to omgone. Aus de Señor ons don entlich Oabeit aunboot, rand wie de Oabeit hurtich optoo.

"Wiels daut soo väl Schwierickjeite jejäwt haft, mott wie Immigraunte sea no ons Jelt oppause. To jlikjatiet mott wie oba uk reed senne ennem Chaco to trakje, met Sache, dee wie doa enne Wiltniss nich kjeepe kjenne. Biespele doafäa sent Foarmjereetschoft un Vee. Twee Doag trigj hieed mien Sän von een Utroop fa Osse. Hia gauf'et eene Jeläajenheit een poa Osse fa onse Heimstäd em Chaco to kjeepe.

"Tus aunjekome, kjkjt hee enne Kjist, wua wie noch hundat Dola haude, un to sien grootet Erstaune, wia daut Jelt wajch. Een hundat Dola mach nich väl väakome, oba doafäa kaun eena sikj een Ossejespaun kjeepe, un daut enbräakje lote, un daut bruck wie sea drinjent oppe Foarm em Chaco.

"Aus mien Sän mie von däm fälenden Jelt vetald, äwaläd wie, wäa daut haud näme

pilfered the money. All other items in the chest were still in their place, vital documents, a treasured heirloom, and the family silver. We came to a very disagreeable conclusion. The thief, there is no other word, must be from inside the family circle. It must be one of my grandsons; but which one? Is it the elder one, who attended the community school, or is it his brother, who attended the government district school? And how should we recover the money? Confronting the innocent one with an accusation will alienate him, and he will become aware of the sinister action of his brother. This is a task for an expert. Mr. Homez, can you help us?"

Homez had been listening to Franzen's long-winded discourse with closed eyes, maximizing his concentration by shutting out all other senses. Homez now enquired whether he could ask a few questions and Franzen quickly assented.

"Theft is a process that can have a multitude of motives," he commented. "If education is the dominant factor, can you not draw your own conclusions?"

"Certainly there are other factors besides education," Franzen answered patiently, "but is it not true that one's decisions depend largely on one's education? As there are other factors, we need an expert."

"It will be necessary to approach and perhaps interview the two brothers," Homez then advised. "Where can we find them?"

"The younger one spends his time with a group of teens around our encampment," Franzen replied. "The older one is now in Pozo Azul, helping to prepare a way camp on the route into the Chaco."

After providing descriptions of the two brothers Franzen left. Homez then sank

kunt. Aules aundre wia enne Kjist jebläwe: wichtje Papiere, oolet Selwa un soowaut. Wie kaume to een sea truajen Entschluss: de Deef wia unja onsem ieejnen Dak, un must to onse Famielje jehiere. Waut nu? Eent vonne twee Grootsäns must daut senne, oba woona? Dee, woona enne Darpschool jewast wia, ooda de aundra, woona no de Rejierungsschool jewankt wia? Wan eena dän Onschuldjen befruach, wudd hee opp dän aundren mestrusch woare. Dise Sach wia fa ons to komplizieet, aluso: Homez, kaunst du ons halpe?"

Homez haud sikj de lange Fraunze Jeschicht met toonje Uage aunjehieet, doamet hee sikj voll un gauns opp de Sach ver am oobachte kunn.

"Deefstaul kaun väle Uasoake habe," meend hee. "Wan Bildunk eene Hauptsach es, dan weet jie doch selfst, waut hia em Spell es?"

"Sechalich kjetm noch mea doatoo buta de Bildunk," gauf Fraunze jeduldich Auntwuat. "Oba es daut nich soo, daut de Entscheidung toom jratsten Deel vonne Bildunk aufhenje? Wiels uk noch aundre Dinja doobie eene Roll späle, bruck wie een Ekspert."

"Daut woat needich senne, daut wie ons de twee Breeda väanäme, un an befroage," gauf Homez Rot. "Wua sent dee to finje?"

"De Jinjra vebrinj siene Tiet met aundre en sien Ella bie ons em Loaga," säd Fraunze. "De Elra es nu en Pozo Azul, un halpt eene Grupp wan see nom Chaco loossate."

Nodäm hee dee twee Breeda jeschildat haud, jinkj Fraunze auf. Homez vesunk dan

into a reverie, pondering the best approach to the dilemma. He avoided making pre-judgments, drawing conclusions only from facts of which he was absolutely certain.

“You are a resident in the immigrant camp,” Homez said to Winter. “It would be convenient for you to investigate the younger brother who lives there. My duties with Señor Casado will take me to Pozo Azul tomorrow. While there, I will speak to the older brother. We must be careful to ask the right questions. They must be posed from a calculated angle, to avoid revealing the crime to the innocent brother.”

The two lingered for an hour in the office waiting for the second client, but to no avail. “What can be keeping Klassen?” Homez wondered. “I must leave for another appointment.”

“Certainly something urgent must have come up,” Winter replied. “There are many trials for those living in the camp. Hopefully it is not a funeral.”

It was early afternoon when Winter left for the camp. He soon spotted another funeral procession coming along the road. Standing respectfully at the wayside he observed a wagon on which rested a large professionally-built casket. The excellent workmanship provided dignity appropriate for the somber occasion.

The deceased was clearly a mother, for a distraught father with a bevy of little ones followed behind. The frequent deaths were tearing the heart out of the community. As a fellow member, Winter felt a dark cloud engulf his soul each time he witnessed another procession, or saw another new grave at the cemetery. From a mourner following at the rear Winter enquired the name of the deceased and was told that it was Maria Klassen.

deep enne Jedanke, un äwaläd, woo eena de Sach aum basten aungone kunn. Hee vermeid een Väauadeel, un veleet sikj blooss opp bewiessboare Sache.

“Du best een Enwona em Immigrauntenloaga,” säd Homez toom Winta. “Daut wudd nutzlich senne, wan du dän jinjren Brooda befroage wuddst, wiels hee sikj doa opphelt. Mien Deenst met Señor Casado woat mie morje no Pozo Azul brinje. Wäarent ekj doa sie, woa ekj met däm elren Brooda räde. Wie motte oppause, de rechtje Froage to stale, doamet de onschuldja Brooda nich enwoat, daut Jelt jestole worde es.”

De twee vesiemde sikj noch eene Stund un wachte opp de tweede Kund, oba dee duckt nich opp. “Wua blift de Klosse?” wundad Homez sich. “Ekj hab noch eene wiedre Unjarädunk.”

“Sechalich es waut wichtjet oppjekome,” meend Winta, “Daut jeft väle Vesieekjunge fa de Lied em Loaga. Hopentlich es daut kjeen Bejrafnis.”

Daut wia aul tiedich Nomeddach aus Winta nom Loaga opptoo aufsad. Uk fuaz kaum eene Truajemeenschoft dän Wajch delenjd. Hee bleef met sien Hoot enne Henj iefertich aum Raunt vom Wajch stone, un kjrieech een wundascheenet, von Meistahaunt jemoaktet Soakj to seene.

De Vestorwna wia gauns kloa eene Fru, wiels hinja däm Soakj zaubled een truaja Voda met eene Schwitt Kjinja. Aul de Doodje reete daut Hoat ute Jemeenschoft. Aus een Metreisenda enne Sach, feeld Winta emma een schwoaten Schaute äwa siene Seel kome wan wada een Leichenzuch vebie trock. Winta befruach sikj nom Nome vom Doodjen von eenem Bejrafnisgaust un disa nand dän Nome: Maria Klosse.

Moments later Winter ran across the community doctor. He hailed from Concepción and had been recruited by Señor Casado to handle the medical emergency. The doctor recognized Winter as a community leader and angrily accosted him.

“The death of so many people can be prevented,” he said accusingly. “It is up to the community leadership to bring this scourge to an end. You must exhort your people to accept the typhus vaccinations. People must stop drinking un-boiled water, and improve their poor diet. Bathing daily in the tropics is essential to ward off skin diseases, and to open the pores for body ventilation. When illness strikes, people must seek medical attention at once. That is what we are here for. As you say, God’s will be done, but one should not tempt the Lord by being careless. The local people are not suffering as you are, drastic action must be taken to stop this.”

Winter nodded vigorously throughout the doctor’s tirade but thought that the man did not understand the resignation of his people and their hesitation to accept changes. Winter now proceeded to the edge of the camp, where the young people gathered in the day.

In Canada the teens had been kept busy doing chores, attending school, and preparing homework. Here the unexpected stay in town had caught them off guard, just as the adults. Their few chores were quickly done, leaving much time for idleness and mischief. Winter heard a commotion from a provisional corral constructed by the immigrants for their cattle. Here he found youngsters sitting on the railing, watching a lively spectacle in the enclosure.

Gauns korb doaropp troff Winta dän Dokta hia aum Uat. Disa kaum ut Concepción un wia von Señor Casado aunjestalt met daut medizienische Probleem foadich to woare. De Dokta kjand Winta aus een Leida en de Jemeent un fua am doll aun.

“De Doot von soo väle Mensche wiere nich needich jewast,” säd hee väaschmientent. “Daut licht aun junt Jemeentschofts Leidasch disem Älend to Enj to brinje. Jie motte June Lied saje, daut see sikj impfe lote motte. Un june Mensche motte opphiere onjekoaktet Wota to drinkje, un bätret Äte to sikj näme. Enne Troope saul eena sikj jieden Dach bode, om Hutkrankheite to meide, un de Pore bätä odme to lote. Un wan see krank woare, motte see fuaz dän Dokta roope. Doatoo sent wie hia. Soo’s jie saje: ‘Gottes Welle saul jedone woare,’ oba eena saul dän Har nich enne Vesieekjunk fiere endäm eena nich väasechtich es. De Einheimische liede nich soo’s jie, un hia mott waut lernstet unjanome woare om de Krankheite to bandje.”

Winta nekjkoppt energisch aus de Dokta am de Levite läse deed, oba hee wist, daut de Dokta nich wist, woo dikjkoppich de Mensche wiere, un woo see sikj stiepage, Nieet auntoonäme. Winta begauf sikj nu aun dän Raunt vom Loaga, wua de junge Mensche sikj äwadach opphilde.

En Kanada haude see met daut Besorje drock, un met däm Noschoolgone, un Schoolppgowe to doone. Hia haud daut Romlidje em Loaga an jestieet, un äare Elre uk. Daut Besorje wia schwind jedone, un nu haude see väl Tiet fa daut Nuschtdoone un fa Domheite driewe. Winta hieed een Jedrusch em Korral, dee de Immigraunte fa äa Vee oppjerecht haude. Hia saute de Junges oppe Råling, un bekijkjte sikj doa em Korralring, woo de Osse enjebroake worde.

In bright sunlight Winter saw a small group of men breaking in a team of oxen. Many immigrant families had already purchased oxen from Señor Casado for their future use in the Chaco. The oxen were wild, accustomed to free roaming on broad pastures. Harsh training was required to make them accept halters, obey commands to change direction, and pull wagons.

The oxen would serve to transport freight from the End Station of the railway to the Chaco settlement, and later to plough and move produce. Oxen, although slower than horses, were preferred due to their stamina and lower prices. The group in the corral was now at work training a pair of wild oxen to work as a team. Clearly the trainers were masters of their art.

Winter glanced over the faces of the youngsters and caught sight of the intrepid swimmer of the previous day. Soon he was conversing with him, and when Winter enquired about Martin Franzen he introduced two girls, Laura and Irma, as Franzen's sisters. The girls were attractively dressed, and seemed in good cheer. They were shouting encouragement to the men and thoroughly enjoying the spectacle. After some comments about the weather Winter asked them about their interest in the training.

"The man now at the reigns is my brother Martin," the older one, Laura, stated proudly. "He is an expert trainer, since we had oxen back in Manitoba. The trainers earn \$12 for each team they break in. Martin is saving the money to give to our parents later. When we receive clearance to move into the Chaco, he will hand them the earnings."

Homez meanwhile was on the way to Pozo Azul. His duties for Señor Casado took him there on occasion, and on this trip the problem of illicitly brewed liquor

Em halichten Sonneschien sach Winta eene kjiene Grupp Mana, un woo see een poa Osse enreisde. Våle Immigraunte Famieljess haude sikj aul Osse von Señor Casado jekoft, dee see boolt em Chaco brucke wudde. De Osse wiere wilt, un jewant bute enne wiede Kaumpe rom to rane. Nu muste see sikj aun Haultasch jewane, un sikj Våasaje lote, un liere Woages to trakje.

De Osse wudde jebrukt woare om Jieta von, un no de Bon to transportiere, un nohåa toom plieeje. Osse wiere langsoma aus Pieed, oba see haude mea Ducht un wiere billja. Nu worde de Osse em Korral Hott aum Diestel jeliieet, un de Mana woont an enbruake, vestunde åare Sach.

Winta bekjikjt sikj de Jesechta von de junge Lied un kjrieech uk dån Schwama von latsten Dach to seene. Boolt kaume see enne Vetal, un aus Winta sikj no Moatien Fraunze befruach, stald hee am twee Mejales våa, Laura un Irma Fraunze, siene Sestre. De Mejales wiere straum aunjetrocke un fideel. See spornde de Mana em Korral aun, un freide sikj doabie. Nodåm see sikj dan åwa daut Wada unjahilde, fruach Winta an no åarem Interesse aune Osse Enbråakjunk.

"De Maun, woona nu de Lien helt es mien Brooda Moatien," såd Laura, de elre, gauns stolt. "Hee vesteit siene Sach jeneiw, wiels wie aul en Manitoba Osse haude. De Trainasch hia kjrie \$12.00 fa jiedet Poa, woont see enreise. Moatien spoat sien Jelt, om daut nohåa de Elre to jåwe. Wan wie de Frieheit kjrie nom Chaco to gone, woat hee an daut Jelt jåwe."

Homez wia enne Tweschentiet aul unjawåajes no Pozo Azul. Siene Oabeit fa Señor Casado fieed am hanewada doahan, un opp dise Foat wia daut Probleem vom

was his main concern. Seeing a train was scheduled for the day he jumped aboard. The tracks passed on a high embankment, through a vast olive plain dotted with tall palm tree, and lagoons filled with wildlife. At End Station Homez switched to horseback and reached Pozo Azul the following evening. He found shelter at the Casado camp, which lay next to the immigrant camp.

That evening Homez discussed the immigrant's situation with Casado's European overseer. "Many of the immigrants' problems are of their own making," the man expounded. "Casado warned them to come in small numbers, to get experience of the climate and the land. But they arrived in massive numbers, overwhelming the facilities prepared for them. For the early arrivals, wise and firm leadership was lacking. Now three factions have formed, often working at cross-purpose, each convinced of the correctness of their action. Worst of all, recognition is not shown of the extreme health problems in this area. Hopefully their Bishop, who has finally arrived from Canada, can turn things around."

Homez enquired about the brewing of liquor, and then issued new instructions that were certain to please Señor Casado. Homez advised that the following morning he would go visit the camp of the immigrants.

Studying the faces of the immigrants the next morning Homez felt he was in the presence of genuine farmers. Although the epidemic had followed them from the port and deaths had occurred, there were signs of progress. The men had wasted valuable time researching cereal crops brought from Canada, but now were testing local products. Homez saw thriving patches of manioc, sweet potatoes, peanuts, beans, cotton, and watermelons, which amply demonstrated

Schnaupskoake sien Aunlidje. Aus hee sach, daut'et een Zuch doahan gauf, sprunk hee e'nopp. De Zuch fua opp een huagen Daum, un von doa ut kunn Homez eene greene Launtschoft met huage Paulmebeem seene, un uk groote Wotasch met Wotavääjel. Oppe Enj Stazion wakjseld Homez no een Riedpieet, un wia aum Owent en Pozo Azul. Hee funk em Casado Loaga Unjakrup, daut lach dicht biem Immigrauntenloaga.

Zeowes beräd Homez daut Probleem met Casado sien europäischen Bauss. "Väle von de Probleme habe de Immigraunte sikj selfst enjebrokt," vetald dis Kjieedel. "Casado root an, en kjliene Gruppe to kome, om Erfoarunge to saumle un sikj aun daut Launt to jewane, un uk aun daut Klima. Oba see kaume aula opp eenmol, un wie worde met soo väle Mensche nich foadich. Uk fäld daut aun kompetente Fierasch. Nu habe sikj dree Gruppe jefunge un jieda jleeft, daut hee rajcht haft. Aum schlemsten es oba, daut see met däm Jesuntheitsprobleem nich foadich woare, wiels see soo stekjsennich sent. Hopentlich woat äa Eltesta, dee entlich ut Kanada enjetrotte es, de gaunse Sach räajle un schlichte."

Homez fruach nom Alkoholkoake, un gauf strenje Aunwiesunge, dee däm Señor Casado jefaulde wudde. Aum näakjsten Morje wudd hee sikj daut Immigrauntenloaga bekjikke, vespruak hee.

Aus hee sikj aum näakjsten Morje de Immigrauntenjesechta aunkjikjt, wist Homez, daut hee daut met rechtje Foarmasch todoone haud. Wan uk de Epidemie Schode jedone haud, wia aules nu jerääjelt, un aules wort bäta. De Foarmasch haude väl Tiet vekwost met veschiedne Jeträajdsorte ut Kanada metjebrocht, oba nu proowde see aul hiesje Sorte soo's Manioc, seete leedschocke, leednät, Schauble, Boomwoll, un Arbuse, dee beweese, woo fruchtboa daut Launt em

the fertility of the Chaco soil.

Chaco wia.

Homez was introduced to the work leader, who was identified as Heinrich Franzen. "It may be a long struggle but we will make something of this wilderness," Franzen commented in response to Homez' questions. "We have few tools, little knowledge of agriculture in the dry tropics, but our people have experience in taming a wilderness. My parents will play their part in this struggle, and I will give them my full support. I plan to postpone my marriage until my parents have a Wirtschaft going."

Homez wort däm Oabeidabauss vääjestalt, dee Heinrich Fraunze wia. "Daut woat nich leicht senne, oba wie woare ut dise Wiltniss, waut brukboaret moake," meend Fraunze to Homez siene Froage. "Wie habe weinich Jereetschoft, un weinich Kjantniss vonne Launtwirtschaft enne drieeye Troope, oba onse Lied habe Erfoarunk, woo eena de Wiltniss tome kaun. Miene Elre woare sikj aunstrenje, un ekj woa an doobie halpe. Uk woa ekj onse Kjast oppschuwe, bat miene Elre eene Wirtschaft em Drei habe."

Some days later Homez and Winter met in Puerto Casado to compare notes on the Franzen case. Each was convinced of the innocence of the brother whom he had investigated, and they were at an impasse.

Eenje Doag lota troffe sikj Winta un Homez en Puerto Casado om sikj äwa dän Fraunzen Faul to unjahoole. See wiere sikj eenich, daut de Breeda onschuldich wiere.

"So who took the money?" Homez asked. "Certainly it was not the grandfather, nor the father, nor the mother. We are confident that it was not the boys. After the impossible is eliminated only the possible remains; it must be one of the girls."

"Na, wää haft dan daut Jelt jenome?" fruch Homez. "Sechalich nich de Grootvoda, ooda de Voda, ooda de Mutta. Un de Junges uk nich. Aulso, bliewe blooss de Mejales äwrich."

The pair caught up with the girls at the Casado provision store. Laura and Irma were spending time at the fabric section. They made no purchase there and moved to the produce section where they bought salt and sugar. They were modestly dressed as before. There had been no recent acquisition of personal adornments.

See jinje de Mejales hinjaraun bat Casado sien Enkoopslaufkje. Laura un Irma hilde sikj biem Zeich em Laufkje opp. See kofte nuscht en, un jinje dan nom aundren Deel, un kofte Solt un Zocka en. See wiere bescheide aunjetrocke, soo's verhäa, haude aulso nuscht enjekoft.

When Laura caught sight of Winter staring at her she immediately came forward and confronted him. "Why are you following me?" she hissed angrily. "Three times in a week, it can't be a coincidence. Is this the work of a proper detective?"

Aus Laura Winta to seene kjrieech, jinkj see am opptoo un boascht am aun: "Wuarom sent jie mie hinjaraun? Nu aul dreemol en eene Wääkj. Waut jeit hia vää?"

"Two times only," Winter answered. "But

"Blooss tweemol," auntuwad Winta, "Oba

I know you are hiding something.”

Laura looked at Winter in surprise, and then felt the eyes of Homez boring on her. She turned beet red, and then blurted out a confession. She said a week ago she had a terrible nightmare of her sister falling victim to the epidemic. In her dream the family had been without money for a casket and had buried her in a battered board box. When she had woken the next morning she had waited for the men to leave for work. When her mother and sister were cooking outside, she had taken the money. She had kept it to make sure the family had funds for a professionally-made casket if the dreaded time came. Laura then removed a currency note from her hat and handed it over to Winter.

Later that day Winter went to look up Grandpa Franzen. Solemnly he handed over an envelope holding the note. When Grandpa Franzen looked at him with questioning eyes Winter quickly excused himself and returned to Homez' office.

ekj weet, du vestääkjst irjentwaut.”

Laura kijkt Winta vewundat aun, un dan feeld see, woo Homez siene Uage opp äa läde. See wort fiaroot, un prust lud rut, un gauf aules too. See säd, see haud eene Wääkj trigj eenen schrakjeljen Droom jehaut. Äa haud jedreemt, daut äare Sesta enne Epidemie jestorwe wia. Un see haude blooss eene proste Doos jehaut aus Soakj. Zemorjes aus see oppwakjt, haud see aufjewacht bat se aula fuat wiere, un haud jenuach Jelt jenome, om een jescheidet Soakj to kjeepe. Nu naum Laura dän Jeltschien ut äarem Hoot un gauf Winta daut Jelt.

Lota aum selwjen Dach, jinkj Winta nom Grootvoda Fraunze. Iernst un stell, gauf hee am een Konvarkj met daut Jelt doabenne. Aus Groospau Fraunze am met frogende Uage aankjikjt, entschuldicht sikj Winta, un haud daut aundatwääjens drock.

Menno

*I will charge you nothing but the promise to help the next man you find in trouble.
Mennonite proverb*

It was Friday again, the day had begun with an unnerving south wind causing annoying vibrations in Winter's ears. Walking in his new garden with head down watching for snakes, he saw a huge black shadow rush swiftly passed him. Looking up he caught sight of an enormous black bird, which gave a ghastly screech, unlike he had ever heard before. A gut-wrenching wail now came from the nearby woodland and when Winter looked up again the phantom bird was gone.

Winter made a halt to control his emotions, shifting his mind to the familiar, to certainties which would stabilize his whirling mind. Of one thing he was certain, the name of this new colony was Menno, named after the patriarch, no one could mistake that. Winter turned and gazed fondly at his humble new home. He saw only basic shelter, walls of mud brick and a roof of grass, but somehow infinitely soothing.

A fence defined the perimeter of the yard, and a small shed harbored his paltry herd of cattle. Around him stood similar constructions built by his neighbors. After a year's delay in the river port, the settlers had finally moved onto their land. Boasting a well, an open air school, and twenty homesteads, Winter considered the village a triumph for its settlers.

While Winter held no prior knowledge of the event, this day was to bring him his first detective case in the village. But now, rather than decoding challenging puzzles, Winter's mind was mired in the mundane worries that threatened the

Menno

*Du brukst nuscht betole buta daut Vesprääkje, däm Näakjsten em Trubbel to halpe.
Mennonitischet Sprechwuat*

Daut wia aulwada Friedach; de Dach haud met een stierendenden Wint aunjefonge, dee däm Winta siene Uare toom zinjre brochte. Winta jinkj en sien Goade met jeducktem Kopp, wiels hee oppe Schlange oppause must, aus hee met eenmol een grooten, schwoaten Schaute vebie husche sach. Aus hee nohecht kijkt, sach hee een riesjen schwoaten Voagel, dee jaumalich kjriescht; hee haud soont noch niemols verhää jeseene ooda erläwt. Een gottlooset Laumentiere kjrieich hee nu vom dichten Bosch to hier, un aus Winta wada nohecht kijkt, wia daut Fantomvoagel wajch.

Winta hilt nu en, om siene Jefeelle to beharsche, un bekijkt sij gauns met Fliet daut Bekaunde runtom, doamet hee siene Orientierunk meistre kunn. Eent wia am secha: de Nome von dise niee Kolonie wia Menno, nom Patriarchen jeneemt; soo väl wia am secha. Winta dreid sij om, un bekijkt sij sien nieet Heim met Jefaule. Hee sach blooss daut Needje, Wenj ut Blott-tieejle jestrict un een Graussdak, oba irjentwoo doch onentlich leefolich aulatoop.

Een Tun omgauf sien Hoff, un eene kjiene Serai gauf siene oamseelije Häad Vee Schutz un Schulinj. Runtom sach hee änliche Jebieda vonne Nobasch jebut. Nodäm see een Joalang aum Howe aum Riefa lidje jebläwe wiere, haude de Siedlasch entlich äa Launt betrocke. See haude eenen Borm, opp däm see stolt wiere, un eene School em Frieen, un twintich Heimstäde, un Winta betracht daut Gaunse aus een Erfolg fa de Siedlasch.

Wan Winta uk kjeene verhääje Onunk doavon haud, sull dis Dach am sien ieeschta Detektivfaul em Darp enbrinje. Oba nu, aunstaut aulahaunt schwoare Probleeme uttojrebbel, haud Winta dän Kopp voll met aulahaunt Sorje, dee met

very survival of the village. At the family lunch, which he shared with his wife Emily and their two young children, Winter kept a mournful silence, withholding the problems that were oppressing him. Life here presented too many challenges, too many uncertainties to enable a confident approach to the future. After the two were alone Winter shared his fears with Emily.

“For the adversities that beset us here we could have made no proper preparation,” Winter said. “Our surroundings continue to surprise us. Daily, nature presents us with new uncertainties; will a scorpion, snake, or jaguar bite us; will grasshoppers, blackbirds, or crows devour our crops; will our cattle break through enclosures causing problems with the neighbors?”

“Daily, we face uncertainty in the village situation; will the well run dry, will the community see progress under Bishop Friesen’s wise counsel, will yet another discontented head for port? While we paid dearly for the land, our ownership remains in question. We continue to face uncertainty in the reaction from the Enlhet, will they remain content with trifling wages, or will they challenge us for the land?”

Emily was as current with the everyday struggle for existence as Winter, and the breadth and depth of her thoughts matched his. Her views and remedies for the colony’s fight for existence were as potent as Winter’s, or those of any man in the village.

“While we have heeded the Bishop’s directive to bravely face the many challenges sent to us by the Almighty, we must show constant vigil,” she now said. “We must be vigilant about our

daut Äwaläwe vonne Siedlunk todoone haude. Biem Meddachsäte, met Fru un Kjinja, bleef Winta bedajchtich stell, un säd nuscht nich vonne Probleme, dee am toosade. Daut Läwe hia brocht too väl Rutforderunge un too väle Onsechaheite om eene sorjefriee Bon fa de Tookunft auntolaje. Aus de twee gauns auleen wiere, deeld hee siene Sorje met Emily.

“Fa aule Onjlekja, dee hia opp ons luade, haud wie ons eenfach nich reed moake kjenne,” säd Winta. “Onse niee Omjävunk brinjt emma mea un niee Äwarauschunge met sich. Jieden Dach brinjt niee Onsechaheite met sich: Woat ons een Skorpion, eene Schlang, ooda een Jaguar biete; woare Grausshoppasch, Spree ooda de Krauje onse Arnte oppfräte, woat ons Vee de Tuns tweibräakje, un ons Probleme met de Nobasch moake?”

“Un doaglich hab wie Sorje met ons Darpsläwe, woat de Borm Wota leewre, woat de Nobaschoft unja Eltesta Friese sien kluaken Rot wieda kome, woat noch een Ontofrädna trigj nom Howe loossate? Un wie habe zwoa diea fa dit Launt betolt, oba de leejendeemaschoft henjt em Twiewel. Wie habe daut met Onsechaheite to doone, un uk met unbekaunde Haundlung vonne Enlhet; woare dee sikj met een klijenen Loon tofräd jäwe, ooda woare see daut Launt trigj habe welle?”

Emily wia gauns krakjt soo em Bilt met däm doaglichen Wuje aus Winta, un aul äa Denkje un Trachte to de Auldachsprobleeme wiere krakjt soo wiet aus siene. Äare Aunsechte, un Meddel fa daut jlekjelje Fuatkome un Wiedaläwe vonne Kolonie wiere krakjt soo entwekjelt un aunjebrocht aus dee vom Winta, ooda uk vonne seskje Mana em Darp.

“Wan wie uk däm Eltesten jehuarsom jewast sent endäm wie mootich un entschlote de Probleme vom himmlischen Voda jeschekjt, foadich to woare, mott wie emma oppause,” säd see nu. “Wie motte

neighbors. While many are true to the faith and show sincerity in their struggles, others openly display their malcontent, and even disrespect for their neighbors. We are blessed by the presence of a wise and humble leader; he walks a precarious path, the conservatives with their knives on one side, and the progressive with their claws on the other.

“We must be heedful of our financial condition; our long wait in the port led us into a precarious situation. While our gardens provide for bare existence, we must develop a cash crop that will yield funds for our children’s education, to put clothes on our backs, and to pay our debts. We must attend to our health and that of our children; while the typhus epidemic has waned another scourge may be lurking around the corner. Our casual approach to this new land cost us dearly; the colony cannot withstand another major loss of life. And we must be watchful of our children’s education; it was for their welfare, for their place in the community, that we left Canada.”

Winter was very conscious of Emily’s final point; he was to be the teacher of the village. The school would be opened when the rush to dig wells, build shelters, and plant gardens had passed. It would be a humble school, without a proper venue, writing materials, or textbooks. There would be vast differences in standards; in Canada some children had attended the private community schools whereas others the government district schools. There would be uncertainty in the curriculum; the conservatives would insist on rudimentary education following long held traditions, while the progressives would desire advanced education attuned to the world they lived in. Winter was in the latter camp and

opp onse Nobasch oppause. Un wan uk de mieeschte äarem Gloowe tru sent, un opprechtich sikj em Låwe fiere, sent uk aundre opentlich jåajenaun, un ve-achte jrodentoo äare Nobasch. Wie sent met een weisen un deemootjen Eltesten jesåajent worde; hee waundelt opp eenem hollprichen Wajch, met de Konservatieve met een Massa opp de eene Sied, un de Progressieve met de Kleiwe oppe aundre Sied.

“Uk mott wie no ons Jelt sea oppause. Ons langet Wachte em Howe, haft ons en eene schlemme Bredulj jefieet. Un wan uk onse Goades jenuach leewre om aum Låwe to bliewe, mott wie to eene Arnt kome, dee ons Boajelt enbrinjt fa de Bildunk von onse Kjinja to sorje, un ons to kjeede, un onse Schulde to betole. Wie motte opp onse Jesuntheit oppause, un wan uk de Tiefuss nu hinja ons es, wåaweet waut fa eene aundre Krankheit ons nu jeleewat woat? Onse onbedochte Oat dit niee Launt jåajenåwa kaum ons sea diea to stone, onse Kolonie wudd eenen soonen grooten Onjlekj nich nochmol wadastone. Un wie motte oppe Bildunk von onse Kjinja våasechtich senne, wie sent Åaretwåajen ut Kanada jetrocke, un see motte nu eene niee Jemeenschoft hia oppbue.”

Winta wia sikj sea bewust, waut Emily tolatst jesajt haud; hee sull de Darpsliera senne. De School wudd de Dåare opmoake, wan de Borms jegrowt wiere, de Seraie jebut, un de Goades aunjeplaunt. Daut wudd eene bescheidne, schlichte School senne, one Plon, Liastoff un Schoolbieekja. De Unjascheede bat de nutoosche Bildunk wudde groot senne; de Scheela haude toom Deel, de Priewautschoole en Kanada besocht, aundre de Rejierungsschoole. Daut wudd Onsejesachheite em Liastoff jåwe: de Konservatieve wudde aun daut Oole fausthoole welle, met kjeene Enderunge, un de Progressieve wudde opp eene Bildunk bestone, dee de Scheela fa de vondoagsche Welt reedmoake wudd. Winta

gratefully accepted the Bishop's support in this cause. When Emily returned to the children Winter returned to the pondering of his problems.

On this day of his first case Winter deliberated whether to plant more cotton or to try grapefruit. Should he buy a plough, or save his money, in case the colony was abandoned? Fury swept over him as he recalled a recent heartache. He had brought a load of beans to market, where it had been rejected for being filled with worms. While recalling this humiliation, a new villager, Heinz Gunther, came walking along the street and turned into his laneway.

Gunther looked shop-worn, a thin scarecrow. Beside him marched his wife, who appeared equally worn. Winter motioned the two to a rough bench in the garden and pulled up a stool to face them. A wild elation surged through him, thinking that here had come his first case. When Gunther stated that he had a difficult problem which needed expert attention, Winter asked him to tell his story, starting from the beginning.

"I am Heinz Gunther and this is my wife Anna," Gunther began. "We stem from the Russian Bergthal Colony, like the rest of the community. As you know, in the 1830s our ancestors left the Khortitza colony to establish the daughter colony Bergthal, south of Molotshna. In the 1870s when the Tsar moved to end military deferment and to force a Russian curriculum onto our schools, the entire colony migrated to Canada.

"In the 1920s when Manitoba rescinded the federal government's permission for private schools we refused to send our children to the district schools. When the government fined us and then jailed us, we sought a new homeland. My family

gehieed to de latste Grupp un wia dankboa, daut de Eltesta am doarenn unjastett. Aus Emily trigj no de Kjinja jinkj, jrebbeld Winta wieda ver sikj han.

Aum Dach von sienem ieeschten Faul, äwaläd Winta aus hee mea Boomwoll plaunte sull ooda daut met Pampelmuse proowe sull. Sull hee een Pluach kjeepe, ooda sien Jelt spoare, fauls de Kolonie oppjejäwt woare wudd? Eene groote Wutt kaum äwa am aus am eene Sach ver kortem aufjespält, toom Denkj kaum. Hee haud eene fua Schauble to Moakjt jebrocht, dee nich aunjenome wort, wiels dee volla Warm wia. Aus hee sikj aun dise Demootjunk erinnad, kaum een niea Darpenwona Heinz Jinta tofoot vebie, un dreid bie de Wintasch nenn.

Jinta sachet vekjemmat, eene denne Hieezhgrul. Aun siene Sied, mulwad siene Fru, uk vebrukt, drieech un denn. Winta wees an no eene eenfache Benkj hinje em Goade, un sad sikj opp een Stool am jäajenäwa dol. Winta wia ennalich gauns oppjeräajt, wiels am waut ond aus Jinta vetald, daut hee daut met een schwoaret Probleem todoone haud, daut blooss een Meista em Fach leese kunn. Winta bedd am aules von Aunfank aun to vetale.

"Ekj sie Heinz Jinta, un dits miene Fru Auna," funk Jinta aun. "Wie staume vonne Ruslaunt Barjchtol Kolonie, soo's uk de aundre hia enne Siedlunk. Soo's du weetst, enne 1830ja Joare veleete onse Väaelren de Khortitza Kolonie om de Dochtakolonie Barjchtol, siedlich vonne Molosch, auntolaje. Enne 1870ja Joare aus de Tsar onse Millitäapriwiläjium opphoof un dän ruschen School Plon en onse Schoole enfiere wull, veleet de gaunse Kolonie, un trock no Kanada.

"Enne 1920ja Joare aus de Manitoba Rejjerunk daut Vespräakje vonne federale Rejjerunk en Ottawa wäajen onse Priewautschoole bruak, erlaubt wie onse Kjinja nich no School to gone. Aus wie don aune Rejjerunk Strof tolde, un uk enhucke

came with the final group that left Canada in 1927. During our stay in Puerto Casado my wife fell ill and then later I. Our convalescence proceeded slowly. While we were recovering, the bulk of the community moved to the Chaco.

“As one of last families in port, we awaited clearance to move to our village in the Chaco. A travel group was organized, to include all still in port. At the last moment our doctor recommended further treatment and we could not go. Our belongings had already been prepared for shipment, and we sent them with the group. Sturdy healthy men in the group would ensure their transport. Our goods would be stored in the colony’s warehouse, and when we recovered we could travel lightly, not fear relapse due to great exertion.

“When the doctor later approved our travel my family accompanied settlers from the Chaco who were returning after conducting business in the port. We arrived at the colony’s warehouse where we retrieved our belongings. At once I arranged for transport to this village. What appeared to be our chest was loaded onto the wagon along with our other goods. A tarpaulin was stretched across to guard against rain, and the family found room on top as best they could. On arrival at our homestead in this village, we unloaded our goods, pitched our tent and again covered the goods with the tarpaulin.

“The family spent many days constructing a crude shelter for an outdoor kitchen, planting a garden, and building a henhouse and an enclosure for our cow. Still recuperating from our illness, we rested frequently and made slow progress. Some weeks after arrival Anna finally turned to the chest. Before opening it, Anna loudly declared that it

muste, socht wie eene niee Heimat. Miene Famielje kaum aune 1927 met de latste Grupp. Aus wie ons en Puerto Casado opphilde, wort miene Fru krank un dan ekj. Wie worde mau sea langsam jesunt. Wan wie ons erholt haude, wiere de mieeschte von onse Lied aul nom Chaco jetrocke.

“Aus eene vonne latste Famieljes em Howe, wacht wie opp Erlaubniss en ons Darp em Chaco to trakje. Dan wort eene Reisegrupp organisieet von aule dee noch em Howe romlage. Enne latste Stund kaum de Dokta dan uk noch aun, un meend wiedre Behaundlung wia needich, un wie kunne emma noch nich trakje. Ons leejendom wia aul reed fa de Foat, un wie schekjte daut met de Grupp toop auf. Studje, jesunde Mana vonne Grupp wudde sikj daut aunnäme. Ons leejendom sull em Woarenhus vonne Kolonie unjajebrocht woare, un wan wie ons erholt haude, kunn wie one Belaustunge to droage, reise, un brukte ons nich aunistrenje.

“Aus de Dokta onse Wiedafoat erlaubd, schloot sikj miene Famielje de Chaco Siedlasch aun, dee trigifuare nodäm see em Howe Jeschafte erlädicht haude. Wie kaume aun däm Woarenhus vonne Kolonie aun, un holde onse Sache auf. Ekj sorjd dofäa, daut onse Sache no ons Darp jefieet worde. Waut ekj meend, onse Kjist wort oppen Woage met aundre Sache jelajt. Dan wort een Plon äwre Sache jespaut, om dee vom Rääjen drieech to hoole, un onse Famielje recht sikj soo goot aus’et jinkj doabowe en. Aus wie opp onse Heimstäd en ons Darp kaume, naum wie onse Sache auf, un schluage ons Zelt opp, un bedakjte wada aules met däm Plon too.

“De Famielje vebrocht väle Doag om eene eenfacha Serai entorechte, fa ons Hieet, bute unjrem frieen Himmel, un ons Goade aunistolaje, un een kjlienen Heenastaul to bue, un uk eene Owesied fa onse Koo. Wie wiere noch emma doobie ons von onse Krankheit to erhole, un wie muste ons foaken vepuste, un daut jinkj aulatoop mau langsam wieda. Eenje Wääkj nom

was not ours. Anna's claim proved right when we examined the contents. This chest was definitely not ours; the goods were someone else's.

"We are buried in our work, and are now preparing for planting. But we must also search for the rightful owner of the chest, and recover our own. You will understand that discretion is needed, for we do not wish to incur unnecessary enmity. We are still strangers in this village, with few contacts. Can you assist us in locating our chest; can you help us recover the goods which we now need?"

Winter had listened attentively to Gunther's story, and now paused to gather the pertinent facts together in his mind, as he had been taught by his mentor Homez. He advised Gunther that he would provide assistance, but needed further information.

"It is curious that you have not heard from the other party in this misadventure, namely the family that presently has your chest," Winter commented. "You must surely remember the families in the group that earlier left the port. Can you provide their names and the villages of their settlement? Also, what are the contents of the chest which you just opened?"

"I did obtain contact information from the group when we were advised against traveling," Gunther answered. "As to the contents of the chest, there are many. You must come to examine them at my homestead."

After making arrangements for Winter to visit on Saturday afternoon the Gunthers left. Winter watched their departure in

Aunkome, muak sikj Auna dan entlich aun onse Kjist. Ea see dee opmuak, säd Auna aul sea dietlich, daut daut nich onse Kjist wia. Auna haud met äare Behauptunk rajcht; de Enhault wia nich de rajchtschuldja. De Kjist wia entschiede nich onse, de Enhault jehieed eenem aundren.

"Wie sent en aul onse Oabeit meist begrowt, un wie moake ons nu fa daut Seie un Plaunte reed. Oba wie motte uk dän rajchtschuldjen leejendeema von de Kjist sieekje, un onse ieejne finje. Du mottst oba uk vestone, daut wie doabie väasechtich un diskreet väagone motte, wiels wie kjeenen Onschuldjen beschuldje welle. Wie sent noch emma Framde em Darp, un kjane hia mau weinich Mensche. Kaunst du ons halpe, onse Kjist to finje, kaunst du ons halpe onse Sache, dee wie nu needich brucke, to finje?"

Winta wia gauns Ua jewast aus hee sikj Jinta siene Jeschicht aunhieed, un nu hilt hee en, om sikj opp daut Wäsentliche to bedenkje, soo's sien Liameista Homez am daut bieebrocht haud. Hee gauf Jinta to vestone, daut hee am halpe wudd, oba daut hee noch mea to de Sach weete must.

"Daut es doch koomisch, daut du von de aundre Partie en dise Sach vewekjelt, noch nuscht jehieet hast, nämlich de Famielje, de June Kjist nu haft," meend Winta. "Du weetst doch bestemt, wäa daut wiere, de Famieljes en diene Grupp, dee aul ea vom Howe loossade? Kaunst du mie de Nomes un de Darpa, wua see wone, nane? Uk, waut es en de Kjist benne, dee du jrod opjemoakt hast?"

"Ekj kjrieech Kontakt-Bescheet von de Grupp aus ons aufjerode wort to reise," auntuwad Jinta. "Waut de Enhault vonne Kjist aunbelangt? Daut jeft väl. Du mottst mol vebiekome, un die dee selfst aunseene bie mie oppe Heimstääd."

Nodäm Winta berät haud aum Sinnowent Nomeddach an to besieekje, veleete Jintasch. Winta wia noch deep en Jedanke,

deep thought, and then returned to his routine. He felt there was something strange about the story Gunther had told, but could not put his finger on it. During supper he advised Emily of the Gunthers' visit and she expressed strong interest in the mystery. In this wilderness there was little entertainment and she wished to join his investigation. Realizing that their children would be safe playing at the neighbors Saturday afternoon, Winter agreed to take on a partner.

On Saturday afternoon Winter and Emily cast an admiring glance at a large wooden chest that stood in the shade beneath an awning next to the Gunther tent. Gunther now removed the cover leaving the contents in full display. Winter and Emily peered into the chest and observed a vast array of goods that brought smiles to their faces.

Gunther could not control his enthusiasm when he noted the Winters' wonder. "My chest is nearly identical in external form and likely has the same origin," he noted. "My ancestors brought mine over to Russia from Prussia, where it had been built of durable oak from the Masurian forest. Note the exacting craftsmanship, the smooth surfaces and the elaborate carvings. The chest has endured three major journeys and is still sturdy. Since our chest holds a hidden compartment I carefully examined this one in the same area. There is an identical compartment in this one at the same location."

Anna now interrupted Gunther and gushed over the contents. "The contents you see are of two main classes," she said. "First there are clothing and fine linens to be used in the home, and second there are tools and household items for use in the homestead. All

un dan begauf hee sikj wada siene Sache. Am kaum daut doch aulatoop framd vää, waut Jinta am aules vetalt haud, oba hee wist uk nich, wuarom hee doaräwa vebleft wia. Biem Owentkost vetald hee Emily von Jinta sien Besuach, un see wia uk fuaz sea intresieet en dit Jeheemnis. Hia enne Wiltniss gauf daut mau weinich Aufwakjslunk, un doawääjen wull see sikj aun dise Unjasieekjunk bedeelje. Endäm see wist, daut de Kjinja aum Sinnowentnomeddach secha bie de Nobasch unjajebrocht senne wudde, bedd Winta äa aum Sinnowent am bietostone, un met to kome.

Aum Sinnowent Nomeddach bewundade Winta un Emily de groote Holtkjist, dee bute em Schaute em Schulinj biem Jintasch Zelt stunt. Jinta naum dän Plon rauf, un soomet kaum uk fuaz aules äwadäl. Winta un Emily zielde en de Kjist nenn, un sage, sea vüle un veschiedne Sache doabenne, un see freide sikj jrodentoo doaräwa.

Jinta kunn siene Bejeistrunk nich beharsche, aus hee sach, woo sea sikj de Wintasch wundade. "Miene Kjist es gauns kloa deeselwje aus dise, waut de butasche Form aunbelangt, un es uk woomääjlich vonne selwje Häakunft," meend hee. "Miene Väaelre brochte miene no Russlaunt von Preissen, wua dee von kjoanjet leekjeholt vonne Masurische Welda jebut worde wia. Bekjij die mol de krakjte Oabeit, de glaute Butakaunt un de straume Kjoawoabeit aun. De Kjist haft dree groote Reise hinja sich, un es noch emma studich. Wiels onse Kjist eene jeheeme Schufloed haft, bekjij die mie dise sea krakjt, un uk de selwje Akj. Dise Kjist haft krakjt soone jeheeme Enrechtunk!"

Auna unjabruak Jinta nu; see wia fa Bejeistrunk gauns utjelote. "De Enhault, dän jie seene, es von twee Sorte," säd see. "leescht sent doa de Kjeeda un feinet Leiwent, toom Husjebruck, un tweedens, jeft daut Schlätels un Homasch unsoowieda, fa de Wirtschoft. Aules es groot

contents are in good condition, there has been no damage in transit. The family did not bring gifts for the indigenous people, unlike some others.”

Winter by now had some pointed questions. “Did you find documents identifying the owner?” he asked. “And what exactly did you find in the hidden compartment?”

“The owner surely carried his documents with him for we found nothing in the chest, not even monograms on the pillow cases,” Gunther answered. “The hidden compartment was apparently unknown to the owner, for it was completely empty.”

Winter examined the chest closely and made a few precise measurements. “There is a second hidden compartment,” he pronounced. “It is smaller than the other.”

Back in Canada one of Winter’s obsessions had been the study of the construction of hidden compartments in boxes and he had found several books on the subject. With practiced eye he rummaged through the chest and soon had the compartment open. Winter’s three companions anxiously peered into the compartment that he had exposed but their faces were filled with disappointment. Only a shabby cloth belt could be seen, awkwardly jammed into the cramped space.

Winter now delicately extended the belt, and then gently flicked it against the side of the chest. To his surprise there sounded a resonant tingle. Winter now brought the belt into clear light and Emily fingered the belt’s surface. She felt circular bulges, and knew these were coins. Soon twenty large coins were counted, all yellow as gold. Winter again examined the compartment and then pulled out an ancient paper. This was not a document providing identification of

en Ordnung, un nuscht nich es unjawäjess beschädicht. De Famielje haft kjeene Jeschenkja fa de Enlhet, em Jääjensauz to eenje aundre, metjebrocht.”

Winta haud nu aul een poa gauns direkte Froage. “Hab jie Papiere jefunge, dee opp dän leejendeema schlute lote?” fruach hee. “Un waut wia en de jeheeme Schufloed to finje?”

“De leejendeema mott gauns bestemt siene Dokumente bie sikj jehaut habe, wiels wie nuscht nich enne Kjist funge, nich mol utjeneide Nomes oppe Kjessebiere,” auntwad Jinta. “De jeheeme Schufloed wia däm leejendeema nich bekaunt, wiels dee gauns ladich wia.”

Winta unjasocht sikj de Kjist jeneiw, un unjanaum een poa krakjte Mätunge. “Daut jeft noch eene tweede vestoakne Schufloed,” säd hee. “Dee es oba kjlanda!”

Aul en Kanada haud Winta sikj sea met däm Bu von vestoakne Schufloode en Kjiste befot, un soogoa Bieekja to de Sach jefunge. Met een je-eewdet Uag pulkjad hee enne Kjist erom, un haud uk fuaz de Schufloed op. Winta siene dree Helpasch kijkjte nu iewrich en de Schufloed nenn, dee hee frieljelajcht haud, oba see wiere blooss gauns enteischt. Blooss een jremmelja Kodka-Jirtel kaum toom Väaschien, dee onbeholpe en de kjliene Opninj nenjeprommeld worde wia.

Winta trock dän Jirtel behutsom enne Lenjd, un dan knippst hee daut leiselkjes jääjen de Sied vonne Kjist. Hee wia doch äwarauscht, aus een Kjinjre met een kjlienen Wadahaul to hiere wia. Winta naum dän Jirtel nu en daut dache Licht, un Emily leet äaren Finja äwa dän Raunt vom Jirtel streepe. See feeld rundliche Bule, un wist, fuaz, daut daut Jeltstekja wiere. Fuaz talde see twintich groote Jeltstekja, un aule jäll: Golt. Winta unjasocht de Schufloed wada, un trock een Stekj oolet Papia rut. Dit wia nich

the chest's owner, but an ancient cut-paper work of art. Winter deciphered the signature, and recognized it as Joanna Koerten. Winter explained about Mennonite cut-paper artists in renaissance Holland, and the Gunthers stared in wonder.

Winter now asked Gunther for the list of the group from port and was given the names Janzen, Reimer, and Toews. These were common Bergthal names dating from Russia and beyond. The three families came from the three different Bergthal settlements in Canada; Saskatchewan, West Reserve, and Khortitza. But the three were all to settle in the same village, Silberort. That they had gone to the same destination was a bonus to the Winters as it would lighten their search. Transport in the trackless Chaco was a problem, as it would remain so for years to come. The Winters resolved to visit Silberort on Sunday afternoon, hopeful there to solve their first case.

That Sunday afternoon Winter and Emily rode to the village of Silberort on borrowed horses. The village was located away from the colony center so they headed for the first time in this new direction. The sky was darkly overcast making for a pleasant journey. They followed a track cut during the recent surveys of the colony. While it meandered around tree stumps and hollows, it also avoided thorn bushes and cactus beds. Ox-carts had wedged deep ruts into the ground, providing a clear route to follow.

On arrival several hours later, they found a village in a primordial condition. Many inhabitants were still quartered in tents, not yet having begun construction of brick buildings. The school area was still bare; no sign was seen of a community meeting place. The Winters doubted that a service had been held in the morning.

een Dokument, woont dän leejendeema vonne Kjist bewees, sonda een aufjeschnädnet Konststekj ut Papia. Winta entziffad de Unjaschreft, un laus dän Nome Joana Koerten. Winta erkjläad de mennonitische Schniedpapia Kjenstla vonne Renaissance Hollaunt, un de Jintasch kunne äa Wunda nich lote.

Winta fruach Jinta nu no de List vonne Grupp vom Howe, un am worde de Nomess Jaunze, Reima un Teews jenant. Dit wiere jeeenelje barjchtolsche Nomes aul von Russlaunt, un uk von verhää. De dree Famieljes kaume von dree veschiedene Barjchtol Siedlunke en Kanada, Saskatchewan, de Wastresarw, un Khortitza. Oba aule dree haude em selwjen Darp, Silberort, aunsiedle sult. Daut dee aula nom selwjen Uat jewaundat wiere, muak daut fa Winta siene Unjasieekjunk leichta. De Reise, un de Transport en dän Chaco, one Wääj wia een Probleem, un wudd daut uk noch joarelank bliewe. De Wintasch entschloote sikj aum Sindach Nomeddach Silberort to besieekje, un hopee doa dan daut Probleem to leese.

Aun däm Sindach Nomeddach reede Winta un Emily no Silberort opp jeliende Pied. Daut Darp lach wieda auf von de Medd vonne Kolonie; dit wia daut ieeschte Mol, daut see en dise niee Rechtunk reede. De Himmel wia dunkel äwatrocke, un soomet wia daut eene scheene Reis. See fuare opp een Stich, dee vonne Launtvemätasch von de Kolonie ukjehakt worde wia. Dis Stich leid romme Stobbes un Hollinje, oba uk omme Stajchelbescha un Kaktusstieda rom. Ossewoages haude deepe Räte enne leed jepulkjat, un doamet de Rechtunk vom Stich utjelajcht.

Aus see een poa Stunde lota doa aunkaume, funge see een Darp, en sintflutjen Toostaunt. Väle Enwona wonde noch emma en Zelte, un haude met däm Bu von Tiejeljebieda noch nich aunjefonge. De Schoolstääd wia noch kol, un von een Vesaumlunksuat fa de Jemeenschoft gauf daut noch kjeene Spua.

A few stragglers walked along the street, moving furtively, faces averted.

"This surely is one of the less fortunate villages in the settlement," Emily remarked. "The energy of the villagers appears spent. No enclosure for the cattle, oxen, and horses has been built. Given a choice, likely most settlers would return to Canada. Only a lack of funds is keeping them here."

Winter had heard that this village was a collection of families that had found no place elsewhere. Riding along the village street the Winters were accorded little courtesy. Only after several enquiries did they receive directions to the Janzen homestead.

On arrival at the Janzens' the Winters viewed a Wirtschaft that was still at the commencement of its existence. A sad cooking hearth had been crudely carved from an ant hill, and rudimentary sanitary provisions had been made. A jumble of belongings lay scattered around a tent, which still served as the family residence. Little sign of cultivation or construction could be seen in the yard. From the street Winter clapped loudly and patiently waited. After several repetitions a child emerged from the tent. A convoluted conversation lured an elderly matron into the yard.

It turned out that Mrs. Janzen was a widow. Her husband had passed away in the port shortly after their arrival from Canada. The family belonged to the Bergthalers from Saskatchewan, and they had indeed come with the last group from port. Mrs. Janzen advised that they had no funds to return to Canada, and no family back home to sponsor their return. They had been in Silberort two weeks now. Her sole help came from her two teenage sons, good boys but

De Wintasch twiewelde, aus daut zemorjes een Gottesdeenst jejäwt haud. Een poa Haulfvebiestade mulwade de Gauss delenjd, enjstlich, de Jesechta wajchjedreit.

"Dit es bestemt een oamet Darp," säd Emily. "De Krauft vom Darp schient vebrukt. Kjeen Tun fa de Pieed ooda Osse jebut. Wan see de Määjlichkheit haude, wudde woll de mieeschte von dise Aunsiedlasch trigj no Kanada gone. See bliewe blooss hia wiels see kjeene Birj ooda kjeen Jelt habe om to velote."

Winta haud aul jehieet, daut dit Darp eene Aunsaumlunk von Famieljess wia, dee sest kjeene Unjakrup jefunge haude. Aus see de Darpsgauss delenjd reede, worde see nich heeflich bejreest. See muste mieremols froage, ea an jesajcht wort, wua de Jaunzes äare Heimstäd haude.

Aus see bie de Jaunzes aunkaume, kjrieeje de Wintasch eene Wirtschaft to seene, dee mau afens aunjefonge haud to läwe. Een oamseelja Koakhieet haude se ut eenem Eemskjehupe rukjeholkjat, un met däm Sekjreet, wia daut mau prost bestalt. Een derchenaunda aun Pluche lach runtom daut Zelt, en däm de Famileje noch emma wond. Von eene Zivilisazion gauf daut weinich to seene, un jebut wia noch weinich. Vonne Gauss ut klautscht Winta lud, un wacht jeduldich. Nodäm Winta noch een poamol jeklautscht haud, kaum entlich een Kjint utem Zelt äwadäl. Een Jespräach, derchenaunda, un vestreit taubad dan eene elre Fru oppen Hoff enopp.

Daut stald sikj rut, daut Taunte Jaunzsche eene Wätfru wia. Äa Maun wia em Howe jestorwe, korz nodäm see ut Kanada jekome wiere. De Famielje staumd vonne Barjchtola ut Saskatchewan, un see wiere met de latste Grupp vom Howe jekome. Taunte Jaunzsche säd, see haude nich jenuach Jelt trigj no Kanada to foare, un see haude uk kjeene Birj äare Trigjfoat to betole. See wiere nu aul twee Wääkj en Silberort. Äare eenzje Help kaum von äare haulfjewossene Junges, goode Junges, oba

overworked. She herself devoted her time to tending five small children. They were subsisting now on flour supplied by the community. Although they were eating poorly, she still had her faith and hope.

Winter delicately enquired about their trip into the Chaco and the luggage brought from the port. "We were fortunate in our trip out of Puerto Casado," Mrs. Janzen proclaimed. "Another family was detained there due to lingering illness. While the ox-cart ride lasted several days, we traveled in dry conditions. Other settlers struggled through mud and experienced great hardship. Our luggage arrived safely as my sons took special care of it during the rough trip to the Chaco."

When Winter enquired whether she had brought a chest from Canada Mrs. Janzen gave him a sharp look, but then lead them to the yard. She slid a tarpaulin and exposed a chest, much smaller and of inferior design compared to the Gunthers'. Winter hid his disappointment, and enquired if the others of the travel group had arrived safely. Mrs. Janzen replied that yes, but she had not heard of them again.

Following directions given by Mrs. Janzen the Winters rode further down the street and presently came upon the Reimer homestead. This family was from the West Reserve in Manitoba. When the discussion drifted to the items brought from Canada and specifically the contents of the family chest Reimer delivered a long lecture. The contents of the family chest, he insisted, accurately portrayed the character of the owner. They reflected clearly his thoughts and intentions. Chests containing luxurious bedding and kitchen utensils had owners obsessed with comfort and pleasure. Chests filled with song books and religious goods had owners who lived a

äwaoarbeit. See vebrocht äare Tiet doamet sikj om äare fief kjliene Kjinja to kjemre. To Tiet läwde see vom Mäl woont de Jemeenschoft äa gauf. Wan see uk oam läwde, haud see oba noch Vetrue un Hopninj.

Winta fruach don behutsom no äare Foat nom Chaco un daut Jepak woont see vom Howe metjebrocht haud. "Wie haude Jlekj bie onse Foat ut Puerto Casado rut," vetald de Jaunzsche. "Eene aundre Famielje must trigjbliewe, wiels see noch emma schaubich wia. De Foat met däm Ossewoage dieed een poa Doag, oba wie haude driejet Wada. Aundre Siedla murjhelde derch väl Blott, un muste sikj schrakjlich aunstrenje. Ons Jepak kaum uk goot aun, wiels miene Säns sikj besondasch doamet unjawäajes bie de schwoare Reis nom Chaco aunstrenjde."

Aus Winta fruach, aus see eene Kjist von Kanada metjebrocht haud, kjikjt de Jaunzsche am stiew aun, un dan leid see am hinjrem Zelt. See trock een Plon rauf, un doarunja stunt eene Kjist, oba väl kjlanda un prosta jebut aus de Jinta Kjist. Winta vestuak sien Vedruss, un fruach aus de aundre vonne Grupp secha aunjekome wiere. De Jaunzsche säd 'Jo!' oba see haud dee nich wada jeseene.

See foljde de Aunwiesunge von Taunte Jaunzsche, un soo reede de Wintasch wieda de Darpsgauss delenjd, bat see aune Reimasch Heimstäd aunkaume. Dise Famielje kaum vonne Wastresarw en Manitoba. Aus see sikj äwre Sache von Kanada metjebrocht, un besondasch vonne Sache enne Famieljekjist unjahilde, hilt Reima eene lange Räd, meist eene Prädicht. De Oat, meend Reima, vonne Kjist, openboad krakjt dän Karakta vom leejendeema. Kjiste met diere un straume Badinj un Kjääkjescherr wiere Mensche dee mieeschtens Luxus un Plezhia em Kopp haude. Kjiste met Jesankbieekja un relijeese Sache jehieede leejendeema, dee een deemootjet un frommet Läwe fieede.

humble and pious life

Mrs. Reimer insisted on giving a full exposition of their chest. Immediately Winter observed that the construction of the chest was far different from that of the Gunthers'. The Reimers had brought only a few essentials for the kitchen. The remainder of the chest was filled with religious items.

Winter and Emily next proceeded to the Toews, the last family on their list. Winter commented that being the final family, the Toews must be in possession of Gunthers' chest. Emily reminded Winter about the items the Gunthers had packed in their chest. They had brought mainly gifts for the indigenous inhabitants, the Enlhet. In Canada they had heard from Fred Engen about his meeting with the Enlhet in his scouting trip into the Chaco. They were a peaceful tribe which had advised it would welcome new neighbors who would provide work and offer gifts. In preparing for the migration the Gunthers had searched for articles for 'the people who have nothing'. Aside from essential house wares, the chest contained only gifts for the Enlhet.

On arrival Winter commented favorably about the Toews homestead. Here an adobe shelter was under construction, and a vegetable plot was flourishing in a tidy garden. Toews was a stocky red-faced man who gave them a garrulous greeting, while Mrs. Toews was a kindly soul who poured them cool water from an earthen jar. Despite hauling water a kilometer from the village well this family was not wanting.

Mrs. Toews ushered the Winters to seats on a bench beneath a broad shade tree. After lengthy discourse about the Toews' struggles Winter turned the conversation to their trip from the port and the transport of their luggage. When Winter mentioned a chest, his hosts' reaction

Taunte Reimasche bestunt doaropp eene volle Erkläarunk von äare Kjist auftojäwe. Winta sach fuaz en, daut de Kjist gauns aundasch vonne Jintaschkjist jebut wia. De Reimasch haude mau blooss daut needje fa de Kjääkj metjebrocht. Daut Äwaje wia volla relijeese Sache.

Winta un Emily sad nu no de Teewse loos; daut wia de latste Famielje oppe List, un de Teewse muste gauns dietlich de Jintaschkjist habe. Emily holp Winta denkje, waut de Jintasch en äare Kjist jepakt haude. See haude mieeschtens Jeschenkja fa de Enlhet, de Einheimische, jepakt, un metjebrocht. En Kanada haude see von däm Entdakja Fred Engen jehieet, woo hee sikj met de Enlhet bie siene Unjasieekjunksfoat em Chaco jetroffe haud. Daut wia een frädlicha Staum, dee jesajt haude, see wudde niee Nobasch Welkom heete, dee an Oabeit jäwe wudde, un an Jeschenkja jäwe wudde. Aus see sikj fa de Utwaundrunk reed muake, haude de Jintasch sikj omjekjikjt fa soone Sache fa 'de Mensche dee nuscht habe.' Buta daut Needje fa dän Husjebruck, wia de Kjist voll meet Jeschenkja fa de Enlhet.

Aus see bie de Teewse oppen Hoff kaume, bemoakjt Winta fuaz un freelich, de Wirtschoft vonne Teewse. Hia wia een Adobejebied em Bu, un een Jemiesegoade woss straum un jreen en een schmocka Goade. Teews wia een jestukta, rootkopja Maun, dee an met Lief un Seel bejreest, wäarent Taunte Teewsche an koldet Wota ut eene leedkruck engoot. Wan see uk daut Wota een Kilomeeta schlape muste, fäld dise Familie nuscht, see haude von aulem.

Taunte Teewsche bedd de Wintasch sikj em Schaute von een breeden Boom dol to sate. Nodäm see sikj lenja äwa de Aunstrenjunge unjahoole haude, befruach Winta sikj een bät schmeissich wäajne Foat vom Howe un dän Transport von äarem Jepak. Aus Winta vonne Kjist to råde kaum,

assured him that they had the Gunthers' chest. The Toews nervously glanced at each other and quickly changed the subject.

Covering his embarrassment Toews began a story about strange happenings around their homestead. A dense woodland bordered their home and at night the Toews heard frightening noises. He gave a description of the ferocious wildlife in the Chaco; jaguars, emus, storks and giant bats which he said all haunted the neighborhood. Emily shuddered uncomfortably, knowing that future incursions into the woods would be made with great apprehension.

Toews then related an experience that had ended only the day before. Late afternoon some days ago he had entered the woods to gather firewood. With his mind filled with a myriad of problems he had forgotten the quick fall of darkness in the tropics. Walking carefully, on the lookout for snakes, he realized that the sky had become overcast and it was getting dark. Greatly worried he hurried his pace, but realized that he had lost the track. Darkness by then had fallen; it was a pitch black with no moon or stars. The forest began to resonate with the buzz of insects and a cry of forest creatures. In his confused state Toews had lost his sense of direction. He was hopelessly lost in the forest at night.

Trying to control his rising panic he sat down against a tree and plotted a course of action. Looking up he noticed the tree could easily be climbed. In moments he was up, but then a forest creature appeared and screeched into his ear. Quickly he shimmied down and ran in panic, stopping only when exhausted. Soon he was asleep in the dark forest,

wort hee fuaz en daut de Teewse de Jintakjist haude. De Teewse wakjsele dän Blekj, un wakjsele schwind daut Teema.

Endäm hee vesocht siene Veläajenheit to vedakje, funk Teews met eene Jeschicht von ieejenoatje Dinja, dee sikj bie siene Heimstäd aufspälde, aun to vetale. Dichtet Bosch jrenzto aun äarem Hus, un de Nacht kjreeje Teewse ferchtaliche Jereische to hiere. Hee beschreef un schildat de Jereische vonne grulje wille Tiere em Chaco soo's Jaguars, Emus, Oatboasch, un riesje Flautamies, dee, soo aus hee säd, enne Nobaschoft romjeistade. Emily scheddad sich, wiels see wist, daut daut wiedahansje En-Dän-Chaco-Gone, met groote Angst vebunge wia.

Dan vetald Teews, een Erläwnis, daut blooss jistre to Enj jekome wia. Aum loten Nomeddach eenje Doag trigj wia hee em Bosch jegone, om Brenholt to hole. Wiels hee dän Kopp voll durent Sache haud, haud hee vejäte woo schwind daut stockdiesta enne Troope woat. Hee wia behutsom jegone, wiels hee oppe Schlange oppause must, oba dan wort hee en, daut de Wolkje dän Himmel bedakjte un daut et aul diesta wia. En siene groote Angst, haud hee sikj jespoot, oba hee wort en, hee wia total vebiestat. Daut wia aul diesta, pekjschwoat, un kjeene Mon ooda Stierns wiere to seene. De Woolt funk aun to somme vom Onjezeffa, un een Jejauma vonne Tiere em Bosch. En sienem derchenaunda haud Teews sien Orientierungssenn veluare. Hee wia one Hopninj em Woolt vebiestat, un daut wia deep enne Nacht.

Endäm hee vesocht sien Schrakj unja Kontroll to brinje, haud hee sikj jäajen een Boom jesat, un vesocht eenen Plon uttojrebbel. Aus hee don no Bowe kijkt, bemoakt hee, daut hee dän Boom leicht noppklautere kunn. Benna Sekunde wia hee uk aul doabowe. Oba don kaum een Wooldonjeheia am todoak, un kjriescht am ennet Ua. Fuaz leet hee sikj Hauls äwa

and spent the night shivering, disturbed often by animals growling nearby.

In the morning he awoke and noted the spurs of a jaguar. He found a little hollow and drank some brackish water. It was overcast and all day he forced his way through thorny thickets, without sense of direction. He spent a second terrifying night in the woods. The third day was bright, and guided by the sun he walked in a single steady direction until he saw a plume of smoke ahead. Making a beeline towards this sign of civilization he arrived at a native encampment.

Mrs. Toews now interrupted and recounted the horrors she had experienced during her husband's absence. "That first night we heard movements outside the tent and cries that sounded oddly human," she said. "As I was still new here I hesitated to contact the neighbors. All night I cowered in the tent, my children clinging to me in terror. By morning the sounds had stopped but there was no sign of my husband.

"The following morning I advised my neighbors about my missing husband and the nightly movements. There is a worrying malaise in the village; my neighbors refused to search the woods, fearing the animals and the indigenous people. They advised that all men previously lost had eventually returned. It was dangerous to search in an immense trackless wilderness. I spent the next day and night trying to show courage to my children, desperately longing for the return of my husband.

Kopp rauf, un sad looss, un hieed blooss opp to stuse, aus hee ute Pust wia. Boolt wia hee uk aul enjeschlope, un vebrocht de Nacht biem Hubre; hanewada kaume wille Tiere vebie, dee de Nacht rombromde un gnorrde.

Aus hee zemorjes waka wort, sach hee de Spuare von een Jaguar. Hee funk eene Hollinj, un drunk ute Japs Wota. Daut wia dunkel, de Himmel volla Wolkje, un hee wist nich woone Rechtunk wua wia. Dän gaunsen Dach äwa jinkj hee derch Stachelbosch, un Struck, un vebrocht de tweede Nacht em willen Bosch. Aum dredden Dach wia daut wada kloa, un hee jinkj emma blooss veropp en eene Rechtunk, bat hee met eenmol Ruak sach. Hee wia boolt aun een einheimischet Loaga aunjekome.

Taunte Teewsche unjabruak am nu, un vetald, von aul de Schrakjlichkjeite, dee see derchjemoakt haud aus äa Oomkje wajch jewast wia. "De ieeschte Nacht hieed wie Jereische butrem Zelt, un Stäne, dee sikj sea menschlich hieede," vetald see. "Wiels ekj hia noch nie, un framd wia, wull ekj nich de Nobasch roope. De Nacht vekroop ekj mie em Zelt, un miene Kjinja hilde sikj aun mie faust un flautade ver Angst. Zemorjes haude de Jereische nojelote, oba von mien Maun wia kjeene Spua.

"Dän näakjsten Morje vetald ekj miene Nobasch, daut mien Maun em Bosch vebiestad wia, un vonne Schrakjlichkjeite enne Nacht. Em Darp sent de Mensche meist jelämt fa Angst un doawääjen woage dee sikj nich en dän Woolt enenn, wiels see sikj fa de wille Tiere un de Einheimische ferchte. See meende, daut aule vebiestade Mana bat nutoo met de Tiet no Hus jefunge haude. Daut wia mie dan doch to jefäadlich auleen em Bosch to gone om mien Maun to sieekje; de Wiltniss es too jewaultich, too groot un too jefäadlich. Ekj vebrocht dän näakjsten Dach un Nacht mien Moot opptoochette fa miene Kjinja, un endäm ekj mie haulfdoot no mien Maun bangd.

“In the evening of the first terrifying day I walked around the garden and found that our chest had been opened. I saw only strange household articles in the chest. I realized that we had received the wrong chest, and that the contents had been raided. The next day I marveled at a multitude of vegetables that had been placed around our tent. The following day my husband appeared, half-carried by neighbors, dehydrated and covered with scratches.”

Toews now resumed his interrupted story. “Arriving at the native encampment I was terrified, having heard horrifying stories of the indigenous people in North America,” he said. “But I was treated with kindness, given food and clean water. I saw the Enlhet in possession of numerous new articles from Canada. When I had recovered, I was guided back to our village. I believe the vegetables found by my wife were from the Enlhet, who had left them in exchange for items taken from the chest.”

In searching through the hidden compartments of the chest Winter found it empty. He arranged for the Toews to bring the chest with the remaining articles to the Gunthers and to pick up their own chest. He told Toews nothing about the hidden treasure, considering it just recompense to the Gunthers for the gifts they had brought for the Enlhet.

Winter and Emily took their leave then, certain they had arranged a just resolution. They rode back quickly to their own village, hoping to reach it well before nightfall.

“Aum Owent vom ieeschten ferchtsaumen Dach jinkj ekj ommen Goade, un wort en, daut onse Kjist opjemoakt worde wia. Ekj sach blooss framdet Husrot enne Kjist. Ekj wort en, daut wie de faulsche Kjist jekjrääje haude, un daut de Enhault derchenaunda jebrocht worde wia. Dän näakjsten Dach must ekj mie doch sea wundre, wiels väle Jemiesesorte wiere bie ons runtom daut Zelt hanjelajcht worde. Aum näakjsten Dach kaum mien Maun entlich wada trigj, haulf vonne Nobasch jedroagt, utjedrieecht, utjewätat, un von bowe bat unje vekrautz.”

Teews sad nu met siene unjabroakne Jeschicht wieda. “Aus ekj biem Einheimischen Loaga aunkaum, haud ekj morschich Schis, wiels ekj soo väle Grausomkjeite vonne Einheimische en Nuadamerika jehieet haud,” säd hee. “Oba see behaundelde mie leefolich, un see gauwe mie Äte un reinet Wota. Ekj sach, daut de Enlhet aulahaunt niee Sache ut Kanada haude. Aus ekj mie erholt haud, fieede see mie trigj no mien Darp. Ekj jleew, daut daut Jekjäakjs vonne Enlhet wia, em Tusch fa de Sache, dee see ute Kjist jenome haude.”

Endäm hee de jeheeme Schuflode enne Kjist derchjesocht haud, funk Winta ut, daut dee ladich wiere. Hee recht daut soo en, daut de Teewse äare Kjist met daut gaunse Äwabliefsel no Jintasch brinje sulle, un sikj äare Kjist trigjhole sulle. Hee vetald Teews nuscht nich von däm vestoaknen Golt, wiels hee meend, daut wia eene jerajchte Beloonunk aune Jintasch fa de Jeschenkja, dee see fa de Enlhet jebrocht haude.

Winta un Emily naume nu Aufscheet, un wiere sikj secha, daut eene jerajchte Rääjlunk toostaunt jekome wia. See reede hurtich auf no äarem Darp, ea daut diesta wort.

Southern cross

Then the Lord God said, "It is not good for the man to live alone." Genesis 2:18

The matter had come to a dramatic head in October 1930. Months of scarcity and setbacks had traumatized the newly arrived settlers, sapping their morale, and plummeting them into despair. The phenomenon was colony-wide so the administrative council requested all villages to express their view.

In the village of Lichtfelde, on October 31, the village assembly had met to address the council's question. There had been angry speeches, long-winded debate, virtually all on one side of the issue. In the end the villagers formulated a strong negative resolution. An eloquent and succinct reply was given to the council's question about their future: "We must get out of here. We have no future here. Find a solution." This message was to be sent to their handlers in North America, the ones who had saved them from Marxist executioners in Russia, and then transported them to this isolated wilderness in South America.

The new colonists had arrived in the Chaco in mid-1930 after a long voyage from Germany, where they had fled to escape a harrowing ordeal in Russia. Their tribulations had begun in 1914, when Russia had waged war against Germany, their spiritual home. In short succession they had witnessed defeat in a world war, two revolutions, an anarchist uprising, a typhus epidemic, famine, forced collectivization, hyperinflation, and religious persecution.

Facing further persecution from the anti-Christian Marxist government which had seized control of Russia, the people had fled to Moscow. Here they sought exit visas to escape from their unending

Siedkriez

De Har Gott säd: Daut es nich goot wan de Maun auleen läwt. leeschte Mose 2:18

De Sach haud sikj em Oktooba 1930 plazlich toojespetzt. Moonatelank von groote Knaupheit un Schwierichkjteite haude de niee Aunsiedlasch, ver kortem aunjekome, de Moral aunjeschloage un enne Vetwiewlunk jestelpt. Wiels dise Betroffenheit auljemeen wia, bedd de Vewaultungsrot aule Darpa äare Meeninj to de Sach Stalunk to näme.

Em Darp Lichtfelde, aum 31 Oktooba, haud sikj de Darprot jetroffe om de Froag to beräde. Dolle Räd, langet han un hää, un wutje Loamarie haud'et jejäwt, un mieschtens eensiedich. Aum Enj haude de Darpla een eensiedje negatiwe Stalunk to Papia jebrocht. Eene elegaunte un korte Auntwuat wort däm Darprot väajelajcht, waut äare Tookunft aunbelangd: "Wie motte von hia wajch. Wie habe hia kjeene Tookunft. Brinjt eene Leesunk bie." Dise Kund sull no Nuadamerika jeschekjt woare, to deeselwje, dee an vonne marxistische Merda en Russlaunt jerad haud, un an dan no de aufjelääjne Wiltneiss en Siedamerika jeschekjt haud.

Dise niee Koloniste wiere em Joa 1930 no eene lange Foat von Dietschlaunt em Chaco aunjekome, wua see hanjeflicht wiere von schrakjelje Vefoljunge en Russlaunt. Dise Terrorjoare haude aune 1914 aunjefonge, aus Russlaunt jäajen Dietschlaunt, äare jeistje Heimat, Kjrigh jefieet haud. Benna eene korte Tiet haude see jeseene un erläwt: een Welt Kjrigh, twee Rewoluzione, een anarchistischen Opprua, eene Tiefus Epidemie, Hungaschnoot, Kollektiwizierunk, Jeltwieet Veluss, un eene relijeese Vefoljunk.

Wiels see blooss noch mea Vefoljunk vonne gottlose marxistische Rejierunk, dee Russlaunt äwanome haud, ferchte, flichte see no Moscow. Hia sochte see Visas, dee an daut mäajlich moake wudde

afflictions. With the assistance of co-religionists in Europe and North America, and of the German government, a few lucky ones had managed to escape. The unlucky one had been shipped back from Moscow in cattle wagons, not to their native villages, but into exile in Siberia.

The Mennonite Central Committee, or MCC, had assumed responsibility for the refugees in Germany, and claiming no other door open, had settled them in the Chaco. Thus the refugees from Russia had formed Fernheim, a second colony in the Chaco, and the settlers of the first colony, Menno, no longer lived alone.

The new settlers in Fernheim were now jostling with four administrations. First, there was the MCC, their recent savior, which was increasingly viewed as an oppressor. Second, there was the Corporación Paraguay or CP which was under contract to prepare the land for settlement. Third, there was Señor Casado the millionaire Argentinean owner of the railway from Puerto Casado to End Station, who controlled access to the colony. Finally, there was the local colonial administration, whose action appeared to favor the outsiders, not the settlers.

The villagers' resolution was forwarded to the MCC, jolting it from its complacency. They finally recognized the settler's plight as being critical. On their arrival in the Chaco few of the preparations promised by the CP had been made. While the settlers had thrown their backs into building a colony from the ground up their progress had been miniscule. Safe water sources had not yet been found, a pitiless north wind scoured their subsistence crops, and a cash crop had not yet been found. On top of their tribulations a typhoid epidemic was now raging. For the MCC

von däm eewjen Trieb Saul to flichte. Mette Help von aundre relijeese Gruppe en Europa un Nuadamerika, un vonne dietsche Rejierunk kunne een poa Jlekjliche flichte. Deejanje, dee daut nich jlekjt, worde von Moscow opp Veewoages wajchjeschekjt, oba nich trigj no äare Darpa, sonda no Siberien.

Daut Mennonitische Zentraul Komitee, daut MCC, haud de Veautwuatunk fa de Flichtlinje en Dietschlaunt äwanome, un wiels see meende, daut kjeene aundre Däare opstunde, haude see dise Menniste em Chaco aunjesiedelt. Un soo haude dise Flichtlinje von Russlaunt, Fernheim aunjelajcht, de tweede Kolonie em Chaco, un soo läwde de Aunsiedlasch vonne ieeschte Kolonie, Menno, nich lenja auleen.

Dise niee Siedlasch en Fernheim fieede nu een Kotadaunz met vea Vewaultunge. leeschtens met däm MCC, äa Rada von jistre, daut oba mea un mea aus een Turbaus aunjeseene wort. Tweedens, wia doa de Corporación Paraguaya ooda CP, daut dän Oppdrach haud, daut Launt fa de Aunsiedlunk reedtomake. Dreddens wia doa Señor Casado, de argentinische Millionäa, de leejendeema vonne lesabon von Puerto Casado bat Enj Stazion, dee dän Tootrett to de Kolonie en siene Macht haud. Un schliesslich wia doa de lokale Kolonie-Vewaultunk, dee de soojenande Butenlenda ver de Aunsiedlasch väatrocke.

De Darpsbeschluss wort däm MCC jeschekjt, un dise worde met eenmol waka. Entlich bejreepe see, daut de Loag vonne Siedlasch kritisch wia. Aus see em Chaco aunkaume, wiere mau weinjch von de vesproakne Bedinjunge vonne CP jemoakt en Erfellunk jegone. Wäarent de Aunsiedlasch sikj bemieejde de Kolonie vom Boddem opp to bue, haude see mau sea weinich to Staunt jebrocht. Goodet Wota haude see noch nich jefunge, een jnodenloosa Nuadwind sad äare Jeträajdflekja too, un eene Boajeltkwal haude see noch nich jefunge. Un don kaum noch doatoo, daut eene Tiefuss Epidemie

though there appeared little scope to take remedial action.

After their consultations the settlers selected two delegates to search for better opportunities in East Paraguay. On their trip the delegates met resistance from the CP, Señor Casado, and later the MCC. The latter group warned the delegates not to make commitments until they had spoken to an MCC representative. While the delegates were gone conditions suddenly improved. Rain finally fell, providing relief from the scalding heat and greening their gardens. The typhus epidemic began to abate. News from abroad indicated that others were suffering difficulties worse than theirs. Upon the return of the delegates the mood in the colony had vastly changed.

The MCC meanwhile had dispatched representatives to the colony, who were to pour oil on the turbulent water. The aim was to forestall a recommendation from the delegates to abandon the Chaco. With its budget stretched to the limit and facing crises elsewhere, the MCC was in no position to finance relocation. Homez, who was still stationed in Puerto Casado, had been commissioned to escort the MCC agents to the Chaco. Recognizing the need for a knowledgeable local man, Homez had contacted Winter to pick them up at End Station. From there he would transport them into the colony.

Winter, who had not seen Homez for years, gave his friend a warm greeting at End Station. On their long ride to Fernheim, Homez brought Winter up to date with his exploits in the port and in Asunción. On February 27, 1931, the foursome went to Lichtfelde to meet the East Paraguay delegates, newly returned from their scouting mission. A heated exchange ensued between the head MCC agent and one of the delegates.

nu rosd. Daut MCC sach sikj nich enne Loag, Rada enne Noot to späle.

No dise Berädunge wälde de Aunsiedlasch twee Delegote om sikj en Oost Paraguay no bätte Määjlichkjeite omtoseene. Oppe Foat stalde sikj CP, Señor Casado un uk lota daut MCC jäajen an. Dise Grupp woarnde de Delegote, sikj opp nuscht entolote, bat see met een MCC Veträda jerät haude. Aus de Delegote wajch wiere, worde de Veheltnisse plazlich bäta. Met eenmol foll Rääjen, un soomet Linderunk vonne schrakjelje Hett, un de Goades worde jreen. De Tiefuss Epidemie leet no. Nieichkjeite ut Russlaunt leete weete, daut daut doa noch schlemma wia aus hia. Aus de Delegote trigj kaume, haud sikj de Laune je-endat; daut wort bäta.

Enne Tweschentiet haud daut MCC Veträta enne Kolonie jeschekjt, de Eelj oppe walje Wotasch jeete sulle. Äa Ziel wia eene Emfälunk von de Delegote dän Chaco to velote, optoschuwe. Wiels an daut Jelt sea knaup wia un wiels see aundaschwäaje drinjendet to doone haude, wia daut MCC nich enne Loag eene Omtrakjunk to finanziere. Homez, dee noch emma en Puerto Casado to doone haud, haud dän Oppdrach, de MCC Ajente nom Chaco to bejleite. Endäm hee erkjant haud, daut een weetenda Maun vom Uat needich wia, haud Homez Winta weete lote, hee sull am oppe Enj Stazion trafe. Von doa ut, wudd hee an no de Kolonie fiere.

Winta, dee Homez aul joarelank nich jeseene haud, bejreest sien Frint bie de Enj Stazion. Oppe lange Foat no Fernheim, vetald Homez däm Winta, waut aules em Howe un uk en Asunción enne Tweschentiet passieet wia. Aum 27 Febawoa, 1931 fuare see äare vea no Lichtfelde om de Oost Paraguay Delegote to trafe; dise wiere korz von äare Unjasieekjungsmission trigjekome. Daut kaum fuaz to een schoapen Wuatwakjssel tweschen däm MCC Ajent un eenem vonne Delegote.

The delegate explained that money would be saved if the community were relocated to East Paraguay. The settlers would become self-supportive sooner, he claimed, due to cheaper land and cattle. The proximity to market and better health and rainfall conditions would make life much easier. The MCC man spoke against plans to leave the Chaco. He accused the delegate of pursuing a personal agenda, of being an agitator for moving, when the majority was content to stay. The MCC, he advised, did not have funds for a second settlement.

A public meeting was next held on February 28, 1931. The MCC's stance that it could not provide money for relocating, was made public. The colony administration ensured that this was a pacifying meeting, conforming to the MCC agent's wishes. A report by the delegates on their scouting trip was placed last on the agenda. Rather than conforming to its actual purpose the title was changed to the innocuous name, 'Report about a study tour to improve knowledge about the land.'

The resistance of the recalcitrant delegate, while stilled for the moment, was not overcome. Internal strife was to persist in the colony, becoming a divisive conflict between two groups, one wanting to relocate and the other to stay. Due to the serious financial implications to the colony of a settler abandoning the land, the colonial administration took measures to control movements at Puerto Casado. Permission to board a riverboat to Asunción was denied to colony members planning to abandon their debt obligations.

Following the meeting, the MCC representatives departed to visit with their hosts, while Homez and Winter were left to ponder the resolutions on

De Deleget meend, eena kunn Jelt spoare, wan de Jemeenschoft no Oost Paraguay velajcht woare wudd. De Siedlasch wurde doa ea selfststendich woare, wiels daut Launt un daut Vee doa billja wiere. Uk wia de Haundelsmoakjt doa väl noda, un de Jesuntheitsbedinjunge bäta un uk gauf'et doa mea Rääjen, un soo wia daut doa bediedent makelja to wone. De MCC Maun wia jääjen daut Wajchtrakje utem Chaco. Hee schmeet däm Deleget vää, daut hee ut perseenlichem Vedeerst haundelt, un een Trubbelmoaka fa daut Omtrakje wia, un daut de Meazol em Chaco bliewe wulle. Daut MCC haud, säd hee, nich Jelt fa eene tweede Aunsiedlunk.

Eene effentliche Sitzunk wort aum 28 Febawoa, 1931 aufjehoole. Daut wort bekaunkjējāwt, daut daut MCC nich Jelt haud fa daut Omtrakje. De Kolonie Vewaultunk wist waut jespält wort, un daut daut MCC de Menniste de Uage wausche wulle. Een Berecht von de Kundschoftla äwa de Väadeele en Oost Paraguay wort bat gauns unje vom Prograum jelajcht. Aunstaut sikj aum Zwakj un Aufsecht to hoole, wort uk de Titel vonne Delegete äare Schreft vewätat. 'Berecht äwa bätre Kjantrniss vom Launt!' wort dee jenant.

De Auflänunk von däm staunthauften Deleget wia beschwicht oba kjeenesfauls jerääjelt. De Striet enne Kolonie bleef bestone: eene Grupp wull leewa un bäta en Oost Paraguay läwe, un de aundre wull em Chaco Mission driewe, oba doobie vekome. Om de Siedla enne Jewault to hoole, wort de Tootrett to Puerto Casado aumtlich jerääjelt, un eenzelne Launtieejendeema durwe aulso nich äare Wirtschofte vekjeepe, wiels daut MCC de Macht äwa daut Gaunse behoole wull.

No de Sitzunk veleete de MCC Veträda om met äare Gaustjāwasch to spaziere, wäärent Homez un Winta sikj de gaunse Sach unja sikj beräde wulle. Aus see dän

their own. They were walking along the dusty street when a horse-drawn wagon came driving along. Peering intently, Winter recognized the driver as a fellow Menno colonist and gave him a friendly greeting.

Immediately the driver hauled his team in, and alighted with a second man. The driver was a tall broad-shouldered man, in his early forties, with a friendly, intelligent face. The second man was the father-in-law of the first. The two conveyed to Winter their urgent need for assistance. Winter introduced Homez and the four were soon in deep consultation. When Homez recognized their need, he invited the men to tell their story, starting from the beginning.

The father-in-law served as spokesman and addressed Homez with dignified formality. "My name is Johann Driedger," he began. "I was born in the Bergthal Colony in Russia seventy years ago. This is my son-in-law Heinz Wiebe, who was born in Canada. We live in the Lindenthal village of the Menno colony with my three grand-children, Gerhard, Liese and Peter. My daughter Helene, Heinz' former wife, perished in the typhus epidemic three years ago. We are acquainted with Winter, who has told us of your exploits as an investigator. We are facing a family problem and need your expert assistance.

"When the first Fernheim group arrived in Paraguay in April 1930 the MCC commissioned the Menno colony to transport them from the End Station to the new administration center, Trebol. My grandson Gerhard and I drove one of the 108 wagons that formed the caravan, Heinz remaining home to care for the family and Wirtschaft. The newcomers arrived in Puerto Casado on Good Friday, and to complete our Easter celebration we delayed the transport. Thus they left port some days later and we met them at End Station on the

stofjen Wajch delenjd jinje, kaum een Pieetswoage aunjefoare. Winta bekjikt sikj dän Kutscha jeneiw un erkjand am aus een Mennokolonist, un bejreest am frintlich.

Fuaz hilt de Kutscha stell un kroop met een tweeden Maun vom Woage. De Kutscha wia een langa Kjieedel met breede Schulre, vääre enne vieetich, met een frintlichet un vestendichet Jesecht. De tweeda Maun wia de Schwieavoda vom leeschten. De twee vetalde Winta, daut see drinjent Help brukte. Winta stald Homez vää, un fuaz doaropp wiere de vea uk aul deep enne Vetat. Aus Homez hieed, waut see brukte, loot hee an en, äare Jeschicht von Aunfank aun to vetale.

De Schwiavoda wia de Sprääkja, un hee räd Homez met sea wirdje Heeflichkeit aun. "Mien Nome es Johaun Driedja," funk hee aun. "Ekj sie zäwentich Joa trigj enne Barjchtol Kolonie en Russlaunt jebuare. Dit es mien Schwiasän Heinz Wiebe, oba aul en Kanada jebuare. Wie wone em Darp Lindentol enne Mennokolonie, met miene dree Grootkjinja Jeat, Liese un Peeta. Miene Dochta Helene, Heinz siene vääje Fru, kaum enne Tiefussepidemie om, dree Joa trigj. Wie sent met Winta bekaunt, un hee haft ons vetalt, waut jie nich aules aus Detektiv kjenne; daut es toom staune! Wie habe daut met een Probleem todoone, un brucke de Help von een Erfoarna!

"Aus de ieeschte Fernheima Grupp en Paraguay em Aprell 1930 aunkaum, stald daut MCC de Mennokolonie em Oppdrach dise vonne Enj Stazion nom nieen Vewaultungszentrum Trebol to näme. Mien Grootsän Jeat un ekj kutschade eent vonne 108 Woages von de Karavan, un Heinz bleef Tus om sikj omme Famielje un de Wirtschaft to kjemre. De niee Siedlasch kaume en Puerto Casado aum Stellen Friedach aun. Wiels wie Oostre fiere wulle fuare see een poa Doag lota vom Howe auf, un wie troffe an oppe Enj Stazion aum Morje nodäm see doa aunjekome wiere.

morning following their arrival.

“The proceedings at End Station were a nightmare. The 357 newcomers in 61 families along with their possessions were loaded onto our wagons. This was an eventful meeting of two different genera of the same species. As our group had left Russia fifty-five years earlier, we were very different. The newcomers marveled at our ox-driven wagons, our ragged clothing, and our bare-foot walking on the thorny, snake-infested ground. We meanwhile stared at the haughty men and their coiffured women, and their loud ribald conversation. For me it was a momentous occasion, as for the first time in many decades, I could speak Russian.

“Earlier, when the announcement of the arrival of newcomers into the Chaco had been first made in the Menno Colony I was elated, happy to receive company in this great wilderness. Observing now their brash worldly habits, doubt formed in my mind whether we could align with these newcomers. The family that we were to transport though was very proper.

“The head was a woman, whose husband had been murdered by the Makhnovites after the Marxist revolution. Lizbeth was her name, and she had a daughter, Katya, in her mid-twenties, and two teenage sons. We greeted each other with reserve, but during our three-day ride through the wilderness that reserve began to fade. Lizbeth’s family, despite its decades of ordeal, was still cheerful. Her children, despite their communist education, were respectful. Gerhard, began teaching Lizbeth’s sons to drive the oxen. And he was conversing with Katya in Plautdietsch, finding her pronunciation quaint and joyful. I meanwhile indulged in holding conversations with Lizbeth in Russian.

“From Lizbeth I learned that she had

“Daut trafe enne Enj Stazion wia soo’s een groota Derchenaunda. De 357 niee Piljasch, 61 Famieljess aulso toop met äa Jepak worde opp onse Woages jelode. Daut wia oba een Kotadaunz, wiels twee veschiedne Staums vonne selwje Mensche plazlich toop kaume. Wiels wie Russlaunt fiewefeftich Joa ea velote haude, wia wie total aundasch jeworde. De niee Siedlasch staunde äwa onse Ossewoages, onse velunzte Kjleeda, un daut wie boaft manke Stachle un Schalange klofft. Wie staunde äwa de huachmootje Mana un äare Frulied met oppjedonnadat Hoa un äare weltliche Sproak. Fa mie wia dit waut gauns besondret, wiels ekj toom ieeschten Mol en dutzende Joare wada Rusch råde kunn.

“Ea, aum Aunfank aus daut enne Menno Kolonie bekaunt jejäwt wort, von de Aunkunft vonne niee mennische Jast hia em Chaco, wia ekj oppjerächt un froo, daut’et Jast gauf en dise groote Wiltmiss. Oba aus ekj sach, woo lud un weltlich see aulatoop wiere, kaum mie Twiewel, aus daut aulatoop met dise niee Jast goot gone wudd. Oba de Famielje, dee wie metnäme sulle, wia sea en Ordnunk un uk schlicht.

“De Famieljebauss wia een Frumensch; äaren Maun haude de Machnowze enne marxistische Rewoluzion omjebrocht. See heet Lizbet un see haud eene Dochta Katja, enne Twintjajoare, un twee Säns omme sastieen un säwentien Joa. Wie bejreeste ons met trigjhoole oba no onse dreedoagje Foat leet daut no, un wie kaume ons noda. Lizbets Famielje haud vâl derchjemoakt oba see wiere fideel jebläwe. Äare Kjinja, trotz äare kommunistische Bildunk, wiere achtungsvoll. Jeat, dee de Rebbeoarbeit deed, wees Lizbet äare Junges, woo eena met Osse omjinkj. Un hee räd met Katja Plautdietsch wan am uk äare Utsproak niedlich vääkaum. Un ekj räd met Lizbet Rusch soo goot aus et jinkj.

“Von Lizbet hieed ekj, daut see sikj en

resided in Schoenwiese in the Khortitza Colony. Before leaving Russia I had served as an apprentice in an implement factory in that city. I enjoyed seeing her surprise when I described the city years before her birth, and was delighted to hear her describe the changes that had taken place since.

“When we reached our own colony Heinz replaced Gerhard in driving the wagon. On the further journey Heinz was as enchanted with Lizbeth’s family as Gerhard had been. When we reached the end of the journey, Heinz and I were filled with regret. It had been magnificent experience traveling with a refined family, a wonderful change from the loneliness of the Chaco. The parting of Heinz from the family was as sorrowful as Gerhard’s had been. After unloading Lizbeth’s goods, we turned around and returned to the Menno colony.

“For months a great longing for Lizbeth’s family gripped our family, and today I persuaded Heinz to go search for them. We borrowed a wagon and drove to Fernheim determined to find them. But the Fernheimers appear reluctant to provide information to outsiders. We made enquiries all day, but to no effect. We are at our wits end. Can you help us find them, Mr. Homez?”

Homez had been listening with profound interest as the two men unburdened their soul, and now he hesitated, organizing the salient facts of the case in his orderly mind. After a quiet interval he burst into a series of questions.

“During your trip from End Station did the family mention any last names, either maiden or after marriage?” he asked. “Was there mention of the village where the family was to settle?”

Scheenwäs enne Khortitza Kolonie oppjehoole haud. Ea ekj Russlaunt veleet, haud ekj aus Lialinkj en eene Launtjereetschoft Fabrikj en Scheenwäs jeoabeit. Ekj sach äare Äwarauschunk, aus ekj äa daut aules schildad, woo daut jewast wia ea see jebuare wia, un woo sikj daut aules soo sea ve-endat haud, soo aus see mie daut vetald.

“Aus wie en onse Kolonie aunkaume, äwanaum Heinz de Osseliene von Jeat un hee kutschad dän Woage. Oppe wiedre Foat wia Heinz krakjt soo von dise Famielje aunjedone aus Jeat daut verhää jewast wia. Aus de Foat to Enj wia, deed ons daut sea leet, wiels de Foat soo groosoatich jewast wia. Met eene väanäme Famielje to reise wia waut gauns aundret aus enne eensaume Chaco to hucke. De Aufscheet von de Famielje wia fa Heinz krakjt soo schwoa aus verhää fa Jeat. Aus wie Lizbet äa Jepak aufjelod haude, dreid wie erom un fuare trigj no onse Kolonie.

“Moonatelank haud wie ons aul sea no Lizbet äare Famielje jebangt, un vondoag äwaräd ekj Heinz entlich sikj oppe Sieekj no dee to moake. Wie liede ons een Woage un fuare no Fernheim, faust entschlote, dee to finje. Oba de Fernheimer scheene onwellich to senne irjent eene Informazion fa Butendarpa to jäwe. Wie fruage dän gaunsen Dach erom, oba one Erfolg. Wie wiere gauns aum Enj. Kaun jie ons halpe dee to finje, Oomkje Homez?”

Homez haud sikj met jiedet Ua un met sien Hoat iewrich un intresieet aunjehieet aus de twee äare Seel openboada, un nu hilt hee en, un organisieed aule Sache en däm Faul en sien oppjerienden Vestaut. No een stellet Stootskje kaum hee met eene gaunse Rieej von Froage loosjeschote.

“Wäarent june Foat vonne Enj Stazion erwänd de Famielje irjentwoone Nomes, entwäda ver ooda nom Befriee?” fruach hee. “Erwände see irjenteen Darp en Fernheim wua de Famielje aansiedle sull?”

“There was a huge bustle at End Station with scores of teams milling about,” Johann replied. “We had difficulty controlling our oxen and were anxiously sorting out the baggage. Menno men living in the vast empty Chaco have an innate shyness. We did not enquire about surnames at the beginning, and had no need for them later. And I was focused on the family’s origin, Russia, rather than on their destination.”

“Doa wia een schrakjeljet derchenaunda bie Enj Stazion, un Dutzende Ossewoages dreide doa han un hää,” säd Johaun. “Wie haude aule Henj voll onse Osse unja Kontroll to hoole, un dan aul daut Jepak to hole un to vepake. Butadäm sent de Mennomana, en dise endloose Wiltniss, schuchta jeworde. Wie habe ons nich no de Famieljenomes omjehieet aus wie doa aunkaume, un nohää haud wie kjeen Jebruck fa dee. Un mie intressieed daut dolla von wua dee ut Russlaunt kaume, aus wua see hia hanwulle.”

“Did the family have any health issues?” Homez asked next. “Did they express a longing to settle elsewhere, instead of the Chaco? Where did you drop them off and who received them there?”

“Haud de Famielje daut met Jesuntheitsprobleeme to doone?” fruach Homez nu. “Wulle see veleicht sest wua aansiedle staut em Chaco? Wua leet jie dee rauf, un wää kaum an hole?”

“The steamer on which they traveled is notorious for spreading disease.” Johann answered. “But we noticed only deep fatigue, no overt medical condition. Unlike our own problem with trachoma the entire family appeared healthy. Lizbeth and Katya did express dismay about the Chaco’s dismal conditions at that time of year but showed no great disappointment. Per contract, we left them at the community depot, Trebol, where CP had built a warehouse.”

“De Daumpa dee see opp däm Riefa reisde es doafää veschempt Krankheite uttobreede,” säd Johaun. “Oba wie worde blooss en daut see sea meed wiere, un von Krankheite sent wie nuscht nich enjeworde. Wie selfst habe Trachoma, sest wia de Famielje oba jesunt. Lizbet un Katja kaum daut hia em Chaco aulatoop mau plätlich vää to de Joarestiet oba sest habe see sikj nich bekloagt. Wie leete an, kontraktjemäss en Trebol rauf, wua daut CP een Woarenhus haft.”

“You indicated that you felt a longing to see the family again,” Homez now observed. “Do you think the feeling is mutual? Do you have other issues in wishing to see them?”

“Du meenst, daut du die bangst de Famielje wada to seene,” gauf Homez nu to vestone. “Jleewst du, daut see die uk mol wada seene welle?”

“In our travel the family was forthcoming and giving,” Johann replied. “Lizbeth and Katya prepared the meals. We had brought galletas and watermelons, and they cooked rice with dried meat which they shared with us. The family was more serene and compassionate than many other newcomers. At all times their actions were appropriate, and never forward. Gerhard has reached marriage age, but is obsessed with work and

“Aus wie unjawääjes wiere, wia de Famielje opjeschlote un friejäwent,” meend Johaun. “Lizbet un Katja muake daut Äte. Wie haude Tweebak un Arbuse metjebrocht, un see koakte Ries met jedreejdet Fleesch, woont see met ons deelde. De Famielje wia mea jelote un leefolich aus vääle von de Grupp. See wiere emma heeflich un niemols driest. Jeat es em Ella, endäm hee sikj aul befriee haud kunt, oba hee well blooss oabeide un de Wirtschoft em

improving our Wirtschaft. I hope that eventually he will bring a Russian-speaking wife into the family. Should we make a connection it is my hope that he will go visit Katya. With my knowledge of implement manufacture and with the technical know how of the newcomers I hope to open a workshop to fabricate agricultural implements. We did not bring implements here on arrival, and neither did the newcomers. This is one reason for our slow progress.”

Homez now headed in another direction. “What precise enquiries did you make today?” he asked. “Why do you consider the Fernheimers to be reluctant in providing information? What exactly do you want from me?”

The two men mulled these questions over before Johann gave a reply. “We went to see the Oberschulze in the colonial administration,” he said. “When we enquired about a woman named Lizbeth who had a daughter named Katya, the clerk smirked at us. He advised that they had numerous Lizbeths in each of the 12 villages, and asked us to return when we had more information. We received similar replies when we made enquiries of other Fernheimers. We wish to know Lizbeth’s home village, and the number of her homestead.”

“One last question,” Homez now insisted. “Is there some special characteristic that you recall of the family, anything at all?”

After long reflection it was Heinz who answered. “I was with the family only for a day and night. What struck me most were Katya’s vast, mature interests, including the search for a Mennonite homeland. She asked countless questions about our struggles in Menno, and greatly admired our perseverance. In Russia she had been a science teacher and here she was fascinated by the

Schwunk brinje. Ekj hop, daut hee mett’e Tiet eene Fru woone Rusch kaun enne Famielje brinje woat. Wan wie hia waut toostaunt kjriee, hop ekj daut hee Katja besieekje woat. Waut ekj vonne Häastalunk un Bu von Launtwirtschofts Jereetschoft weet, un met däm teknischen Weete von dise niee Toosiedlasch, hop ekj mette Tiet eene Woakjstow fa Maschienebu enrechte kjenne. Wie habe kjeen Jereetschoft hiahää metjebrocht, un de niee Aunsiedlasch uk nich. Daut es met een Grunt wuarom wie hia soo langsam verwoats kome.”

Homez schluach nu eene aundre Rechtunk en. “Waut hast du vondoag jeneiw befragt?” fruach hee. “Wuarom meenst du sent de Fernheima onwellich Bescheet frie to jäwe? Waut es jeneiw, waut du von mie welst?”

De twee Mana jrebbelde äwa dise Froag ea Johaun Auntwuat gauf: “Wie jinje nom Äwaschult enne Kolonie Vewaultunk,” säd hee. “Aus wie no eene Fru Nomens Lizbet fruge met eene Dochta Nomens Katja, schmustad de Schriewa ons aun. Hee säd, daut gauf miere Lizbets en jieda vonne 12 Darpa, un meend, wie sulle trigjkome, wan wie mea Bescheet haude. Wie kjreeje deeseljwe Auntwuat aus wie ons bie aundre Fernheimer befruge. Wie welle Lizbet äa Heimatdarp weete, un de Numma von äare Heimstäd.”

“Eene latste Froag,” wuaropp Homez nu bestunt. “Jeft daut irjentwaut Butajeweeneljet aun de Famielje, irjentwaut, uk noch soon Kjlienet?”

Nom langen Nodenkje auntwud Heinz: “Ekj wia blooss een Dach un eene Nacht met de Famielje toop. Waut mie aum mieschten oppfoll wia Katja äa jewaultje un mindje Interesse, uk daut Sieekje no eene mennonitische Heimat. See stald onendlich vâl Froage no onse Aunstrenjunge en Menno un bewundad onse Utdua. En Russlaunt haud see Natuaweetenschoft aus Lierarin jeliieet, un

Chaco's geography, tropical vegetation, wildlife, and above all, the sky at night. Early evening on the 25th she pointed out Jupiter and the constellation Orion which were on the point of setting, and Sirius, the brightest star in the heavens. I pointed out to her the Southern Cross, which gave her great delight."

The two men took their leave then, returning to Menno Colony. Homez had assured them he would accept the commission. Homez turned to Winter with a questioning mind. "The two groups originated from Russia, speak the same language, and profess the same religion," he observed. "Why are they so different?"

"While they have similarities, they are indeed coinage of different denomination," Winter replied. "It lies in their recent experience. The group from Canada enjoyed peace and safety on an isolated prairie, while the group from Russia suffered a decade of tribulations in an anti-Christian Marxist cauldron. That the Menno colonists have a simple deep faith, while the Fernheimers are educated and worldly, is not surprising."

"While clients often state their true views and wishes, occasionally they attempt to obscure them," Homez now commented. "What is your view about this set of clients?"

Winter paused before expressing his opinion. "The clients appear to favor marriage between the two young people, Gerhard and Katya," he said with a questioning look at Homez. "But of course it is not always just the young who marry."

Homez and Winter now headed for the colonial administration office. Connecting with the Oberschulze, Homez enquired about the Fernheim

soo intressieed äa jewaultich de leedbaul-konst vom Chaco, de troopische Flora, de wille Tiere, un besondasch dän Nachthimmel. Aum tiedjen Owent aum 25, wees see mie dän Jupiter un de Konstelazion Orion, dee jrod unjagone wull, un Sirius, de dachsta Stiern em Himmel. Ekj muak äa opp daut Siedkjriez oppmoakjsomm, un daut bewundad see besondasch."

De twee Mana naume Aufscheet, un fuare trigj no de Menno Kolonie. Homez haud an vesechat, daut hee an metdeele wudd, waut hee utfinje kunn. Homez dreid sikj nom Winta met eene Froag em Denkj. "De twee Gruppe staume ut Russlaunt, råde de selwje Sproak, un eewe dänselwjén Gloowe," bemoakjt hee. "Wuarom sent see soo unjascheedlich?"

"Wan see uk välet jemeensaum habe, sent see oba doch gauns veschiednet Fuppkjejelt vom selwen Dola," säd Winta. "Daut licht aun äare Erfoarunk enne latste Tiede. De Grupp ut Kanada habe Fräd un Sechaheit oppe aufjelääjne Prairie erfoare, wäärent de Grupp ut Russlaunt Tienenjoalank Triebsaal em Anti-Christlichen-Marxisten-Grope jelåde habe. Daut de Menno Koloniste eenen eenfachen deepen Gloowe habe, un de Fernheima jebildet un weltlich sent, es kjeen Wunda."

"Wäärent Kunde uk foaken äare Aunsechte un Wensche erwäne, vesieekje see uk hanunwada dee to vetusche," meend Homez nu. "Waut helst du von dise Kunde?"

Winta bedocht sich, ea hee Auntwuat gauf. "De Kunde welle daut de twee, Jeat un Katja sikj befriee," säd hee, un kijkt doobie een beskje piepsch. "Oba, daut sent je oba uk nich emma de Junge, dee sikj befriee."

Homez un Winta begauwe sikj nu no daut Kolonie Vewaultunksaamt. Endäm hee met däm Äwaschult räd, befruch Homez sikj no de Fernheima Famielje. Oppwool de

family. While the colony was still in its infancy much progress had been made organizing an effective administration. The need to plan the villages, distribute the land, survey boundaries, import food, export products, and supply medical services in the typhus epidemic had led to the compilation of settler lists that Homez now sought to access.

Providing the information that the family had arrived with the April group, and that the family was headed by a woman named Lizbeth was insufficient to obtain useful information. Nor was the fact that Lizbeth had resided in Schoenwiese helpful. Homez thus sought out wedding and funeral lists, records of medical visits at the infirmary, and a membership list for the budding co-operative. Two eligible families were identified, with their homestead numbers. Both resided in the village of Blumenthal. Ominously, the Oberschulze warned that the village had been severely struck by the typhus epidemic.

Homez and Winter found the first homestead near the centre of the village. An air of desolation permeated the weed-filled yard, and a noisy row was raging in the tent where the family still resided. After making repeated shouts of greeting the visitors were gratified when a matron emerged from the tent followed by a young woman. With bleary eyes the two glared angrily at the two visitors.

Homez advised that he was searching for a homestead headed by a woman named Lizbeth with a daughter named Katya who had arrived with the first settler group in April. The hostess blandly confirmed that her name was Lizbeth but stated that her daughter's name was Tasha. She erupted into an angry tirade about the Chaco.

"This is no fit place for members of our race," she lectured. "Against our will we

Koloniste mau jrod aunjefonge haude, haude see oba aul jewaultje Fortschrette enne Vewaultunk jemoakt. De Nootwendichkheit de Darpa to plone, daut Launt to vedeele, de Jrenze uttomäte, Lävensmeddel to importiere, Produkte to exportiere, un medizienische Meddel auntschaufe enne Tiefussepidemie haud to eene Oppstalunk von eene Aunsiedlalist jefieet, un dise List wull Homez nu seene.

Blooss wiels de Famielje met de Aprellgrupp jekome wia, un daut de Famielje von eene Lizbet jefieet worde wia, rieekjt nich too, om wieda to kome, un om dee to finje. Uk daut Lizbet en Scheenwäs jewont haud, holp nich väl. Homez bekjikt sikj don de Kjaste un Bejrafnislist, un de Beroopunge biem Dokta, un eene Metjliedlist vom Co-operatiew. Twee Famieljes kaume nu oba en Froag, met de Nummasch von äare Heimstäde. Beid wonde en Bloomedol. Sea besorcht, säd de Äwaschult nu, daut daut Darp sea unja de Tiefussepidemie jeläde haud.

Homez un Winta funge de ieeschte Heimstäd bie de Medd em Darp. De Hoff wia een troostloosa met väl Krut äawawosse, un met een ludet Jebulla em Zelt, wua de Famielje noch wond. Nodäm see miere Mol 'Goondach' jeroopt haude, worde de Jast entlich von eene forsche Mumkje, dee utem Zelt jeproseld kaum, un dan uk von eene jinjre Fru bejreest. De twee Frulied kjikjte de twee Jast doll aun.

Homez leet an weete, daut hee oppe Sieekj wia no eene Fru met Nome Lizbet un eene Dochta Nomens Katja, dee met de ieeschte Grupp Aunsiedlasch em Aprell nom Chaco jekome wiere. De Mumkje bestäticht een bätje blauss, daut äa Nome Lizbet wia, oba äare Dochta Tasha heet. Un dan funk see doll un lud äwa däm Chaco aun to schelle.

"Dit es kjeen Plauz fa Metjlieda von onse Lied," donnad see looss. "Jäajen onsen

are imprisoned in this trackless wilderness, forbidden to move to a superior location where we can live a decent life. We were better off in Russia.”

“You are forgetting that the Marxists murdered a multitude of your people and expropriated their land,” Winter replied, not tolerating such slander. “While they offered land to the peasants, stolen from the rightful owners, they repossessed it, and then forced people into collective farms. They made glowing promises but baldly hid their ulterior motives. Their intention was to turn Russia into a stronghold, from which to start world revolution. Meanwhile they enslaved the Russian people, showing wanton disregard for human lives. In this wilderness you are free, and hard work will bring you progress.”

The two found the second homestead near the end of the village. Seated on a bench under a shady tree they found a matron, resting comfortably. She had the look of a convalescent patient, sluggish, but ready to confront life’s challenges. Her name was Lizbeth and she readily acknowledged that she had a daughter named Katya, now at work with her two brothers in the field. Lizbeth had contracted typhus, had been in bed three weeks, and was making a slow recovery. She viewed the visitors with friendly interest.

Homez told her that he represented a client from the Menno colony. She absorbed this information, and then asked for the identity of the man and the reason for his interest. “His name is Johann Driedger. His family brought you from End Station to Trebol in April,” Homez replied. “He had difficulty locating you and asked for my assistance. He wishes to pay you a visit.”

Lizbeth did not express surprise at

Welle sent wie hia Jefangne en dise ruchloose Wiltniss, un ons es daut vebode no eene bätre Städ to trakje, wua eena een veninfjtet Läwe moake kunn. Wie wiere en Russlaunt bätä auf.”

“Jie vejäte doabie, daut de Marxiste eene groote Mause von june Mensche omjebrocht habe, un junt daut Launt wajchjenome habe,” säd Winta, endäm hee sikj soone Veloagenheite veboot. “See boode de oame Lied daut Launt aun, woont see vonne leejendeema jestole haude, un dan worde dee met Macht enne Co-operatiew nenjedräwe. See vespruake daut Himmelrikj oppe leed, oba see veheemlichte äare woare Aufsechte. See wulle Ruslaunt toom Aunfank vonne Weltrewoluzion moake, un brochte jieden om, dee nich metmoake deed. Hia enne Wiltniss hab jie weens de Frieheit, un wan jie schwoa oabeide, woa jie wieda kome.”

De twee funge de tweede Heimstäd dicht aum Enj Darp. Unja een schautjen Boom saut eene Mumkje, maklich em Stool settent. Äa sach’et no eene Pazient, dee sikj von eene Krankheit erhole deed, een bät schaubich oba derchut koasch, un see haud daut Läwe aum Schlucka to pake. See heet Lizbet un gauf too, daut see eene Dochta Nomens Katja haud, dee met de twee Breeda oppem Flekj oabeide. Lizbet haud Tiefuss jehaut, un haud dree Wäakj em Bad vebrocht, un wia doabie langsam jesunt to woare. See bekjikt sikj de Jast met frintlichet Nieschia.

Homez vetald äa, daut hee em Oppdrach von eene Kund vonne Menno Kolonie todoone haud. See äwaläd dise Maldunk un fruch nom Nome von de Kunde, un waut hee väahaud. “Sien Nome es Johaun Driedja, un siene Famielje brocht junt vonne Enj Stazion no Trebol em Aprell,” gauf Homez to Auntwuat. “Hee haud Schwierichkjeite, junt to finje, un bedd mie om miene Help. Hee well june Famielje seene, un met junt spaziere.”

Lizbet wia nich äwa Homez siene

Homez' news, but sat quietly for some time mulling over the implications. "Our arrival in April this year seems almost past recollection," she finally murmured. "Since then we have faced numerous crises. On arrival we found that the CP had not made the promised preparations. Immediately we faced the problems of finding drinking water, building a shelter, and planting a garden. Then the typhus epidemic struck. In my family we have all survived, but we buried many neighbors.

"Our trip from End Station to Trebol was a brief but pleasant interlude in our long journey to the Chaco. On leaving Russia I thought I never wanted to hear Russian spoken again, but I gladly heard Johann struggling in that language. His son and grandson made us comfortable and brought us safely to our destination. Katya and the boys greatly appreciated their thoughtful service. Only the reception by the country's President in Asunción rivaled that ox-cart trip for interest.

"The request by Johann though raises serious questions. Surely behind the request lies a romantic interest. The differences between the Fernheimers and the Menno colonists are many, making a successful relation doubtful. While the two groups come from one people, and both have faced many difficulties, ours have been much greater. Our struggles have hardened us, limiting our tolerance and our patience.

"Then there is the difference in our approach to religion. In Russia our churches were closed for ten years, our ministers were declared kulaks and forced to flee or face execution. Struggling for survival in an anti-Christian Marxist society without spiritual guidance changed us, and not for the better."

At this juncture Katya and the two boys

Nieichkjeite äwarauscht, oba see bleef ruich sette, un jrebbeld ver sikj han. "Onse Aunkunft em Aprell kjeemt mie meist soo lang trigj aus mien Jedajchtnis," fuscheld see don entlich. "Aus wie aunkaume, funk wie ut, daut CP nich daut vesproakne Reedmoake jedone haud. Un wie muste fuaz Drinkjwota finje, eene Obdacht bue, un een Goade aunlaje. Un dan schluach de Tiefussepidemie too. En onse Famielje hab wie aula äwaläwt, oba wie habe väl Nobasch begrowt.

"Onse Foat von Enj Stazion bat Trebol wia eene korte oba aunjenäme Unjabräakjunk opp onse lange Foat ennem Chaco nenn. Aus wie Russlaunt veleete, wull ekj de Sproak niemols wada hiere, oba ekj freid mie dan doch aus Johaun sikj bemieejd Rusch to råde. Sien Sän un Grootsän muake ons daut maklich un brochte ons secha nom Ziel. Katja un de Junges schatste daut onjeheia, daut see sikj soo sea om ons bemieejde. Blooss de Oppnom biem Laundespresident en Asunción wia soo intressaunt aus de Ossefoat.

"Johaun siene Bedd oba brinjt doch iernste Froage opp. Sechalich, licht eene romauntische Aufsecht hinja siene Bedd. De Unjascheede tweschene Fernheima un de Menno Koloniste sent väl, un een goodet Utkome von soon Veheltnis es twievelhaaft. Un wan uk dee twee Gruppe von een Staum kome, un beid deeselweje Schwierichkjeite derchjemoakt habe, sent onse väl jrata. Onse Läwenskjamf habe ons hoat jemoakt, un onse Toleranz un onse Jedult sent soo mea aum Enj.

"Un dan jeft daut uk noch relijeese Unjascheede. En Russlaunt wiere onse Kjoakje joarelank too, onse Prädjasch worde aus Kulake aufjestampelt, un dee muste flichte, ooda worde omjebrocht. Ons Kaumf fa daut boafte Äwaläwe en eenem Anti-Christlichen Marxismus one jeistliche Fierunk haft ons ve-endat un nich toom Bätren."

Krakjt nu kaume Katja un de twee Junges

arrived. They were exhausted, but of good cheer. Despite her ragged clothing and her fatigue Katya radiated warmth and cheer. A bright kerchief tamed her unruly blond hair, and a broad smile lit up her tanned features. When Homez complimented their Wirtschaft Katya glowed with pride. Lizbeth now advised her family of the purpose of the visit. Katya then began to reminisce about the ox-cart ride to Trebol.

“While some in our group expressed disappointment at our first view of the Chaco, I was delighted,” she said. “The area showed great promise as a Mennonite homeland. The arrival of the Menno ox-carts reminded me of scenes from the films of Sergei Eisenstein. Barefoot men in ragged clothing driving ox-carts through the Chaco landscape were a source of consummate interest. My fondest memory was traveling the third night just after sundown, beneath a star-filled heaven. Orion and Jupiter were setting; Sirius was brilliant in the south. Later Heinz showed me the Southern Cross, which I had not seen before.”

Months later Homez was back in Puerto Casado where he received wedding invitations forwarded by Winter. The following Sunday Gerhard Wiebe, the grandson of Johann Driedger was to marry Gretel Hiebert, a girl from the Menno colony. And on the next Sunday Heinz Wiebe from the Menno Colony was to join in holy matrimony with Katya Cornies from the Fernheim Colony.

vonne Oabeit aun. See wiere meed, oba gooden Moots. Un wan see uk lunzich aunjetrocke wia, stroid Katja Woamheit ut. Een buntet Koppduak wia äwa äa willet Hoa jebunge, un een breedet Frintle lach opp äare vonne Sonn jebunde Hut. Aus Homez äare Wirtschoft aus lowenswieet erkjant haud, stroid see Jeneete ut. Lizbet erklääd nu wuawääjen de Jast jekome wiere. Katja funk don aun vonne Ossefoat no Trebol to simlieere.

“Un wan uk eenje von onse Grupp sea vonne ieeschte Erfoarunk met däm Chaco enteischt wiere, wia ekj sea bejeistat,” säd see. “De Jääjent kaum mie väl vesprääkjent fa eene mennonitische Heimat vää. De Aunkunft vonne Menno Ossewoages erinnad mie aun de Films von Sergei Eisenstein. Boafte Mana en lunzje Kjeleeda opp Ossewoages en dän Chaco wiere fa mie vom jewaultjen Interesse. Mien scheenstet Jedajchtnis wia de dredde Nacht nom Sonnenunjagank unja eenem Stiernenhimmel. Orion un Jupiter wiere jrod unjatogone; Sirius schiend dach em Siede. Un lota wees Homez mie daut Siedkjriez, woont ekj verhää noch nich jeseene haud.”

Eenje Moonate lota wia Homez wada trigj en Puerto Casado, aus hee von Winta twee Kjastenlodunge kjrieech. Aum näakjsten Sindach, wudd sikj Jeat Wiebe, de Grootsän von Johaun Driedja, met Gretel Hiebat, eene Mejal vonne Menno Kolonie befriee. Un aum tweeden Sindach wull Heinz Wiebe vonne Menno Kolonie met Katja Cornies vonne Fernheim Kolonie Kjast moake.

Chaco war

You can no more win a war than you can win an earthquake. Jeannette Renkin

The plane lifted off from the dirt runway beside the railway track, climbed steadily, and circled to the west. The great river appeared below them, and then the plane headed for a vast thorn jungle that stretched to the foothills of the Andes.

From his window seat Homez gazed in fascination at the Chaco below him. For decades he had traveled this route through heat, dust, and insects on land. Now traveling by air he would cover a distance in a few hours that had taken many arduous days before.

Homez had postponed an appointment with a distraught client, Don Rolando Hernandez Gutierrez, to undertake a clandestine mission. His orders had come from a military officer stationed in Puerto Casado on the Paraguay River. His assignment was to conduct a sensitive operation at the front base Isla Poi, 240 km into the Chaco. While the front was now advancing towards the Bolivian border, this base remained a major command post. In this flight Homez hoped to see the major Chaco war zone, and the Mennonite colonies lying just to the east.

West of the river the plane crossed a low lying plain dotted by tall palm trees. This land was flooded for months following heavy rains. An hour later Homez could see the first outline of the colonies. Menno colony lay in front and Fernheim to the rear. The plane now crossed the landmarks of the Chaco Expedition lead by Fred Engen in 1921.

Campo de Esperanza lay at the north-east corner of the Menno colony. Trebol, now a military encampment, lay further to

Chaco Kjrich

Eena kaun kjeen Kjrich un uk kjeen leedbäbe jewenne. Jeanette Renkin

De Äarplän hoof sikj vonne ieedne Bon aune Sied vonne lesabon opp, stieech eendrajchtich un dreid nom Waste. De jewaultja Riefa wia unja an to seene, un dan fluach de Äarplän no een grooten Stacheldzungel, dee sikj bat aum Aunboajch vonne Andes strakjt.

Von siene Fenstasett ut, bewundad Homez dän Chaco unja am. Joa Tienlang haud hee dise Strakj derche Hett, Stoff un Onjezeffa oppem Launt jereist. Endäm hee nu derch'e Loft fluach, wudd hee en een poa Stund soo wiet foare aus am daut verhää Doagelank jedieet haud.

Homez haud een Trafe met eene vedrisselje Kund Don Rolando Hernandez Gutierrez oppjeschowe, om eene jeheeme Mission to unjanäme. Siene Ordasch haud hee von een Millitää Offitzia en Puerto Casado aunem Paraguay Riefa jekjräaje. Siene Oppgow wia een emfintlichet Unjanäme aune Front Isla Poi 240 km em Chaco nenn derchtofiere. Wan de Front sikj nu uk no de Boliviaunische Jrenz vetrock, bleef dis Punkt doch een Hauptkommando Post. Opp disem Fluach, hopt Homez sikj dän leedstrich vom Chaco Kjrich aunstoseene, un de Mennonitische Kolonjee, dee em Ooste nenlage.

Waste vom Riefa kjriezt de Äarplän äwa eene läaje Kaump von Paulmebeem bewosse. Dit Launt lach moonatelank unja Wota nom schwoaren Rääjen. Eene Stund lota kunn Homez de ieeschte Aundiedunge vonne Kolonjee seene. De Menno Kolonie lach no Väare, Fernheim no hinje. De Äarplän fluach nu äwa de Launttieekjen vonne Chaco Expedizion, von Fred Engen aune 1921 jefieet.

Campo de Esperanza lach aune nuadoostne Akj vonne Menno Kolonie. Trebol, nu eene Millitäästazion, lach wieda

the west. Isla Poi, the military command center, was some kilometers south of the village of Schoenfeld. Beyond Isla Poi to the south-west lay Fortín Boquerón, site of a decisive battle in September 1932. Fortín Toledo, site of another major battle, lay 40 km west of Fernheim colony.

The plane now began its approach for landing at Isla Poi. At the base Homez hurried to meet his contact and to complete his assignment. By afternoon he was on board a plane back to Puerto Casado. The return flight brought Homez into a reflective mood.

The seeds of this war had been the discovery of oil in southern Bolivia, which had become landlocked after the War of the Pacific. Acting on urgings by the oil company Bolivia sought to occupy the entire Chaco basin. It sought also to establish access to the Atlantic Ocean via the Paraguay River. Paraguay, acting on the urgings of another oil company, insisted on its own claim to the area. Soon ominous sparring began between the two fraternal nations.

With no clear lines of border demarcation, Fortíns were constructed at strategic points to stake out claims to the land. Incidents at the Fortíns lead to casualties, enough to allow newspapers to incite the populace of both countries. Honor demanded satisfaction through war.

Soon the two most impoverished countries on the continent received immense foreign loans. These they spent on war materials, and on raising huge armies. Soon the slaughter began. Conscripts of the two nations died by the thousands of disease, thirst and combat on the arid battlefields of the Chaco.

At Puerto Casado Homez had witnessed

nom Waste han. Isla Poi, daut Hauptkwatia vom Millitää, lach eenje Kilomeeta siedlich vom Darp Scheenfelt. Hinja Isla Poi, em siedwaste nenn, lach Fortín Boqueron, de Uat von eene entscheidende Schlacht, em Septamba 1932. Fortín Toledo, Uat von eene aundre groote Schlacht, lach 40 Kilomeeta waste vonne Fernheim Kolonie.

De Äarplän sad nu to eene Laundunk en Isla Poi aun. En disem Loaga spood sikj Homez siene Kontaktpersoon to trafe, un sien Oppdrach to be-endje. Aum Nomeddach wia hee wada oppem Äarplän hinjawääjes no Puerto Casado. Oppem Trigjwajch wia Homez bedajchtich.

De Grunt vom Kjrigh wia eene Eeljerfindunk en Siedbolivien, een Launt von aundre Lenda omzinjelt seitdäm Pacific Kjrigh. Wiels de Eelijesalschoft aun funk to remoakre, wia Bolivien bedocht, dän gaunsen Chaco entonäme un Tootrett toom Atlantische Ozean to jewenne meddels dän Paraguay Riefa. Eene aundre Eelijesalschoft stankad nu oba uk en Paraguay looss un bestunt oppen selwjen Aunspruch. Nu funge beid aun sikj de Fuste to riewe tweschen de breedaliche Lenda.

Wiels daut kjeene kloare Jrenztranunge gauf, worde fortínes opp strategische Städe aunjelajcht, om Aunspriche opp daut Launt optostale. Ute Riewariee bie de fortínes kaum daut to Vewundete, un de Zeitunge fonge aun de Enwona von beide Lenda optorääje. De menschliche lea socht mol wada Befrädjunk derch Kjrigh.

Un boolt kjrieeje dan uk de oamste Lenda em gaunsen Kontinent jewaultje Mause aun jeliadem Jelt von Butahaulf. Daut Jelt wort von jiedet Launt fa Kjrighsmateriol utjéawt, un eene jewaultje Armee optostale. Un boolt jinkj de Schlachtarie dan uk aul looss. Soldote, schwind von beide Nazione enjetrocke, storwe bie de dusende aun Krankheite, Darscht, un de Schlachte em Chaco.

En Puerto Casado haud Homez dän

the sickening drift to war. When the Harbin group of settlers passed through town to Fernheim colony in 1932 they had carried two sets of visas, one issued by Paraguay and the other by Bolivia. The military build-up had been more evident here than in other towns of Paraguay. Men and materials trickled steadily up from Asunción, and were then forwarded into the Chaco. Later the Bolivian air force had raided the town, causing widespread panic.

On return to Puerto Casado, Homez sent a message to Don Rolando and rescheduled their appointment for the following morning. Homez was waiting in his office when Don Rolando arrived with his wife Doña Patricia. Both were academics, Homez ventured, Don Rolando with a well-cultivated goatee, and Doña Patricia with scholarly eyeglasses. She was dressed fully in black, her eyes red and swollen. Don Rolando advised Homez that their son Enrique had gone missing in the Chaco. Homez, doubtful about his role in such a disappearance, invited Don Rolando to tell his story, starting from the beginning.

“Two years ago Enrique was a brilliant student at the University, majoring in South American history,” Don Rolando began with a heavy voice. “When the war started he was conscripted, as were all our young men. For two years he faithfully wrote to us, in uninterrupted correspondence. Now his letters have stopped, and we fear the worst.

“But let me tell the story from the beginning. As I said Enrique was a brilliant history student, his mind was open to the most enlightened notions. His interest was in human conflict; its origins, physical manifestations, and results. Very early he became a convert

krankhaaften Driew en Rechtunk Kjrigh jeseene. Aus Aunsiedlasch von Harbin Chiena derch Puerto Casado no de Fernheim Kolonie 1932 trocke haud een jieda twee Sauz Visas bie sich; eena von Paraguay utjestalt, de aundra von Bolivien. Hia wia de Millitää-oppstockunk stoakja aus irjentwua en Paraguay. Mana, Soldote un Kjrighsmateriol kaume eegol von Asunción aun, un worde dan wieda nom Chaco jeleewat. Nohää haud de Loftmacht von Bolivien daut Darp beschote, un groote Forcht wia utjebroake.

Aus hee no Puerto Casado trigjkaum, schekjt Homez Don Rolando Norecht om sikj to een Trafe aum näakjsten Morje reed to moake. Homez saut en sien Deenst aus Don Rolando met siene Fru Doña Patricia aunkaum. Beid wiere Akademika, docht Homez bie sich; Don Rolando haud een straumet Schneizboatje, un Doña Patricia haud eene jeliiede Brell opp äa oppjewepptet Nästje. See wia von bowe bat unje schwoat aunjetrocke, äare Uage root un jeschwolle. Don Rolando leet Homez weete, daut äa Sän Enrique em Chaco veschwunge wia. Homez, twiewelhaaft en siene Roll bie soon een Veschwinje, loot Don Rolando am de Jeschicht von Väare aunjefonge to vetale.

“Twee Joa trigj wia Enrique een huachbegowda Student oppe Universität, met Hauptfach Siedamerikaunsche-Jeschicht,” funk Don Rolando aun met eene schwoare Stemm. “Aus de Kjrigh aun funk, wort hee enjetrocke, soo’s uk de aule aundre junge Mana. Twee Joa lang schreef hee ons emma, tru un räajelmässich. Nu kjrie wie kjeene Breew mea von am, nuscht nich, un wie moake ons gauns groote Sorj om am; wie beferchte daut Schlemste.

“Oba lot mie de Jeschicht von Aunfank aun vetale. Soo’s ekj aul säd, Enrique wia een begowda Student vonne Jeschicht, hee haud een opnen Vestaunt fa de ensechtichste Idee. Sien Interesse wia de menschliche Konflikte; de Jrind, fiesische Jestaultunge von däm, un de Utkunft. Aul

to non-resistance. He was a solitary actor before a hostile audience. He despaired seeing people lust for strife, not peace. To repeat Cain's sin was the will of the people, not the innocent obedience which came before it. Nineteen hundred years after receiving the Gospel, the people still ignored the enlightenment of the New Testament.

"As the two brethren countries drifted to war, Enrique sensed that the masses would incur major suffering. Only the oligarchs would benefit, the privileged few directing the process. Enrique saw the manipulative finger of the foreign imperialists in the drive to war. Bolivia claimed territory in an oil-bearing basin at the urging of a foreign oil company. Paraguay claimed the same territory to benefit another foreign oil company. To forward their agenda the manipulators appealed to nationalistic passions. Raw greed was covered in calls for family pride, demand for honor, and sacrifice for country.

"Enrique was outraged when the two nations, the poorest on the continent, accepted enormous loans from foreign banks, to spend on military goods and raising armies. Considerations of ethics, economic issues, and peace options were brushed over. Instead the media published inflammatory reports of military maneuvers and brimmed with defiant nationalistic rhetoric. The manipulators molded the populace into compliant pawns.

"The people offered first their verbal support, then their savings, and lastly their sons for bloody battle. That both countries were Catholic, their people brethren, with a common language and struggle for independence was swept aside in strident calls for war. A peaceful

sea tiedich bekjied hee sikj to de Wäaloosichkjeit. Hee wia doarenn een Eenzeljenja ver een fientlichen Publikum. Hee vetwieweld äwre menschliche Lost aum Striet, un nich Fräd. Kain siene Sind wia de Welle von de Menschheit, un nich de onschuldje Jehuarsomkjeit, dee daut verhää gauf. Dusent näajen hundat Joa nodäm de Menschheit daut Evangelium kjriech, schlote see de Ensechte vom Niesen Testament noch ut.

"Aus de twee Breeda-Lenda däm Kjrich toostieede, ond Enrique daut de Menschmausse sikj ferchtalichet Älent aundoone wudde. Blooss de Oligarke funge doa Väadeel, un de 'Doabowe' wudde mol wada dän Nutze trakje, un daut Saje habe. Enrique sach dän manipulierenden Finja vonne framda Imperialiste en däm Driew toom Kjrich. Bolivien bestunt opp daut Launt, wua Eelj jefunge worde wia, un wort doahan vonne framde Eeljesalschofte väajesajcht. Paraguay deed dautselwje, blooss daut see fa eene aundre framde Eeljesalschoft haundelde. Lestja wirtschoftliche lewa stunt hinja däm Jeschrech no Famieljestolt, Forderunge no, un fa, lea, un Opfa fa daut Heimatlaunt.

"Enrique wia flaument doll aus de twee Nazione, de oamste oppem Kontinent, jewaultjet Liejelt von framde Banke aunnaume, fa Kjrichsmeddel utjäwe, un äare Armee oppstocke. Äwalajunge opp daut Sitliche, wirtschoftliche Betrachtunge, un Frädensmäajlichkjeite worde unjrem Teppich jefäajt. Aunstaut stunde de Zeitunge stiew voll von Kjrich un Kjrichsjeschrech un grootmulje nazionale Pucharie. De Veautwuatliche muake de Laundesenwona to Bures oppem Schachspellbrat.

"Un de Mensche boode ieescht äare mindliche Unjastetunk, dan äa jespodet Jelt, un tolatst äare Säns fa eenen bloodjen Kjrich. Daut beid Lenda katolisch, äare Birja Breeda, un beid eene Sproak rädent, un een lewa fa Selfststendichkjeit haude, wort auntsied jefäajt von däm ludhaujsjen

solution was not of interest to the oligarchs, as the manipulators offered lavish loans to reel in a full net of the spoils. That their own young men would have to sacrifice their lives did not concern them.

“The march to war soon became irreversible. The construction of Fortíns by the Bolivians in the disputed Chaco was deemed a reason for national outrage. Blustering resistance was represented as the appropriate machismo response, and the common man’s enlistment in the armed forces as his duty to the nation.

“As the country moved towards total mobilization, Enrique was forced into the army along with others. Together with companions he formed a squad in an elite brigade. Soon he had formed friendship with a wild recruit, Pancho, who madly swept his comrades forward.

“Our family has always been close-knit, and so Enrique wrote us regularly from the front. His brigade saw early action, and he was present at the siege and then victory at Boquerón.”

Don Rolando paused here, placing a reassuring hand on Doña Patricia’s shoulder who was crying softly. He then resumed his story to reveal the reason for consulting Homez.

“With variable weather and uncertain transport, there was an ebb and flow at the front. After sustained action, Enrique’s brigade was placed in reserve at Isla Poi. The troops were assigned lighter duties, conducting mounted patrols at squad level around the base. My son maintained close contact with Pancho, and continued with his letters. During this time he wrote about several meetings with the settlers living near Isla

Jeschrech fa Kjrlich. Eene frädliche Leesunk intressieed de Oligarke kjeen Dripps, wiels de Veautwuatliche väl Liejelt reed haude om daut derch Kjrlich jestolne Meddel aum Eewa to trakje. Daut aum Enj äare ieejne Mensche Opfa brinje wudde motte, un uk äa Läwe velieere wudde, wia an eendoont.

“De Marsch toom Kjrlich wia nich om to wenje. De Bu von fortíns vonne Bolivieauna em vesträdnen Chaco wort aus Grunt fa nazionale Wutt aunjeseene. Vebleftet Wääre wort aus Machismo doajestalt, un de eenfache Mensch siene Entrakjunk aus Soldot wort aus nazionale Flicht aunjeseene.

“Aus daut Launt een jieden toom Kjrlich entrock, wort uk Enrique toop met aule aundre en de Armee jedwunge. Toop met siene Schlikje, wort hee to eene Eenheit en eene Elite-Brigade. Un boolt doaropp wort hee met een willen Enjetrokna, Pancho, Frint, un disa dreef aule Kommarode met en sien willen lewa.

“Onse Famielje wia sikj aul emma sea no, wie hilde toop, un flääjde rääjelmässich Uttusch, un soo schreef Enrique ons foaken vonne Front. Siene Ensauzgrupp wia fuaz enne Schlacht vewekjelt, un hee wia doabie aus see en Boqueron jewonne.”

Don Rolando hilt en, un läd siene treestende Haunt opp Doña Patricia äare Schulla; see hield leiselkjes. Un don vetald hee siene Jeschicht, un dän Grunt, wuarom see Homez oppjesieekjt haude.

“Wiels daut Wada onbestendich, un de Transport nich secha wia, jinkj daut oppe Front han un hää. No lenjre Tiet aune Front, wort Enrique siene Brigade opp Reserve en Isla Poi velajcht. De Truppe kjreeje leichtere Oabeit, un muste opp Pieed, aus enne Kavalrie Wach hoole om daut Millitääloaga. Mien Sän behilt enjen Kontakt met Pancho, un schreef ons rääjelmässich Breew. En dise Tiet schreef hee ons von miere Trafe met de Siedlasch,

Poi. The squad would buy vegetables and fruit in the villages. One day patrolling the area a serious incident took place.

“Towards nightfall, the squad encountered a group of village girls returning from work in the fields. Pancho wished to converse with the girls, but was frustrated as they spoke no Spanish. Men from the village meanwhile came out and shouted orders in their own language. When the boys continued to engage the girls, a man from the village fired a shot in the air. In the confusion the girls scattered. The incident enraged the squad members, who considered they had been gravely insulted. Pancho especially voiced his anger, calling for revenge.

“‘We risked our lives in battle to protect the people, including these villagers,’ he cried. ‘But they scorn our friendly gestures. A gun is fired to disperse wild animals. We are not animals. We are men, brave men. We will not tolerate such an insult.’

“The squad went home that night but within a few days Enrique returned and met a girl working in a field. That day she had come alone, and upon seeing a single soldier had shown less fear. A conversation had followed, on friendly terms. The next afternoon the squad had again ridden to the village hoping to meet the girls.

“When village men came to disrupt the meeting Pancho became extremely angry. Taking careful aim he shot a villager, mistaking him for the man who had fired the shot in the air. Seeing that the man was dead, the squad dispersed in confusion.

“The next day the village elders lodged a

dee dicht bie Isla Poi wonde. Siene Schwadron kofte Jemiese un Frucht enne Darpa. Eenes Doages aus hee Wache hilt, kaum daut to een iernsten Väafaul.

“Jäajen Tweediesta troff äa Schwadron eene Grupp Darpmäakjes, dee vonne Oabeit oppe Flekja trigj kaume. Pancho wull sikj met dee unjahoole, oba hee wia vedrisslich wiels dee kjeen Spaunisch räde kunne. Enne Tweschentiet kaume de Mana rut, un schrieenje Ordasch aune Mejales en äare ieejne Sproak. Aus sikj de Junges oba noch lenja vesochte met de Mejales to doone to habe, schoot een Maun utem Darp enne Loft. “Dit oajat de Soldote gauns morschich, wiels see sikj beleidicht feelde. Pancho wia besondasch doll, un hee wull Rache.

“‘Wie woagde ons Läwe enne Schlachjt om de Mensche to beschitze, un uk dise Darpla,’ schrieech hee. ‘Oba see schnutze soogoa onse frintelje Bemieejunge auf. Eena lat de Flinte baulre om wille Tiere to vejoage. Wie sent nich Tiere, wie sent Mana, browe Mana. Wie woare ons soone Beleidijunk nich jefaulde lote.’

“De Schwadron jinkj de Nacht no Hus, oba een poa Doag lota kaum Enrique trigj un troff eene Mejal, woont oppem Flekja oabeid. See wia aun däm Dach auleen jekome, un aus see eenen eenzelnen Soldot sach, haud see weinja Angst. See haude sikj frintlich unjahoole. Dän näakjsten Nomeddach wia de Schwadron wada nom Darp oppe Pieed jeräde enne Hopninj de Mejales to seene, un met an to spaziere.

“Aus de Darpsmana doatweschen kaume, wort Pancho flaument doll. Hee zield krakjt un schoot eenen Darpla doot, wiels hee docht, daut disa verhää enne Loft aus schiere Beleidijunk jeschote haud. Aus see sage, daut de Darpla doot wia, reed de Schwitt Soldote wajch, un enne wille Hundat nenn.

“Aum näakjsten Dach läde de Darpselteste

complaint to the military authorities and the squad members were arrested. Pancho was identified as the ring-leader, the one who had fired the fatal shot. He was found guilty in a military court and in punishment was sent to the front. There he was severely wounded, and given a medical discharge. He is recuperating in Puerto Casado at present. The squad members meanwhile were re-assigned to foot patrols around Isla Poi. The last letter from Enrique stated that he intended to visit that village again to meet the girl.

“No further correspondence has come from Enrique and we must assume foul play. He is listed as missing by his unit, which has provided no further details. My informant has advised me that you are familiar with the Chaco colonies and settlers, speak their language, and have clearance to the area. Can you go there, can you find out what happened to Enrique?”

Homez had sat in silent concentration during Don Rolando's long discourse and now remained in this position. He mulled over the entire story in his mind, organizing the significant points, and postulating potential action. He pointed out to Don Rolando that the Chaco was a vast land, where thousands of soldiers were in action. He asked for details about the last letter and for directives that could limit the search.

Don Rolando gave him the date and location of posting of Enrique's last letter, and the name of the settler village that he had visited. When Homez gently asked for unusual physical characteristics of Enrique Don Rolando mentioned a prominent brown mole on his right cheek. Homez then requested contact information for Pancho in Puerto Casado.

eene Kloag bie de Millitääleidunk en, un de Schwadron Leidasch worde faust jenome. Pancho wort aus Leida aunjekloagt, deejanja, wona dän Doodesschoss auffeschote haud. Hee wort vom Millitääjerecht schuldich jefunge, un aus Strof must hee aune Front. Doa wort hee schwoa vewundt un wort frie jelote. Hee erholt sikj krakjt nu en Puerto Casado. De Schwadron Junges worde aunjeordat Footwache en Isla Poi to moake. Em latsten Breef schrift Enrique, daut hee daut jenande Mejal wada em Darp trafe wull.

“Wiels wie nuscht wiedret von Enrique jehieet habe, näm wie aun, daut sikj waut Onräajelmässjet auffjespält haft. Hee woat aus ‘Vemista’ jefieet, oba sest weet wie nuscht nich. Mien Informant haft mie weete lote, daut jie de Jääjent, de Chaco Koloniewe un Siedla kjane, daut jie äare Sproak räde, un Erlaubniss habe doa rom to reise. Kjenn jie mol doahan foare, un utfinje waut met Enrique passieet es?”

Homez saut bie auldäm enne stelle Oppmoaksomkjeit wäarent Don Rolando siene lange Kloag aunbrocht, un bleef nu uk wiedahan sette. Hee jrebbeld äwa de gaunse Jeschicht no, un recht daut Gaunse en sien Senn en, un plond, waut hee doone, un woo hee väagone wudd. Hee gauf däm Don Ronaldo to vestone, daut de Chaco een jewaultich grootet Launt wia, wua sikj dusende Soldote opphilde. Hee befruch sikj no Eenzelheite wääjnem latsten Breef un aun Aunwiesunge, doamet hee sien Sieekje dolla enschrenkje kunn.

Don Ronaldo gauf am de Uat un de Adrass von wua de latsta Breef auffeschekjt worde wia, un uk daut Darp, woont hee besieekje wull. Aus Homez dan behutsom fruach, aus Enrique irjentwaljche fiesische Merkmole haud, säd Don Rolando, daut hee eene brune Dodesmol oppe rajchte Bak haud. Homez befruch sikj don uk no Kontakt Bescheet no Pancho en Puerto Casado.

When Homez assured Don Rolando that he would begin the search at once the couple took their leave. Homez then headed for the address given for Pancho. He found the man sitting on a hammock in the garden of a military hospital. Homez asked him for details of his action in the Chaco, and his impressions of Enrique.

“The squad consisted of students mobilized from our campus in Asunción,” Pancho began. “All were anxious to fight the Bolivians except Enrique. But despite his pacifist ideals he performed his duty on the battlefield. On our way to the Chaco, steaming up the river, traveling on the train, and then marching through the bush, we began to feel apprehensive. By this time horrible stories were circulating of the carnage at the front.

“The Bolivians occupied a superior position and victory was anything but certain. Our first action proved the correctness of our foreboding. But in short order the savagery of the enemy was returned in kind. Many paid with their lives, but our first action resulted in a resounding victory. Our battalion was placed in reserve at Isla Poi and others entered the fray to drive back the Bolivians.”

“The village matter was a dreadful mistake,” Pancho insisted, referring to the killing of the villager. “The man who died was not the man who insulted us; he merely bore a close resemblance. So the shot I fired was in vain, the culprit remains at large.”

Homez did not consider this observation helpful but listened next to Pancho’s comments about Enrique. “Enrique was of the scholarly type,” he said. “He was interested in the theoretical view of things. When he heard of the settlers’ non-resistance he considered this a

Aus Homez Don Rolando vesechad, daut hee met de Unjasieekjunk fuaz oppe Städ aufange wudd, naum daut Poa Aufscheet un veleet. Homez begauf sikj don no de Adrass vom Pancho. Hee funk am en eene Henjmaut em Goade von een Hospitol fa jesuntwoarende. Homez befruach am no Eenzelheite von äarem Chao Ensauz, un sien Endruck von Enrique.

“De Grupp bestunt ut Studente von onsere Universität en Asunción,” funk Pancho aun. “Aule en disem Schwadron wiere iewrich jääjen de Bolivieauna to kjamfe, buta Enrique. Oba wan hee uk een Wäaloosa wia, deed hee daut waut von am velangt wort oppem Schlachtfeld. Hinjawääjes nom Chaco, aus wie däm Riefa enopp daumpte, un dan oppem Zuch fuare, un derch daut Bosch marschieede, funk ons aun to grusle. Wie hieede aul schrakjelje Jeschichte woo doll daut oppe Front vääjinkj.

“De Bolivieauna haude eene bätre Stalunk, un een grootet Jewenne wia ons kjeenesfauls jesechat. Aus dan de Scheetarie loosjinkj, wort wie en, wuaron ons jegruselt haud. Oba wie schoote uk fuaz trigj waut Zeich un Lada hilt, un juage däm Jääjna de Kugle omme Uare. Våle storwe em Ensauz, oba boolt haud wie sea jewonne. Onsa Batalion wort to de Reserw jestalt, un aundre muste nu de Bolivieauna daut Utkjniepe biebrinje.”

“De Sach em Darp wia een schrakjelja Fåla,” meend Pancho, endäm hee wada sikj opp dån Doot vom Darpla betrock. “De Maun, woona storf, wia nich deeseljwa woona ons beleidicht haud, blooss daut hee am sea likjend. Un soomet wia de Schoss, dån ekj auffieed, omsonst; de Schuldja rant noch emma frie erom.”

Homez meend dit holp am nich vålwant, oba hee hieed sikj aun, waut Pancho äwa Enrique to saje haud. “Enrique jehieed to de Intelligenz,” meend hee. “Hee intressieed sikj fa de akademische Sied von aule Dinja. Aus hee hieed, daut de Aunsiedlasch wäalooss wiere, kaum am

great intellectual novelty. I am not surprised he returned to that village; he wanted to gratify his curiosity about their faith.”

Homez cut the interview short and went to make arrangements to visit the Chaco. As he was entering a war zone he would carry a weapon. The following day he was on the train, on the tedious land journey to Isla Poi. En route he formulated his plan; he would begin the search by tracing the route from Isla Poi to Schoenfeld, the Mennonite village. Somewhere along that stretch he would find a clue leading to Enrique.

The Chaco War had not been kind to Winter and Emily, nor to any settler. The peaceful interlude which they had enjoyed since their arrival in the Chaco had been rudely interrupted by the war. The settlers had risen to subsistence level, and despaired of hope for improving further. With large military units entering their precinct, the fear for personal safety was added to their fear of economic downfall.

The early months of the conflict had been the most fearful. Bolivian forces had entered some villages and issued stern demands for their allegiance. Cattle were ordered removed from fields arbitrarily claimed by Bolivians. When hostilities began in earnest, the villagers faced grave danger. A savage artillery barrage in Toledo caused terror for days in nearby villages.

A severe scare came also from the Paraguayan forces. In a time of Bolivian advance an order came to evacuate the settlement. This was a terrifying moment for the colonial administration. The settlers were hanging on by a thread, barely subsisting in their homesteads. A flight into the thorn jungle with no plan for supply of water, food and shelter was

daut no eene akademische Nieichkheit vaa. Daut wundat mie nich, daut hee trigj nom Darp jinkj; hee wull siene Nieschia äwa äaren Gloowe stelle.”

Homez muak met de Unjahoolinj nu Schluss, wiels hee sikj reed moake wull dän Chaco wada to besieekje. Aus hee sikj de Kjrichsjääajent nodad, wudd hee eene Flint droage. Dän näakjsten Dach wia hee oppem Zuch opp däm misroblen Wajch no Isla Poi. Unjawääajes jrebbeld hee sienen Plon ut; hee wudd sien Sieekje aunfange endäm hee dän Wajch von Isla Poi nom mennonitischen Darp Scheenfelt, enschluach. Irgentwua dan hinjawääajes wudd hee de Onunk finje, woo hee Enrique finje kunn.

De Chaco Kjrigh wia met Winta un Emily nich gotlich omjegone. Daut Stootskje Fräd, woont see jeneete deede seitdäm see em Chaco aunjekome wiere, wia derch dän Kjrigh schendlich unjabroake worde. De Aunsiedlasch haude jrod afens saut to äte jekjrääje, un nu wiere see vetwiewelt un aum Enj. Endäm groote Mause aun Millitää bie an vebiestrikjte, muste see om äa noakjet Läwe ferchte, un nu kaum noch daut wirtschoftliche derchenaunda doatoo.

De ieeschte Moonate vom Konflikt wiere de schrakjlichste. Bolivieaunsche Soldote wiere enne Darpa jekome, un haude strenje Ordasch jejäwt, an tru to senne. De Bolivieauna haude de Sidlasch Orda jejäwt äa Vee vonne Weid to hole, wiels daut nu äa Launt wia, säde see. Aus dan daut Scheete opp iernst loosjinkj, un daut Artillerie en Toledo loosdonnad, erläwde de Darpla luta Terror.

Eene iernste Grul kaum don uk noch vonne Paraguaysche Armee. Aus de Bolivieauna dichtabie kaume, kjrieje de Darpla Ordasch äare Aunsiedlunk to velote. Dit wia een Schrakjungsmoment fa de Kolonie-Vewaultunk. De Siedla hunge aun eenen Twierm en äare Heimstäde. Eene Flucht en dän Stacheldzungel one een Plon Wota to kjrieje, ooda Äte un Obdach, wia jrodentoo

suicidal. Fortunately, the front stabilized quickly, and the military rescinded the hasty order.

By the second year of hostilities the front was moving steadily westward away from the colony. Settlers were becoming familiar with long columns of Paraguayan troops marching through their villages. The Paraguayan officers provided constant support for the colonists, and generally the troops remained disciplined. An opportunity arose for the cash-strapped settlers to conduct commerce with the troops. The fruits and vegetables from their gardens were in demand, cattle could be sold, and transport rendered.

One day Winter's routine was broken by the arrival of the Schulze from Schoenfeld village, at the southern end of the settlement. Winter immediately recalled a major incident that had occurred in that village earlier in the war. A tragic event had unfolded, the death of a settler protecting his daughter from a soldier. Winter sensed that the Schulze's arrival was for an equally serious matter.

After providing hospitality for the visitor, Winter cautiously enquired for the purpose of the visit. A village Schulze was an elected official with the responsibility to lead his village, but with little authority elsewhere. The Schulze hesitated, recognizing his diminished status in this village. Winter finally asked him outright to state his business, starting at the beginning.

"You will recall the grave incident in our village involving the widower Froese," the Schulze began cautiously. "He was shot by a Paraguayan soldier while protecting his eldest daughter Hertha. Unfortunately another incident has occurred in our village, bringing us another problem. This incident also

Selfsmort. Toom Jlekj stabilesieed sikj de Front schwind, un daut Millitää trock de Aunwiesunk trigj.

Em tweeden Joa von dise Fientlichkjeite bewääjd sikj de Front nom Waste, un wajch vonne Kolonie. De Siedla worde de lange Rieej Paraguaysche Soldote jewant, de derch äare Darpa trocke, un Stoff oppwirbelde un derchenaunda brochte. Oba de paraguaysche Offiziere brochte emma waut fa de Koloniste met, un de Soldote vestunde sikj to benäme. Uk brochte dee fa de Koloniste de Määjlichkjeit Haundel to driewe, un soo kaume see to Jelt. Frucht un Jemiese von de Koloniste äare Goades wiere jefroagt. Vee kunn vekoft woare, un Transport gauf'et uk.

Eenes Doages wort Winta sien räajelmässjet Läwe von däm Schult vom Darp Scheenfelt unjabroake; daut Darp lach aum siedlichsten Deel vonne Aunsiedlunk. Winta kaum fuaz eene sea wichtje Sach em Denkj, dee sikj en däm Darp aum Aunfank vom Kjrigh aufjespält haud. Daut wia een traja Faul, wiels een Siedla wia to Doot jekome, aus hee siene Dochta ver eenem Soldot to beschitze wull. Winta meend nu, daut de Besuach vom Schult krakjt soo wichtich wia.

Nodäm Winta däm Gaust bewirtet haud, fruach hee, waut de Uasoak fa sien Kome wia. Een Darpschult wort jewält, un haud de Veautwuatunk sien Darp to fiere, oba sest haud hee nich vältwaut to saje. Wiels de Schult wist, daut hee kjeene groote Macht hia haud, fruach Winta am eenfach gauns direkjt, waut hee ieejentlich wull un väähaud.

"Du woascht die denkje kjenne, daut'et eene Sach en onsem Darp gauf, en dee de Wätmaun Frees vewekjelt wia," funk de Schult aun. "Een paraguayscha Soldot schoot am doot, aus hee siene elste Dochta Herta beschitze wull. Leida haft sikj noch een Faul en onsem Darp aufjespält, un nu hab wie een aundret Probleem. Dis Faul

involves a death, one containing an element of mystery. We need a man to solve a puzzling problem, one who can handle a delicate matter with competence and discretion.

“Yesterday a body was discovered along a path just outside our village. The path lies on the south side of Schoenfeld, in a direction towards the Isla Poi base. The body is that of a Paraguayan soldier, who had succumbed some weeks ago. As no marks of violence were seen on his body his death appears to have been due to natural causes. Various military insignias were found on the body. The few possessions found were badly degraded. It is possible the man had been robbed after death.

“The body was found by Hertha, the daughter of the deceased widower Froese. Presently she is living with another family, as the Froese orphans have been distributed among other families. We need an investigator to interview Hertha, and root out the facts of the dead man. He must be identified and his family notified.”

Winter had seen and heard of many war-related deaths in the colony and knew the task would not be simple. Early in the war, dead Bolivian soldiers coming from the highlands had been found near the colony. They had been poorly provisioned, lost their way, and died of thirst. Other soldiers had been wounded out on patrol. They escaped their pursuers only to die of their untreated wounds later.

Of particular sadness had been finding Enlhet casualties. Indigenous tribe members were treated as spies by both sides, and when found were summarily executed. Early in the war an air raid had been conducted on Filadelfia, and the colonists had seen the fruits of

haft uk een Doodjen, un es noch een Jeheemnis. Wie brucke nu eenen Maun, dee dit Rotsel leese kaun, een Maun, dee eene emfintliche Sach met Vetrue un Kjantrniss aungone kaun.

“Jistre wort eene Leich besied eenen Stich fuaz butarem Darp jefunge. De Stich licht oppe Siedsied von Scheenfelt, enne Rechtunk no Isla Poi. De Leich es dee von een paraguayscha Soldot, dee aul wääkjelank doot jewast es. Wiels hee kjeene Wund haft, es auntonäme, daut hee opp natierlichen Wajch jestorwe es. Veschiedne millitäärische Uttietjnunge worde opp sien Kjarpa jefunge. Sien leejendom wia mau eenfach un weinich, un mieschtens aul vekome. Daut es mäajlich, daut de Leich uk noch nom Doot utjeplundat worde wia.

“Herta, de Dochta von däm Wätmaun Frees, funk de Leich. See wont nu bie eene aundre Famielje, wiels de Frees Weisenkjinja mank aundre Famieljes vedeelt worde sent. Wie brucke eenem, dee de Herta unjasieekjt, eene Unjahoolinj met äa fieet, un to de Wartel von Gaunsem kjemt. De Soldot mott identifizeet woare un siene Famielje benorechticht.”

Winta haud von väle Kjrighsdoodes enne Kolonie jehieet, un wist, daut daut kjeene eenfache Sach senne wudd, disen Faul to kjläare. Tiedich em Kjrigh wiere doodje Boliviaunsche Soldote, dee vom Huachlaunt kaume, foaken dicht bie de Kolonie jefunge worde. See haude prostet Toobehia, haude sikj vebiestat, un wiere vedarscht. Aundre Soldote wiere oppem Wajch vewundt worde. See wiere derchjegone, oba don aune Enzindunge hinjawääjes jestorwe.

Besondasch truarich stemde de Enlhet Vewundete. Dise einheimische Indiauna worde von beide Siede aus Spiejoone betracht, un oppe Städ dootjeschote. Tiedich em Kjrigh gauf daut Flieejaalarm äwa Filadelfia, un de Koloniste haude jeseene, woo de Maschinejäare vom

machine guns blasting from the heavens. Then they had seen the deaths resulting from disciplinary actions, executions for desertion or other military misdemeanors.

Winter offered to accompany the Schulze to Schoenfeld. His wife Emily stayed with their young children in the village. The previous year Winter had fulfilled a requisition from Paraguayan forces and had been arbitrarily handed a captured sidearm and ammunition as payment. Seated in a stiff buggy Winter accompanied the Schulze back to his village, carrying this weaponry in a handbag. Upon arrival at the village, Hertha was summoned for an interview by Winter.

Hertha was a girl in her late teens, with a pretty smiling face but large, sorrowful eyes. Winter requested her to describe her experience since her father's death and the finding of the dead man on the path.

"Life has been difficult for us Froese children after the killing of my father," Hertha began. "Mother had died a few months earlier of disease, following many years of illness. Although we were orphans, all under twenty, we wanted to keep the family together, fearing life with strangers. As oldest, I appealed to the community, but they rejected our request. We children were dispersed, to our great sorrow. I have tried my best to visit the younger children, some of whom have been sent outside the village, trying to keep up their spirits. My time though is limited, as I must earn my keep through labor in the fields.

"In the morning that day I went weeding in the cotton field of my adoptive parents. When I came home for lunch I saw a family of indigenous people dive into the bush as I rounded a corner. They did not appear familiar, so I believe they were not of a local tribe. I suspect these had

Himmel loosdonnade. Un dan haude see jeseene, woo Soldote, wiels see derchjegone wiere, ooda sestwaut Schlemmet aunjestalt haude, hanjerecht worde.

Winta boot sikj aun, däm Schult no Scheenfelt to bejleite. Siene Fru Emily bleef bie de Kjinja em Darp. Em väajen Joa haud Winta met paraguayschet Millitää Jeschafte jedräwe, un dee haude am soo rein toofalich een Rewolwa met Scheetich aus een Dankscheen jejäwt. See saute en eenem stiewen Bogge un Winta bejleit dän Schult trigj nom Darp, met sien Rewolwa em Haundjepak. Aus see em Darp aunkaume, wort Herta jeroopt, sikj met däm Schult to unjahoole.

Herta wia eene Mejal omme achteen Joa oolt, met een schmocken Frintel oppem Jesecht, oba met truaje Uage. Winta bedd äa, äare Erfoarunge to vetale, seit äa Voda jestorwe wia, un woo daut met däm Finje vom doodjen Maun biem Stich jewast wia.

"Daut Läwe es fa ons Freesekjinja seiddäm Ombrinje von ons Voda schwoa jewast," funk Herta aun. "Onse Mutta wia aul eenje Moonate verhää no eene lange Krankheit jestorwe. Un oppwool wie Weisekjinja wiere, aula unja twintich, wull wie onse Famielje toop hoole, wiels wie ons grulde met Framde to wone. Aus de Elste, bedd ekj de Jemeenschoft, oba see schluage miene Bedd auf. Wie Kjinja worde veschekjt, to onse groote Trua. Ekj hab mien bastet jedone, de jinjre Jeschwista to besieekje, dee toom Deel en aundre Darpa wone, oba miene Tiet es kort bemäte, wiels ekj Jelt bie de Oabeit oppe Flekja vedeene mott.

"Zemorjes aun däm Dach jinkj ekj opp däm Boomwollflekj von miene Flääjelre weede. Aus ekj toom Meddachäte no Hus kaum sach ekj eene Famielje Einheimische em Bosch enenn huppse aus ekj omme Akj kaum. See kaume mie nich bekaunt väa, un soo naum ekj aun, daut dee nich toom

come from far to the west where battles now are raging.

hiesjen Staum jehieede. Ekj näm aun, daut dee utem wieden Waste kaume, wiels doa väl jeschote woat.

“In the afternoon I was again in the field and as I returned in the early evening I sensed a strong odor coming from the bush just off the path. I stopped to investigate, and saw a body lying under a tree. Although frightened I looked more closely and saw it was a man. He was a soldier in uniform, one who may have been dead for weeks or longer.

“Nomeddach oabeid ekj wada oppem Flekj, un aus ekj aum tiedjen Owent trigikaum, rikjt ekj een strenjet Jestank utem Bosch dicht bie däm Stich. Ekj bleef stone, om mie daut to unjasieekje, un sach een Kjarpa unjrem Boom lidje. Ekj haud morschich Schis, oba ekj sach, daut daut een Maun wia. Daut wia een Soldot enne Uniform, dee veleicht aul wäakjelank doot jewast wia, ooda noch lenja.

“Now shaking with fear, I peered closely and saw the body was desiccated from the heat. But the man looked familiar. He resembled a man of the group surrounding me on the night when my father was killed. This man in recent weeks had come into our village, attempting to engage me in conversation. He spoke some German and asked me questions about our faith.

“Ekj flautad nu fa Angst, oba ekj bekjikjt mie am nodä, un sach, daut hee derche Hett aul toom Deel vewäst wia. Oba de Maun kaum mie bekaunt vää. Hee likjend een Maun ut de Grupp, dee om mie stunt de Nacht aus mien Voda omjebrocht wort. Dis Maun wia enne latste Wäakj en ons Darp jekome, un wull met mie räde. Hee räd een bät Dietsch, un fruach mie no onsem Gloowe.

“After finding the body on the path I advised the Schulze about my discovery, and he came accompanied by the village guard. They searched the body but found no identification, or signs of violence. As the body was decomposed, they buried it in the field, marking the location with a cross.”

“Nodäm ekj de Leich biem Stich jefunge haud, vetald ekj daut däm Schult, un hee kaum met de Darpswache aun. See unjasochte dän Kjarpa, oba funge kjeen Utwies, un uk kjeen Tieekjen von Jewault. Wiels de Kjarpa vewäst wia, begrowde see am em Flekj, un stuake een Kjriez opp sien Grauf.”

Winter now enquired about Hertha’s meetings with the man, and asked for a description of him as she remembered him. “He was a young man in his early twenties always dressed in a smart uniform,” Hertha answered. “On his visits to the village he was not on duty. I recall his hair was cut short and on his right cheek there was a distinctive mark. He was well mannered and educated, speaking High German with a Spanish accent. At first he asked probing questions about our religion, but later the questions became more personal.”

Winta befruach nu Herta no äarem Trafe met däm Maun, un uk, no eene Beschriewunk, soo’s see sikj daut noch denkje kunn. “Hee wia een junga Maun enne tiedje Twintjajoare, un hee druach emma eenen straumen Soldoteaunzuch,” säd Herta. “Wan hee nom Darp spazieere kaum, haud hee nich Deenst. Hee haud siene Hoa kort jeschnäde, un oppe rajchte Bak haud hee eene Doodemol. Hee haud goode Maniere un hee wia jebildet, un räd Huachdietsch met spaunischem Betoonunk. leescht befruach hee sikj no onse Relijion, oba nohää worde siene Froage perseenlicha.”

Winter enquired if Hertha knew where the soldier had been stationed and in which direction the indigenous group was headed. Hertha advised that army groups were stationed outside many settlement villages, and another one was at Isla Poi. The indigenous group was likely headed to a small *toldería*, a campsite, somewhere in the bush near Schoenfeld. She offered to guide him to the site the next morning.

The following morning Winter, Hertha and the village guard began their search at the dead man's gravesite. Winter had spent the previous evening making enquiries about a *toldería* and had been told one had recently been built south of the village. He now began a search of the various paths headed in that direction, seeking an object of identification that might have been blown or scattered after the man's death.

Homez was on the second day of his search of the path from Isla Poi to Schoenfeld, which so far had yielded a booklet with the initials EH. He was approaching Schoenfeld when he heard a murmur of voices. He fired a shot in the air, hoping to frighten away any dangerous opponent.

Rounding a corner he saw a man and a young woman standing fearfully beside the path, and then his friend Winter, with a gun pointed right at him. When the shock of their unlikely meeting was over, Homez and Winter quickly exchanged stories. They were surprised to learn that their investigations both dealt with a Paraguayan soldier. Homez mulled over Winter's story and asked to see the soldier's gravesite. On the way he questioned Hertha.

"What was the name of the soldier who came to meet you, the one you suspect is the dead man?" Homez asked. "What struck you most about him? Did you notice any special physical

Winta fruach Herta aus see wist, wua de Soldot stazionieet worde wia, un en woone Rechtunk de Einheimische jetrocke wiere. Herta säd, daut de Soldote butahualf von väle Siedladarpa stazionieet jewast wiere, un uk bie Isla Poi. De Einheimische wiere woll hinjawääjes no een kjliena Toldería, een Loaga dicht biem Bosch vom näakjsten Darp. See boot sikj aun, an aum näakjsten Morje doahan to näme.

Aum näakjsten Morje jinje Winta, Herta un de Darpswache nom Grauf. Winta haud dän väajen Owent doamet vebrocht, uttofinje wua daut een Toldería gauf, un leet sikj vetale, daut see eene ver kortem siedlich vom Darp aunjlejacht haude. Hee funk nu aun de Stieej to besieekje, dee en de Rechtunk leide, un socht fa een Zadel dee nom Doot vom Wint vepust ooda vedräwe worde wia.

Aum tweeden Dach opp siene Sieekj biem Stich von Isla Poi no Scheenfelt, haud Homez blooss een Heft met de Buakstowe EH jefunge. Aus hee sikj Scheenfelt nodad, hilt hee stell, un docht hee haud een Stemmurmurmel jehieet. Hee schoot enne Loft, om veleicht een jefäädlichen Jääjna to vedriewe.

Endäm hee omme Akj kaum, sach hee een Maun met eene junge Fru, dee volla Angst biem Stich stunde, un dan sach hee sienen Frint Winta, dee sien Rewolwa no am zield. Aus daut Vefiere von äarem plazlichen Trafe vebie wia, tuschte Homez un Winta äare Jeschichte ut. See wiere äwarauscht daut äare Unjasieekjunge beid met een paraguayschen Soldot to doone haude. Homez bedocht sikj Winta siene Jeschicht, un fruach, aus hee daut Grauf seene kunn. Hinjawääjes befruach hee uk de Herta.

"Woo heet de Soldot, dee die trafe wull, un von däm du jleewst, hee nu doot es?" fruach Homez. "Waut foll die aum mieeschten aun am opp? Haud hee rein fiesisch, waut Besondret aun am? Woo

characteristics? What did you consider his cause of death?"

"I believe his name was Enrique," Hertha answered. "Although a military man his convictions were those of non-resistance. He clearly was a man of his convictions, as in his travel in the Chaco he went unarmed, unlike you or Winter. He had a distinctive facial characteristic, a mark on the right cheek. The man I found on the path had that same mark. My first thought on seeing the body was that he had died of snakebite."

On reaching the gravesite Homez made a careful study of its surroundings. The area was covered with scattered bushes and low thorn trees. Homez searched for footprints and unusual marks. When Winter joined him, he saw shoe marks from settlers, and footprints that from indigenous people.

Homez was now on his knees examining a particular shoeprint and his face darkened. Suddenly he heard a deafening roar and a bullet thud into the ground beside him. He leapt up and saw Winter's gun still smoking. Winter pointed, and Homez saw a long snake that had emerged from its hole beside him, its body now lying limp.

"You may have just dispatched his killer," Homez remarked. "We'll never know."

In Puerto Casado Homez passed on his findings to Don Rolando and Doña Patricia. In 1935, when hostilities ended, they went to the Chaco and recovered the remains of their son for burial in the family crypt in Asunción.

meenst du, kaum hee toodood?"

"Ekj jleew, hee heet Enrique," gauf Herta Auntwuat. "Un oppwool hee Soldot wia, wia hee een äwazeijta Wäaloosa. Un hee ieed siene Äwazeijunk, wiels hee em Chaco one Jewäa romjinkj, un nich soo's jie, ooda Winta. Hee haud oppe rajchte Bak eene Doodesmol, dee oppfoll. De Maun, dän ekj aum Stich funk haud daut selwje Tieekjen. Ekj docht bie mie, daut am veleicht eene Schlang jebäte haud."

Aus see aum Grauf aunkaume, bekjikt sij Homez de Omjäwunk sea jeneiw. De Städ wia met Bescha un läaje Stachelbeem bedakjt. Homez socht nu no Footspuare, un irjentwaut Butajeweeneljet. Aus Winta tookaum, sach hee Schoospuare vonne Siedlasch un uk Saundolespuare vonne Einheimische.

Homez wia opp siene Kjnees, un unjasocht sij eene besondere Footspua, un dan vedunkeld sij sien Jesecht. Met eenmol donnad daut gauns schraklich un eene Kugel fluach gauns dicht bie am enne leed. Homez sprunk opp, un sach Winta sien Rewolwa noch rieekjere. Winta wees, un Homez sach eene lange Schlang, dee utem Loch aun siene Sied jekrope wia, un nu mak un schlaup oppe leed lach.

"Veleicht hast du jrod, sienen Merda omjebrocht, eena kaun niemols weete," meend Homez.

Trigj en Puerto Casado deeld Homez sien Befund däm Don Rolando un Doña Patricia met. 1935, aus de Kjrigh to Enj wia, reisde de twee nom Chaco un holde sij äaren Sän, doamet see am en äare Famieljegruft en Asunción begrowe kunne.

Debtor

Caveat amante! Latin proverb

This week quirky fate had sent Homez to Friesland, the first major Mennonite colony in East Paraguay. After a steamer trip down the Paraguay River to Rosario, he had transferred to a wagon for a long bumpy ride. Only a familiar lonely Spanish rider urging his spirited horse to port was met on this winding road.

Arriving later in the colony, Homez was quartered in simple accommodations. A hefty boost was needed to lift this colony out of the doldrums. Homez' commission here was to attend meetings of the planning commission for the new co-operative, and report developments to his employer.

The settlers in this colony had arrived two years ago from the Fernheim colony in the Chaco. Living far west side of the Paraguay River they had been discouraged by the low erratic rainfall, the long distances to market and medical service, and the colonial infighting. Here on the east side of the river, fresh water poured in permanent streams, the rainfall was heavier and predictable, and the soil more fertile. Lastly, Eastern Paraguay was closer to market and medical service.

Much progress had been made but the settlement was still struggling. The road to the river had seen improvement, but in rain was still impassible. Bush land had been cleared to stake out the villages and homesteads, but huge stumps still marred the clearings. Outside the villages few fields were ready for cultivation. Cotton, which had flourished in the Chaco, did poorly here, and no

Schuldna

Caveat amante! Latienischet Sprechwuat

Dise Wääkj haud daut goastrichet Schekjsol Homez no Frieslaunt, de ieeschte jratre mennonitische Kolonie en Oost Paraguay veschekjt. No eene Daumpafoat däm Paraguay Riefa boajauf bat Rosario, fua hee opp een Pieetswoage eene krugliche un stukaje Foat wieda. Blooss een eensicha, am bekaunda spaunische Rieda, dee sien Pieet linkjsch dreef, wia oppem selwjen Wajch.

Aus hee enne Kolonie lot aunkaum, wort Homez en eene eenfache Stow unjajebrocht. Een jewaultja Schupps wudd needich senne, om dise Kolonie ut een deepen Älent rut to stikjse. Homez haud dän Oppdrach opp de Sitzunge vonne Plonunskommission fa de niee Co-operatiew doabie to senne un sienem Bauss to berechte, waut sikj doa aufspäld.

De Siedlasch en dise Kolonie wiere twee Joa trigj von de Fernheim Kolonie em Chaco jekome. See haude verhää wiet em Waste von däm Paraguay Riefa jewont, oba see haude dän Moot veluare, wiels de Rääjen seldom un onräajelmässich kaum, un wiels de Wajch nom Haundelsmoakjt soo wiet wia, un uk daut medizienische Wäsen hinkt, un de Kolonie eegol Zank un Striet haude. Hia oppe Oostsied vonnem grooten Riefa, räajend daut foakna, de Riee leewade Wota biem grooten Amavoll, un daut Launt wia fruchtboara. Un schiesslich lach Oost Paraguay noda aum grooten Moakjt un uk de Doktasch wiere riewa.

Väl Veraunkome wia aul jemoakt worde, oba de Siedlunk must sikj noch emma bemieeje. De Wajch no däm Paraguay Riefa wia vebätat worde, oba biem Rääjenwada wia dee nich befoaboa. Boschlaunt wia jerood worde, om Darpa un Heimstäde auntolaje, oba groote Stobbes stunde noch aulewääje rom. Butahaulf vonne Darpa wiere mau weinich Flekja beoabeidboa. Boomwoll, dee em Chaco goot

new cash crop had yet been found.

The organizational meeting for the co-op had been held in the central school house. With its spacious three rooms, this was one of the larger buildings in the colony. The plan for a co-op was unpopular with many settlers. They had left the Chaco to escape the grasping hands of the co-op entrenched there. The local settlers greatly valued freedom of enterprise, and considered that a co-op choked their initiative. Thus an organization that had proven vital for growth in the Chaco had not found root here.

Following the meeting Homez was standing with a co-op functionary outside the schoolhouse when a man suddenly stopped before them. He stared long at Homez, remaining awkwardly fixed in silent contemplation. He finally enquired if Homez was not the esteemed investigator, of fame in Puerto Casado and in Asunción. On receiving Homez' grudging admission, the man requested an appointment. Homez promptly invited him to come to his guest house in the evening.

Homez was sitting on a bench in the garden at first twilight when the man arrived. Homez took time to look him over, before inviting him to be seated. The visitor was a tall robust man, brimming with health and vigor. Homez requested him to tell his story, starting from the beginning.

"My name is Thomas Harder," the man began. "I have come to request your assistance on an urgent family matter. A sum of money that I was collecting has vanished from its place of concealment. The money was to serve as a loan to my neighbor Karl Decker, who wants to migrate to Canada with his family.

jedone haud, wia hia nich to plaunte, un eene goode Kjwal von Boajelt gauf'et noch nich.

De Sitzunk fa dän Co-op haude see enne School enne Medd vonne Kolonie auffehoole. De School haud dree Stowe, un wia eent vonne jratre Jebieda enne Kolonie. De Plon, eene Co-op to jrinde jefoll väle Aunsiedlasch goanich. See haude dän Chaco velote, wiels doa de Co-op een jiedrem aum Schlucka to hoole haud. De Aunsiedlasch hia wulle em Haundel friee Haunt, un jleewde daut Co-ops an dise Frieheit näme wudd. Un soo kaum daut, daut eene Enrechtunk, dee em Chaco jedeit haud, hia kjeene Wartel schlone kunn.

No de Sitzunk stunt Homez met een Eppaschten vonne Co-op Bewääjunkt butrem Schoolhus aus een Maun plazlich ver an oppdukt. Hee stieed Homez lang aun, oba säd kjeen Wuat enne stelle Betrachtunk. Don fruach hee entlich, aus Homez nich de beriemda Jeheemschlikja, en Puerto Casado un Asunción wirksaum jewast wia. Aus Homez daut don toogauf, fruach hee aus hee met Homez mol waut beräde kunn. Homez loot am oppe Städ en, am en sien Gausthus zeowes to besieekje.

Homez saut opp eene Benkj em Goade biem ieeschten Tweediesta, aus de Maun aunkaum. Homez bekjikt sikj dän Kjeedel von bowe bat unje, ea hee am bedd sikj dol to sate. De Gaust wia een groota, jestukta Maun, stoakj un studich jebut. Homez bedd am siene Jeschicht to vetale, un doabie aum Aunfank aun to fange.

"Mien Nome es Tomas Hoada," funk de Maun aun. "Ekj sie jekome, om June Help to bedde om eene drinjende Famieljesach to räajle. Eene Somm Jelt, dee ekj jespoat haud, es vom Vestääkj wajchjekome. Dit Jelt wull ekj mienem Noba Karl Decker, liee, doamet hee met siene Famielje no Kanada utwaundre kunn.

"I have a long history with this neighbor. Our families have been living side-by-side for decades, and outsiders mistake us for a single extended family. This family does not span generations, but rather has a lateral attachment. The money I mentioned vanished from a secure place in my home. Circumstances indicate that the money did not disappear through theft by a stranger but by a known individual.

"As the culprit is a known person, I will describe the people in my circle, starting with my own family. My wife's name is Annie; we have been married twenty years. Our oldest child is a son named Tom, who now is 19. The name of Decker's wife is Diana. Their oldest child is a daughter named Ingrid, who is also 19. Annie is a practical hard-working woman, while Diana dotes on life's comforts. Tom is tall and robust, and has become an enterprising worker. Ingrid is recognized as a beauty, and is clever to a fault.

"The close relationship between our families dates back to Khortitza in Russia, where we were already neighbors. At the end of the New Economic Plan in 1929, we were desperate to leave Russia. The village men faced arrest and deportation from a Marxist regime that was now showing its true colors.

"During the NEP I had prospered, having retained ownership of property, and accumulated savings. Decker meanwhile was destitute. The landowners in the village were facing expropriation and collectivization. And worst of all, the anti-Christian Marxists were stamping out our culture and religion.

"The strongest thread tying our families together was the relation between Annie and Diana. They were first cousins who

"Ekj hab met disem Noba eene lange Jeschicht. Onse Famieljes habe aul seit Denkjestiede en eene dichte Nobaschoft toop jeläwt, un de mieschte Mensche runtom jleewe, wie sent aulatoop eene groote Famielje. De Famielje besteit nich Generazione lang, oba haft mea een jeräajeldet Aunhenjssel. Daut Jelt, von däm ekj räd, kaum von een sechren Plauz en mien Hus wajch. De Bejäwnisse lote doaropp schlute, daut daut Jelt nich een Framda jestole haft, sonda een Bekaunda.

"Wiels dee mette lange Finjasch eene bekaunde Persoon es, woa ekj aule Mensche en mien Kjreis beschriewe, un met miene ieejne Famielje doobie aurfange. Miene Fru heet Auna, un wie sent twintich Joa befriet. Ons elstet Kjint es een Sän, Nomens Tom, hee es 19 Joa oolt. Decker siene Fru heet Diana. Äa elstet Kjint es eene Dochta, de Ingrid heet, un dee uk 19 es. Auna es eene praktische Fru, dee hoat oabeit, wäarent Diana sikj aum Läwe freit. Tom es groot un stoakj, un oabeit met Vestaunt un Väabedocht. Ingrid es aus groote Scheenheit bekaunt, un es soo kluk aus eene Fiel.

"Ons enjet Veheltnis tweschne Famieljess staunt vonne Tiet en Khortitza, Russlaunt, aus wie aul Nobasch wiere. Aum Enj vom NEP (de Niea Ekonomischa Plon), 1929, wia wie besorcht Russlaunt to velote. De Darpsmana muste aula met Faustnämunge un Veschekjunge un Vebaununge von däm marxistischen Sisteem rääkjne, daut nu bewees, wäa see soo rechtich wiere.

"Wäarent de NEP Tiet jedeid ekj, un ekj behilt mien leejendom un haud oppjespodet Jelt. Decker oba wia total oam. De Launtieejendeema em Darp stunt Entieejnunk un Kollektiwisierunk vää. Un aum schlemsten wia, daut de Christenfientliche Marxiste onse Relijion un Kultua venichte deede, total.

"De stoakjste Vebinjunk, de onse Famieljes toophild wia daut Veheltnis tweschne Auna un Diana. See wiere ieeschte Kusine, dee

had grown up on adjacent Wirtschafts. Our children were growing up as one family. Our Tom was nine at the time as was Ingrid, and they adored each other. We parents sensed that our children living as atheists in a Marxist culture faced a dim future. News came from Moscow that Mennonites had been issued visas. In desperation, Decker urged us to head for Moscow. I liquidated my property and cashed in my savings. Having made Decker a loan, we all went to Moscow.

“We arrived at a propitious moment, immediately receiving visas. We two families traveled together to Germany, where we stayed in a refugee camp. The kindness and assistance of the German people was most humbling. The MCC organized our exodus, and in 1930 we sailed to South America. Later the MCC bought land for us in the Chaco.

“The two families settled in the same village in Fernheim colony. We now faced hellish conditions, building roads and homes, planting crops, and fighting nature. With the help of my family I soon had a thriving cotton ranch running. In a few years I had made good money, benefiting greatly from a few bountiful crops.

“Decker was again in distress, barely scratching subsistence from the Chaco soil. Throughout, Annie was a great help in our struggles. Diana meanwhile suffered greatly in the harsh pioneering life, longing for the lost luxuries of Russia. Tom and Ingrid went boldly forward, thriving at school together. Although second cousins everyone saw them as a future couple.

“Because the settlers in Fernheim originated from many parts of Russia serious disagreements often surfaced. After some years the political situation

opp Nobaschwirtschofte toop oppjewosse wiere. Onse Kjinja wosse aus een Deel vonne selwje Famielje opp. Ons Tom wia to de Tiet näajen, un Ingrid uk; see ve-ieade sich. Wie Elre onde, daut de Kjinja unja eene marxistische Kultua wonend mau eene diestre Tookunft haude. Don kaum Norecht ut Moscow, daut Mennonite doa Visas jekjräaje haude. Wiels hee soo mea aum Enj wia, wull Decker nu partout no Moscow. Ekj vekoft mien leejendom un kjrieech Boajelt fa mien jespoadet Vemäaje. Ekj haud Decker aul Jelt jeliel, un soo fua wie aulatoop no Moscow.

“Wie kaume to eene jlekjliche Tiet aun, un kjrieeye fuaz onse Visas. Wie twee Famieljess reisde toop no Dietschlaunt, wua wie en een Flichtlinjsloaga unjajebrocht worde. De Frintlichkheit un de Help vonne dietsche Mensche wiere rierent en dwunge ons to Deemoot. Daut MCC organisieed ons Utwaundrunk, un aune 1930 reisd wie auf no Siedamerika. Nohäa koft daut MCC ons Launt em Chaco.

“De twee Famieljes siedelde em selwjen Darp enne Fernheima Kolonie aun. Wie haude daut met Veheltniss ute Hal to doone: wie muste Wäaj aunlaje un Hiesa bue, onse Flekja beseie, un de Natua unjanäme. Met de Help von miene Famielje haud ekj sea boolt eene Boomwollranch em Drei. Un een poa Joa haud ekj goodet Jelt vedeent, wiels ekj goode Arnte kjrieech.

“Decker jinkj’et aulwada sea oam; am jlekjt mol wada nuscht nich. Derch dikj un denn, wia Auna emmawajch eene groote un goode Stett. Diana, oba leed groote Noot em hoaden Pionierklima un bangd sikj no däm Luxus en Russlaunt. Tom un Ingrid marschieede brow un mootich enne School. Un wan see uk tweede Kusine wiere, docht een jieda see wudde een befriedet Poa jäwe.

“Wiels de Aunsiedlasch en Fernheim von veschiedne Deelee ut Russlaunt kaume, kaum daut foaken to groote Probleme. No eenje Joare wia de polietische Loag

had become explosive. A major schism had formed, and the leadership could not bridge the gap. Severe difficulties emerged daily and the problems became so enormous, that many settlers lost all hope in the Chaco.

“These settlers formed one of two major factions and agitated for a move to East Paraguay. The other faction comprised of settlers resigned to stay. Decker was in the first faction, while I, who was prospering, was in the second. Under pressure from the extended family I relented and joined the first faction. The move was opposed by the MCC, which was still providing funds to us. Those settlers intending to move were advised to provide their own funding.

“Decker, struggling for mere subsistence, lacked sufficient funds. While he had not repaid his Russian loan to me, I offered him a new loan to leave the Chaco. The first faction then abandoned Fernheim and established the Friesland colony east of the Paraguay River. In Friesland again our two families became neighbors.

“Our stay here soon became filled with disappointment, as great difficulties again reared up all around us. Although closer to market we now had to clear the land before we could plant our crops. The road to the river needed major upgrading, houses had to be constructed, and a profitable cash crop found.

“Our only cash income meanwhile came from the sale of forestry products. I soon had a sawmill running, and sold wood products to river steamers and the power plant in Asunción. Decker meanwhile lagged far behind, and Diana was again monumentally suffering. The colony’s progress was slowed by lack of organization. Meanwhile the start of a co-op which had proved of great benefit elsewhere was passionately resisted.

jrodentoo eksploziv. Eene groote Oneenichkheit haud sikj entwekjelt, un de Leidunk kunn de Spoolinj nich äwabridje. Jieden Dach gauf daut soo vüle jewaultje Probleme, daut een Wiedakome em Chaco kjeene Utsecht haud.

“De Aunsiedlasch jehieede to eene von twee Gruppe: entweda opp un nom Oost Paraguay trakje, ooda doa bliewe. Decker wia vonne ieeschte, ekj, dee wieda jekome wia, wull bliewe. Wiels miene Famielje Druck uteewd, jinkj ekj no de ieeschte Grupp äwa. Dis Plon wort vom MCC aufjelänt, wiels dee ons noch emma finanziaed. Un soo wort de Siedlasch dee wajchtrakje wulle, jesajcht, daut see daut Wajchtrakje selfst betole muste.

“Decker, dee knaup to biete haud, haud nich jenuach Jelt. Hee haud mie noch nich mien ruschet Liejelt betolt, oba ekj boot am Jelt aun, om dän Chaco dän Ridje to dreie. De ieeschte Grupp veleet don dän Chaco un läd de Frieslauntkolonie ooste von däm Paraguay Riefa aun. En Frieslaunt worde onse twee Famieljes wada Nobasch.

“Ons Vebliew hia, wia fuaz wada stiew volla Enteschunge, wiels soo vüle Schwierichkjeite opp ons tookaume. Wie wiere nu noda aum Moakjt, oba wie muste daut Launt ieescht roode, ea wie waut plaunte un seie kunne. De Wajch no däm grootem Riefa must beoarbeit, Hiesa jebut woare, un eene fedeenstliche Kjwal fa Boajelt jefunge woare.

“Onse eensje Jeltkjwal wia Holt em Bosch. Boolt haud ekj eene Soagmäl em Drei, un vekoft Holtprodukte aune Rie-daumpasch un uk aus Brennmaterial aune Hydroplaunte en Asunción. Decker wia uk hia boolt wada wiet hinjaraun, un Diana schod Dit un Jant. De Kolonie kaum mau langsam wieda, wiels daut aun Organizacion mangeld. Enne Tweschentiet wia oba uk de Bejrindunk von een Co-op, woona sikj soo goot en Fernheim jemoakt

haud, hia onmäajlich; Mensche wulle dän eenfach nich!

“Within a year of our arrival here Decker had received good news from Canada. In 1930 his relatives had migrated to Canada directly from Russia and were now prospering. They offered sponsorship for him and his family, and the advance of the liner fare for his family from Brazil to Canada.

“Bennahaulf een Joa no onse Aunkunft hia, kjrieech Decker goode Norecht ut Kanada. Aune 1930 wia sien Frintschoft direkjt von Russlaunt no Kanada utjewaundat, un dän jinkj daut doa goot, un see wiere aul to Jelt jekome. See boode Gootsaje fa am un siene Famielje aun, un Jelt fa de Scheppfoat fa siene Famielje von Brasilien no Kanada.

“The offer did not extend to my family, which suited me very well. Decker was raring to go, but again short of money. From local sources he needed funds to take his family to Brazil. For some time I collected money to lend him for this purpose. I had been storing this money in a secure secluded place, but just this week I found it missing.

“Dit Aunjebott betroff mie un miene Famielje oba nich, un daut wia mie uk goot. Decker wia iewrich looss to reise, oba haud mol wada kjeen Jelt. Ekj haud aul lenjre Tiet Jelt jespoat om am to liee, un daut schmock un secha vestoake, oba nu es daut wajch.

“In the house there was no sign of a forced entry. The hiding place was one that could never occur to a stranger. The disappearance can only be the work of someone in the extended family. For days I have wracked my brains, but could find no solution. Was it one of the mothers, Annie or Diana? Was it one of the elder children, Tom or Ingrid? Could it possibly be Karl, or one of the other children?

“Em Hus wia kjeen Tieekjen, daut sikj eena met Jewault doanenn jebroake wia. De Jelt Vestääkj wia doa, wua kjeen Framda daut haud one kunt. Daut Veschwinje vom Jelt kaun blooss von een Metjliet von onse jratre Famielje passieet senne. Daut es mie aul Doagelank een Kopptobrääkniss jewast, oba ekj finj kjeene Leesunk. Wia daut eene vonne Muttasch, Auna ooda Diana? Wia daut eene vonne elre Kjinja, Tom ooda Ingrid? Kunn daut veleicht Karl, oda eena vonne jinjre Kjinja senne?

“I urgently wish this money to be found. I do not desire a rift between Annie and Diana who are blood cousins. I do not desire a breakup between Tom and Ingrid who are planning to get married. I do not desire estrangement from Karl, even though longing to see him on the far side of the ocean. I seek the recovery of the money, but without destroying the good will within this family. For this I need an expert, one who will solve this problem with discretion.”

“Ekj wensch sea jieren, daut daut Jelt jefunge woare kunn. Ekj well oba uk nich, daut daut tweschen Auna un Diana to eenem Bruch kjemt, wiels see Blootkusine sent. Ekj well uk nich, daut Tom un Ingrid doobie entwei gone, wiels see plone sikj to befriee. Ekj well nich, daut Karl entframdet woat, wan hee uk oppe jane Sied vom Mää sikj opphelt. Ekj well daut Jelt habe, one daut doobie de Famielje toom Opfa woat. Ut disem Grunt mott ekj een Erfoarna, een Fachmaun en dise Sach habe, de behutsom daut Probleem leese kaun.”

Thomas stopped there looking

Tomas hilt nu en, un kijkt Homez jaumalich

beseechingly at Homez, who had sunk into deep meditation, attempting to absorb fully the picture that had so painstakingly been painted. When Homez emerged from his fugue, he began a line of questions that for Thomas was completely unexpected.

“When did you last inspect your hiding place?” Homez enquired. “Have illnesses or accidents recently occurred within your joint family? What you have described is surely a single family, joined laterally not through generations.”

Thomas initially was flustered by Homez’ odd approach, but finally answered the questions, recognizing their possible significance. “It was several days ago that I discovered the loss of the funds, and I have not checked the place of concealment since,” he answered. “Despite the adverse climate in Paraguay all family members have been blessed with excellent health.

“Only once did one of our women require special treatment. It was Ingrid, who required an operation in Asunción two months ago. But I immediately covered all costs, so there was no need for further funds. I will go one step further. No other family emergency has occurred, and the documentation costs for migration are much less than the sum that has been taken.”

“In any crime, and that is what we have here, one must always ask one vital question,” Homez now continued. “Cui bono, who benefits? How could each suspect benefit from the money’s disappearance?”

Again Thomas appeared flustered, wondering now about the competence of this questioner, the man whom he had sought out to solve his intractable problem. He paused a long moment and then grudgingly answered.

aun, wäarent disa sea deep en Jedanke wia, un sikj daut gaunse am vääjedroagdet Bilt enne Jedanke utmole deed. Aus Homez ut siene deepe Jedankenwelt wada to sikj kaum, funk hee met een poa Froage aun, dee Tomas veblefte.

“Wan hast du toom latsten Mol dän Vestääkjplauz besocht?” fruach Homez. “Hab jie enne latste Tiet Krankheite ooda Onjlekja enne Famielje erläwt? Waut du jeschildat hast es sechalich eene Eenzelfamielje, un nich eene Vebinjunk äwa Generazione?”

Tomas wia aunfenjlich een bät vewillat von Homez siene ieejenoatje Froage, oba schliesslich gauf hee Auntwuat, wiels hee sikj äwre Bediedunk kloa wort. “Ekj funk von daut vemiste Jelt een poa Doag trigj ut, un hab de Städ nich wada besocht,” säd hee nu. “Un wan daut Klima hia en Paraguay nich daut baste es, sent wie aula kuarn jesunt.

“Blooss eenmol brukt eene von onse Frulied besondre Doktarie. Daut wia Ingrid, dee eene Operazion en Asunción needich haud, oba ekj betold oppe Städ aule Onkoste, un doamet wia de Faul erlädicht. Ekj woa wieda gone. Daut haft kjeen aundren Nootfaul en onse Famielje jejäwt un de Vewaultungskoste von de Utwaundrunk wiere väl weinja aus de Somm aun jestolnem Jelt.”

“Bie jiedet Vebrääkje, soo aus uk hia, mott eena sikj emma eene wichtje Froag stale,” fua Homez wieda. “Cui bono, wäa es hia de Nutzniessa? Woo kunn hia jieda Vedajchtja von däm veschwungnen Jelt Nutze trakje?”

Aulwada schiend Tomas narwees, un wundad met woon Rajcht de Froagenda dise Froag stald, dis Maun, dän hee sikj utjesocht haud, dit Probleem one een Utwajch, to leese. Hee wia lang stell, un dan auntwuat hee, wan uk met

Väabedocht.

“Let me start with the closest family members,” Thomas said. “Annie would prefer to see the fruits of our labours spent here, not squandered on passage money to another country. Tom wishes Ingrid to stay, and if these funds are not available, she must. Diana is a free spender, and would welcome extra funds to squander in Canada. Ingrid’s main interest is identical to that of Tom, not to be separated from her loved one. Finally Karl could use a stake on arrival in Canada, in addition to having his passage paid.”

“In a multi-generational family it is the senior male that makes the major economic decisions,” Homez now pointed out. “In a laterally connected family such as yours, who makes these decisions?”

“The multi-generational family has few representatives in this colony thanks to Marxist executioners,” Thomas replied vaguely. “The burden always rests on those most able to bear it. The best decisions are those made by consensus, not those made by a despot in seclusion. This maxim applies to all different variants of family structure that we have here in Fernheim.”

Homez had three further questions. “Where exactly was the money hidden? Who had access to this site? Are you certain there could not have been outside access?”

“The money was in a satchel that was placed in a hidden compartment in a commode located beside our parental bed,” Thomas replied. “But members of both families wander freely through the two homes during daytime, and the hidden compartment is no secret. The possibility of outside access is beyond imagination.”

“Lot mie aunfange met de nodste Famieljejlida,” säd Tomas. “Auna wudd jieren de Arnt von aul dee Oabeit hia jeleist, hia seene un erläwe, un nich aun Reisejelda en aundre Lenda vekwose. Tom wenscht daut Ingrid hia bliewe wudd, un wan doa kjeen Jelt es, mott see daut uk. Diana jeft jieren Jelt ut, un see wudd jieren to mea Jelt kome, om en Kanada to vekwose. Ingrid well dautselwje aus Tom, un well sikj nich von am trane. Un schliesslich wudd Karl jieren jenuach Jelt habe en Kanada een Aunfank to moake. Aulsoo, daut halpt sea weinich.”

“En eene Famielje, dee ut miere Generazione besteit, traft doch de Eppaschta aun Joare de Hauptentscheidungunge enne Jeltsache,” meend Homez nu. “En eene Lienjeunjelajchte Famielje soo aus june, waa traft dan hia de Entscheidungunge?”

“De välschichtje Famielje haft weinich Veträda en dise Kolonie, wiels de marxistische Merdasch see omjebrocht habe,” meend Tomas leiselkjes. “De Druck licht emma opp dee, dee dän aum basten vedroage kjenne. De baste Entscheidungunge sent jemeensom jetroffe, un nich von een Tieraun em Jeheemen. Dise Woarheit traft fa aule Famieljes hia en Fernheim too.”

Homez haud noch dree wiedre Froage, “Wua, krakjt, wia daut Jelt vestoake? Waa kunn no de Städ kome? Best du secha, daut kjeena von Butahaulf doahan kome kunn?”

“Daut Jelt wia en een Biedel, en eene vestoakne Schufloed em Kommood, besied däm Bad von ons Elre,” säd Tomas. “Oba Metjlida von beide Famieljes kome un gone derch de twee Hiesa dän gaunsen Dach äwa, un de vestoakne Schufloed es kjeen Jeheemnis. Eena von Butahaulf? Soowaut jeft daut eefach nich!”

At this juncture there came a cry from the street and then a woman strode boldly into the garden. She was an attractive woman with a youthful figure who aggressively accosted Thomas. This could only be Diana, was Homez' deduction.

"Sorry to interrupt your discussion, Thomas," Diana said, "but Annie is in a state, and you should go calm her. She will tell you the full story."

Promising to return to answer further questions, Thomas departed, leaving Homez and Diana standing awkwardly in the garden. Homez considered he was bound by Thomas' implied commission, and immediately seized the opportunity to interview one of the principals in the mystery. Diana though was quicker on the take.

"I have heard of your fame as an investigator, Mr. Homez," she said. "I am curious about the purpose of Thomas' visit. It must concern the money cache that he has reported missing. Certainly he must be saying that he is its sole owner, and is portraying himself as a victim. While Thomas is an achiever with great determination he always walks on a road paved by others. In Russia in 1927 it was Karl, at my suggestion, who contrived a scheme to lease idle fields and plant winter wheat with hired labour. Thomas cashed in and then made a great show of helping us migrate from Russia.

"On our arrival in the Chaco it was Karl, at my suggestion, who recommended planting cotton and hiring Enlhets to work the fields. Again Thomas cashed in and then made a great show of helping us to move to Friesland. Once here, it was Karl, at my suggestion, who advocated operating a sawmill, and again it was Thomas who cashed in. He promised to

Krakjt dan wia een Jelud vonne Gauss to hiere, un dan kaum uk aul eene Fruforsch ennem Goade jegone. De Fru sach'et schmock, met eene jugentliche Figua, dee Tomas lud aunboascht. Dit kaum blooss Diana senne, docht Homez.

"Entschulj miene Unjabräakjunk, Tomas," säd Diana, "Oba Auna es sea oppjeräacht. See woat die aules selfst vetale."

Endäm hee vespruak trigjtokome, om Homez siene Froage to beantwuade, veleet Tomas, un leet Homez un Diana een bät vewillat em Goade stone. Homez feeld sikj von Tomas veauntwuatlich un erjreep nu de Jeläajenheit eene Unjarädunk met eene aum Jeheemnis Bedeelichte to fiere. Diana wia oba sea fekjs to jeistrikja Städ.

"Ekj hab von jun Rum aus Krimiforscha jehieet, Oomkje Homez," säd see. "Ekj sie nieschierich, waut Tomas hia to spaziere haft. Daut mott sikj dochwoll om daut Jelt haundle, woont wajchjekome es. Sechalich fieed hee sikj aus auleenja leejendeema opp, un kjemt sikj doabie aus Opfa vää. Wäarent Tomas een erfolchrikja Unjanäma es met jewaultjem lewa, jeit hee oba emma opp de Wääj, dee aundre jetäat habe. En Ruslaunt aune 1927 wia daut Karl, dee opp mien Rot een Plon uthäakjad Broaklaunt to pachte, un Wintaweit to seie met aunjenomne Oabeida. Tomas kaum dan too väl Jelt, un muak een grootet Opphäwsel, daut hee ons jeholpe haud ut Ruslaunt uttowaundre.

"Aus wie em Chaco aunkaume, wia daut Karl, dee opp mien Rot een Plon uthäakjad Boomwoll to seie, un de Enlhet aunstale aus Oabeida. Un aulwada kaum Tomas to Jelt, un muak wada een grootet Opphäwsel, woo hee ons holp no Frieslaunt to trakje. Aus wie dan hia wiere, wia daut Karl, dee opp mien Rot, een Plon fa eene Soagmäl muak, un wada wear'et Tomas,

help us migrate, but with the cache gone appears to be having second thoughts.

dee toom Jelt kaum. Hee vespruak ons biem Utwaundre to halpe, oba nu daut daut Jelt wajch es, schient hee opp aundre Jedanke jekome to senne.

“You must wonder, what is the reason for yet another migration? It is part of our desire to better our lot, to find a better place to practice our faith and to raise our children. Migration is a trait of a homeless people, who do not truly own land, or who will not defend it. Our people have been indoctrinated not to fight to keep their land. We are destined to lose our struggles, and must migrate to avoid extinction.

“Eena mott sikj wundre, waut de Grunt es, fa noch eene Utwaundrunk? Es daut een Poat von ons Velange onse Sach to bätre, eene bätre Städ to finje onsen Gloowe to läwe, un onse Kjinja opp to ertrakje? Utwaundre doone heimatloose Mensche, dee kjeen rechtjet Launt habe, ooda dee daut nich veteidje kjenne. Onse Mensche sent jeliheet worde, nich to kjamfe om äa Launt to behoole. Wie sent veuadeelt, onse Aunstrenjunge to veliere, un motte utwaundre om nich uttostoawe.

“Our people, though, possess a rare inner strength. It is the habit of working together. A group of villagers working in unison is more successful fighting nature than an individual farmer. Similarly, the strength of a family increases with its numbers. A multi-generational family is much stronger than an isolated couple. When a generation is missing, a substitute must be found.

“Onse Mensche, oba, habe eene seldne ennere Krauft. Daut kjemt von de Jewanheit toop to oabeide. Eene Grupp von Darpla, dee toop oabeit, haft mea Erfolch jäajne Natua to kjamfe aus een auleenstonenda Foarma. Krakjt soo, es eene Famielje stoakja, wan see mea Metjlida haft. Eene völschichtje Famielje es väl stoakja aus een auleenstonendet Poa. Wan eene gaunse Generazion fält, mott een Ersaz jefunge woare.

“The sojourn in the Chaco taught us valuable lessons from nature. The masters of the Chaco are the insects. One insect working alone is insignificant, but working in unison a group becomes invincible. Their strength spikes when they are swarming. On our arrival there, it was hordes of locusts that taught us this lesson. Then later we observed communities of bees and ants. We never encountered a non-resistant ant, nor did we see a solitary bee that prospered. Lessons learned from nature teach us how to survive. I am a thinker, not a doer. I did not take that money.”

“De Tiet em Chaco haft ons wietfolle Liere vonne Natua biebrocht. De Meista vom Chaco es daut Onjezeffa. Een Insekt, woont auleen oabeit kaun nuscht, oba wan dee toop oabeide, sent see eene Macht, dee nich bedwunge woare kaun. Un wan dee aurfange to schwoarme, sticht de Krauft, un de Macht jeit rausch no bowe! Aus wie doa aunkaume, wiere daut de Schwoarms von Heischrakje, dee ons dise Lia biebrochte. Dan, nohäa, wiere daut Schwoarms von Biee un Eemskje. Wie troffe niemols nich eene wäaloose Eemskje, un wie habe uk kjeene eenzelne Bie jeseene, dee to waut kaum. De Liare vonne Natua brochte ons daut Äwaläwe bie. Ekj sie een Denkja, nich een Doonenda. Ekj hab daut Jelt nich jenome!”

At this juncture another cry was heard from the street and a man walked

Krakjt nu wia noch een Jeschrech vonne Gauss to hiere, un een Maunsmesch jinkj

ponderously into the garden. Diana rose swiftly from the bench and asked the man what had happened. Nodding at Homez, the man in a scolding voice asked Diana to return home, advising her that Tom and Ingrid were quarrelling. While Diana hurried home, the man took a seat beside Homez on the bench. This could only be Karl, Homez concluded.

Following the thread begun by Diana, Homez enquired about Karl's stance on colony finances and the co-op movement. Receiving no answer, he warily waited for Karl to state his business.

"Life has been precarious for my family for an entire decade," Karl said, "I was arrested by the NKVD in Khortitza, and let go only because the unit had exceeded their monthly quota for executions. Later, using a tip from a NKVD acquaintance, I persuaded our group to head for Moscow. We arrived just in time to receive exit visas. Had we gone a week earlier or later, we would have been shipped to Siberia. In the Chaco my family faced starvation, just when the move to Friesland reached fruition.

"My relatives in Canada were initially denied entry to the country due to illness, and only received their visas later. With their offer of sponsorship and advancement of the overseas fare, I have come to the verge of completing the rescue of my family. But now I am advised by Harder that the money for our trip to Brazil has been taken. The safety and well-being of my family hinge on that money. I implore you to recover it, and so assist us in our divinely ordained rescue."

Homez listened to this lamentation with scarcely concealed contempt and was

schwoafalich ennem Goade nenn. Diana stunt fuaz un schwind opp, un fruach dän Maun, waut doa passieet wia. Endäm hee no Homez nekjkoppt, säd de Maun to Diana, daut see no Hus gone sull, wiels Tom un Ingrid sikj zankte. Aus Diana doobie wia no Hus to gone, sad sikj de Maun besied Homez opp de Benkj dol. Dit kunn blooss Karl senne, docht Homez bie sich.

Endäm hee daut von Diana aunjeschnädne Teema wieda leid, fruach Homez Karl no siene Meeninj äwre Kolonie Finanze, un de Co-op Bewääjunk. Wiels hee kjeene Auntwuat kjrieed, wacht hee väasechtich opp daut, waut Karl to saje haud, un wuaron hee jekome wia.

"Daut Läwe es aul tieen Joa fa miene Famielje sea oppe Duck jewast," säd Karl. "De NKVD naum mie en Khortitza faust, un see leete mie blooss rane, wiels de Grupp aul äa Ziel mea aus errieekjt haud, fa de moonatlische Hanrechtunge. Nohäa aus ekj Rot von eenem NKVD Bekaunden kjrieed, äwaräd ekj onse Grupp no Moscow to foare. Wie kaume krakjt to Tiet aun, om onse Visas to kjrieed. Wia wie eene Wääkj tiedja ooda lota jefoare, haude see ons aulatoop no Sibirien jescheckt. Em Chaco wia wie meist aum vehungre, krakjt aus daut mett'em Omtrakje no Frieslaunt loossjinkj.

"Mien Frintschoft en Kanada kjrieede aunfenjlich uk kjeene Visas, wiels see krank wiere, oba see kjrieede dee lota. Aus see ons aunboode onse Birj to senne, un ons daut Jelt fa de Utwaunderunk väatostrakje, wia ekj aul aum Raunt miene Famielje to rade. Oba nu haft Hoada mie vetalt, daut daut Jelt fa onse Foat no Brasilien wajchjekome es. De Sechaheit von miene Famielje henjt von daut Jelt auf. Ekj bedd die sea drinjent daut Jelt to finje, un ons bie onse von Gott jefieede Radunk to halpe."

Homez hieed sikj dit Kloagleet truarich aun, un feeld sikj erleichtat aus Karl am to weete

relieved when Karl informed him that he bore a further message from Harder. He would not be returning, and instead Homez was to proceed to his house. Homez immediately rose and with Karl in tow set off for the Harder homestead.

The two walked silently along the dusty street dodging large stumps that still awaited removal, and avoiding dirty puddles in long ruts that stretched into the distance. The village consisted of a row of adobe houses built on one side of the street. The houses were thatched with long brown reeds and surrounded by thriving vegetable gardens. Walls of tall jungle surrounded the small linear encampment. A mob of ragged children swarmed around them, engrossed in some primitive ritual. To their left a graveyard loomed, in which stood a cluster of wooden crosses.

A young man now strode past them, who coldly greeted Karl. He was tall and muscular, wearing the standard ragged clothing. When Karl addressed him as Tom, Homez took a closer look. His large handsome face appeared cast in granite, clouded by mournful sadness. Homez ventured that a cataclysmic calamity had recently struck him.

Karl now oddly addressed Homez' questions about the colony's finances and about the battle to get a co-op going. "Co-ops serve a useful purpose in getting a colony's economy running," he ventured. "Compared to private enterprise they offer greater resilience. Savings are made in dealing with a larger market, and in bargaining with one voice.

"But the leadership may go astray. Power once obtained even by the mildest of men can be corrupting. Pressures arise from family and friends to exploit the power for a personal purpose. Effort is wasted in the guard against tyrants. I

leet, daut hee noch eene wiedre Norecht von Hoada haud. Hee wudd nich trigjkome, oba Homez sull no sien Hus kome. Homez stunt fuaz opp un met Karl hinjaraun, jinkj hee no de Hoada Heimstääd opptoo.

De twee jinje stell de stofje Darpsgauss delenjd, un muste em Tweediasta oppause, wiels noch aulewääje Stobbes romstunde, un see uk omme blotje Puddels gone muste, dee aulewääjess to finje wiere. Daut Darp bestunt ut eene Rieej von Adobehiesa, opp eene Sied von de Gauss jebut. De Hiesa wiere met langet Rooa jedakjt, un von straume Jemiesegoades omgowe. Huage Wenj von Dzungels lage om de gaunse Kaump. Eene Hääd velunzte Kjinja schwoarmde om an, deep en eenem prosten Spell vesunke. Opp äare linkje Sied, lach een Kjoakjhoff, opp däm eene Bonnsel kjliene heltane Kjrieza stunde.

Een junga Kjieedel jinkj nu aun an vebie, dee Karl kolt bejreest. Hee wia lank oba studich, un druach de jeeenelje lunzje Kjleeda. Aus Karl am biem Nome Tom bejreest, kijkt Homez jeneiwa han. Sien grootet schmocket Jesecht schiend ut Steen jeschnäde, oba met eene Wolkj omraundet. Homez naum aun, daut däm eene groote Trua ver kortem besocht haud.

Karl beantwuaad soo bieaun Homez siene Froag no de Kolonie Finanze un de Aunstrenjunge, een Co-op em Drei to brinje. "Co-ops deene een nutzlichen Zwakj de Wirtschoft von eene Kolonie auntokurble," meend hee. "Em Vejlikj to eene priewaute Unjanämunk, beede de jratre Spaunkrauft. Wan eena met een grooten Moakjt Haundel drift, kaun Jelt jespoat woare, wiels eene Stemm fa Väle räde deit.

"Oba de Leidunk kaun sikj uk leicht vebiestre. De Macht, eenmol jeschmakjt, kaun soogoa eenen deemootjen Mensch utholkjere. Famieljes un Frind kjenne Druck uteewe, wiels an de Macht vom Aumt von eene wichtje Persoon von perseenlichem

opposed the co-op in Fernheim, and oppose one here.”

Nutze senne kaun. Daut velangt Aunstrenjunk sikj jaaen Tiraune to waare. Ekj wia en Fernheim jaaen Co-operatiewe, un sie uk hia jaaen dee.”

They now arrived at the Harder Wirtschaft, which stood out in this village. Bright red flowers decorated the short entrance path, and dyed cloth waved pleasantly over the large unglazed windows of the home. The walls appeared straighter and thicker, and the straw roof fresher than the neighbours'. While judged a large building in the village, it contained at most an eating area, a parlour, and two bedrooms. On their arrival, a young woman emerged from the entrance.

See wiere nu aul bie de Hoada Wirtschaft aunjekome, dee em Darp bediedent oppfoll. Bunte roode Bloome zierde dan korten Enganksstich, un kaliadet Zeich weifeld aunjenam awre groote Fenstasch vom Hus. De Wenj schiende jlikja un dikja, un daut Stroodak frescha aus bie de Nobasch. Un wan daut uk aus een grootet Jebied em Darp golt, haud daut mau eene Atstow, eene Wonstow, un twee Schlopstowe. Aus see aunkaume, kaum eene junge Fru vom Engank.

Homez jerked back involuntarily for a second look. So this was the young woman, Ingrid, of whom he had heard so much! She was ravishingly beautiful, with clear skin that had been tanned to perfection. Her simple clothes clung gracefully to her slender figure and her lustrous blond hair hung down to her shoulders. She passed them unseeing, her face cast in granite as had that of Tom. Karl stared at his daughter in sad wonder. Homez mourned her red sorrowful eyes, and the great sadness that engulfed her.

Homez tekjt onbewust trigj om noch mol to kijkje. Na, un dit es de junge Fru, Ingrid, von dee hee aul soo val jehieet haud! See wia toom Aunbieten schmock, met kloare Hut, soo schmock enjebrennt. Aare eenfache Kjeleeda honge straum von eene zierliche Figua, un aa blanket Lorelei Hoa hunk bat oppe Schulre. See jinkj aun am vebie met een Jesecht aus Graniet, krakjt soo's biem Tom. Karl bekjikt sikj siene ieejne Dochta met trujem Wunda. Homez deed daut om aare roode, truje Troneuage leet, un de groote Trua, dee aa omrome deed.

Ingrid was soon gone and now the two found Harder and Annie standing sorrowfully at the door. Annie's eyes were red with tears, but she gamely welcomed Homez to the Harder home. Homez' floundered awkwardly realizing that a major domestic dispute had occurred just before his arrival. Following the briefest of formalities, Annie excused herself and departed to find Ingrid, saving Homez from further embarrassment.

Ingrid wia fuaz veschwunge, un Hoada un Auna stunde truarich bie de Daa. Auna haud root vehielde Uage oba see bedd Homez fuaz brow Welkom bie de Hoadadaa. Homez wia doch een bat onsecha oppe Feet wiels hee daut fuaz enjeworde wia, daut sikj hia jrod eene Famieljesstriedarie aufjespalt haud. Auna entschuldicht sikj un jinkj Ingrid sieekje, om Homez nich wieda en Velaaenheit to lote.

Homez was led to the parlour and offered a cool drink. Rapidly, he sought to summarize the impressions gathered since Harder's departure from his guest

Homez wort enne Wonstow jefieet, un am wort een koldet Jedrenkj aunjebode. Hee wia nu schwind doobie aul de Endrucke tooptosaumle, seit Hoada bie am em

house. Homez began the methodical process of synthesizing the various parts of the puzzle of his presumed commission.

He had interviewed two principals of the matter, Diana and Karl Decker, who had both provided important information. Then on the walk over he had crossed the path of two other principals, Tom and Ingrid. Homez had longed to stop and question them, but they had passed in a catatonic state, offering the briefest of pleasantries. Now a third principal, Annie, had also evaded his attention.

Homez' thoughts were interrupted by Harder, who offered to conduct him to the crime scene. They passed into an interior room, and Harder pointed to an unpainted commode. He advised that this commode had been built by a carpenter in the village, who had fashioned many similar items in the village. Homez turned his full attention to the commode. He was familiar with this kind of elaborate construction, having been tutored earlier of its secrets.

A commode of such rough construction seemed unlikely to harbour hidden compartments, but Homez knew well that this one contained one if not several. A number of variations existed in the basic pattern, so Homez carefully scrutinised the surfaces and roughly estimated the dimensions. Quickly he formed a mental image of its interior. Then in a series of short deft moves, Homez shifted and rotated panels, and exposed one, and then a second hidden compartment. Evidently Harder had known of only one, since he stared at Homez in surprise.

Homez had shielded Harder from the interior contents, and Homez now observed that two items were present in the second compartment, the money satchel and a photograph. Rapidly he

Gausthus jewast wia. Homez socht nu Rääjelmässichkeit en däm Rotzel om däm kloa tooptostale.

Hee haud de Sachloag met Karl un Diana berät, un haud von beid wichtje Bescheet jekjräaje. Dan hinjawääjes hiahää haud hee daut met twee aundre Hauptspälasch, Tom un Ingrid todoone jekjräaje. Homez haud sikj jieren met dee unjahoole wult, oba see wiere beid ut Steen jewast, un haude knaup Goondach jesajcht. Un nu haud uk eene dredde Hauptfigua Auna, sikj toom Ruak jemoakt.

Homez sien Gedankengank wort von Hoda unjabroake, dee am direkjt nom Vebrääkja-Uat naum. See jinje en eene Bennastow, un Hoda wees opp eene onjeforwne Kommood. Hee gauf to vestone, daut dise Kommood von een Temmamaun em Darp jebut worde wia, un daut dee aul väl soone jebut haud. Homez kijkt nu voll un gauns opp de Kommood. Hee wia met aule Veschiedenheite von daut Meebelstekj bekaunt, un kjand jiede Akj un jiedet Winkjel.

Eene Kommood, soo holprich toopjenoagelt, schiend nich väle Vestääkjwinkjel to habe, wia auntonäme, oba Homez wist, daut dise eene ooda soogoa miere haud. Veschiedene Variaunte von de Kommood gauf daut em Gruntbegriff, un doawääjen bekjikt sikj Homez de Butakaunt jeneiw, un fieed Uagemot vom Bennaschtet. Fuaz haud hee uk aul een jeistjet Bilt, woo daut von Benne utseene mucht. Een poa Mol langd Homez hie un doa too, un dan haud hee uk aul een poa jeheeme Winkjels un Vestääkjwinkjels jefunge. Hoda haud mau von eent jewist, wiels hee kijkt däm Homez een bätje vebleft un duslich aun.

Homez haud Hoda von däm bennaschten Enhault wajchjehoole, un nu sach Homez uk aul, daut twee Sache enne bennaschte Schufflod wiere: de Jeltbiedel un een Bilt. Met een Ruks haud hee uk aul dän

pulled out the satchel and in a deft move pocketed the photo. The satchel he passed to Harder, who eagerly seized it, opened it, and let out a yelp of pleasure.

On the steamer ride back to Puerto Casado a few days later Homez judged that the Harder commission had been one of his easier cases. He pulled out the photo that he had extracted from the second compartment and studied it at leisure. The woman of the photo was ravishingly beautiful, as she had been in person, but here Homez saw no sorrow, no red eyes, and no face cast in granite. The photo resembled the original, but Homez saw an important difference. He gazed long at a gold medallion that hung from her neck. After long meditation Homez realized he knew its import, and had the full reason for Tom and Ingrid's break-up.

The week prior to his Friesland trip, quirky fate had sent Homez a Spanish doctor from Asunción as a client. He had sought advice about contacting a beautiful blond female patient who lived in Friesland. In exercising his profession Homez had supplied him with all the information he had requested. On the wagon ride to Friesland Homez had recognized the lonely rider as this Asunción client.

Ingrid had been cured by this Asunción doctor who had fallen badly for his patient. He had given her a gold medallion, a family heirloom, and taken this picture. On return to Friesland she had sought a hiding place, and reasoned the commode held another hidden compartment. She had stashed the medallion and picture in this second compartment. When migration to Canada became imminent, she had sought to prevent it. She had removed Harder's money satchel from the first compartment and placed it in the second.

Jeltbiedel erut, un daut Bilt enjefuppt. Hee rieekjt Hoada dän Jeltbiedel, dee dän iewrich schnaupt, un dän opmuak, un doabie oppjucht.

Opp de Daumpafoat trigj no Puerto Casado een poa Doag lota, kaum Homez toom Schluss, daut de Hoada Faul to siene leichtere jehieed. Hee hold daut Bilt, woont hee heimlich ut de Kommood jetrocke haud, vää, un bekjikjt sikj daut en volla Ru. De Fru opp däm Bilt wia toom Aunbiete schmock, krakjt soo aus enne Persoon, oba doa wia kjeene Spua von roode Uage, ooda Trua, un kjeen Jesecht wia ut Graniet. Daut Bilt likjend de Persoon, oba Homez sach eenen bediedenden Unjascheet. Hee bekjikjt sikj lang un eendrajchtich eene Goltmedalion om äaren langen straumen Hauls. No lange Äwalajunk foll Homez bie, wua de Kjäd häakaum, un de goode un trafende Uasoak fa Tom un Ingrid äare 'Scheidunk tut wee!'

Eene Wääkj ver siene Frieslaunt-Foat haud daut goaschtrichet Schekjsol Homez eenen spaunischen Dokta von Asunción aus Kund jeschekjt. Hee haud om Rot jefroagt, wiels hee met eene straume blonde Pazientin, dee en Frieslaunt wond, Kontakt oppnäme wull. Homez haud en siene beroopliche leejenschoft am daut Bescheet jejäwt. Opp däm Woagefoat no Frieslaunt haud Homez dän eensaumen spaunischen Rieda aune linkje Sied aus de Asunción Kund erkjant.

Ingrid wia von däm Asunción Dokta jeheelt worde, un hee haud sikj doabie total en äa veknault. Aum Schluss wia äa Kjarpa jesunt, oba am deed daut Hoat wee. Hee haud äa eene Goltmedalion, een Famielje-Oawstekj jejäwt, un dit Bilt aufjenome. Oppe Trigjfoat no Frieslaunt haud see sikj eene Vestääkj utjesocht, un doabie sikj jedocht, daut de Kommood noch eene aundre vestoakne Schufloed haud. Un don haud see de Medalion un daut Bilt leefetolich en de tweede Schufloed nenjelajcht. Aus de Famielje docht no Kanada to reise haud see daut wult vehindre. See haud Hoada sien Jeltbiedel von de ieastche no de

tweede Schuflod velajcht.

When the doctor came to Friesland she retrieved the medallion, leaving the picture and the satchel. On the day of the break-up Tom had seen her wearing the medallion, and witnessed her meeting with the doctor in Friesland. This was the reason for the break-up.

Aus de Dokta dan no Frieslaunt kaum, hold see de Medalion vää, un leet daut Bilt un daut Biedelkje trigj lidje. Aum Dach vonnem Utenaunda-Gone haud Tom jeseene, daut see de Medalion druach, un haud uk äa Trafe met däm Dokta en Frieslaunt jeseene. Am jinkj een Licht opp, un dis Strol wia noch dacha aus Ingrid äare Uage.

Homez speculated about the future of the Decker family. Would Ingrid accompany her parents to Canada or would she go to Asunción? Who was stronger, the thinker Diana or the clever Ingrid? Homez was getting a headache. Next week, he hoped, quirky fate would send him on vacation.

Homez jrebbeld äwa de Tookunft vonne Deckerfamielje. Wudd Ingrid met äare Elre no Kanada reise, ooda wudd see no Asunción gone? Wää wia woll de Stoakjere, de denkjende Diana ooda de kluake Ingrid? Bie aul däm funk Homez aun de Kopp to riete. Näakjste Wäakj, hopt hee, wudd daut goastrichet Schekjsol am opp Heljedach schekje.

Germanica

Wie einst Lili Marleen! World War II love song

Homez had been commissioned by his agent in Puerto Casado to investigate the recent disturbances in the Chaco. He was visiting the Winters in the Menno Colony for private council before proceeding to the new colony of Fernheim. Driven by foreign tensions and sluggish economic progress, turmoil and division were now afflicting the new colony. On this bright morning Homez was seated with Winter and Emily in the comfort of the Winters' garden, perusing local newspapers, and discussing the war news.

"The war and the economic problems in the Chaco have created two main factions in the new colony, the Nationalists and the Pacifists," Winter observed. "The first faction sees no future in the Chaco, and agitates for a return to Europe. It is aligned with one of the war combatants, the Germans.

"An earlier offer of citizenship and support for relocation by the Germans is the main source of this allegiance. The offer was considered credible as Germany generously assisted the colonists in their escape from Marxist Russia. The second faction wishes to brave out the economic frustrations in the Chaco, expecting things to get better. They are loosely aligned with the other war combatant, the Anglo-Marxist alliance. They question the ethics of the Nationalists, who plan to abandon our principles of non-resistance and political non-involvement."

"Meanwhile in Europe the carnage continues," Homez observed. "While the president promised to keep America out of the war the American campaigns are now adding greatly to the mayhem. The Wehrmacht suffered a great defeat at

Germanica

Wie einst Lili Marlene! Leet vom tweeden Welt-Kjrich

Sien Ajent en Puerto Casado haud Homez dän Oppdrach jejäwt de latste Opprua em Chaco to unjasieekje. Hee spazieed bie de Wintasch enne Menno Kolonie om priewauten Rot to kjriee ea hee no de niee Kolonie Fernheim fua. Butalendsche Riewariee un eene wirtschoftliche Loag met dikjet Schmää jeschmät, sorjde fa schljachten Moot em Launt, un uk enne Koloniee. Aun eenem dachen Morje saut Homez met Winta un Emily em maklichen Wintagoade, un lause Lokalzeitunge, un unjahilde sikj met de Nieickjeite vom Kjrich.

"De Kjrich un de wirtschoftliche Probleme em Chaco habe twee Hauptsiede enne Niece Kolonie oppkome lote: de Nazionaliste un de Wäaloose," säd Winta. "De ieeschte Grupp sitt kjeene Tookunft em Chaco, un well trigj no Europa. Dise Grupp steit opp de eene Sied von de Kjrichsfierende: de Dietsche.

"Een Hauptgrunt fa äare Laundestru es daut Aunjebott dietsche Birja to woare, un dietsche Unjastettunk. Dit Aunjebott haud om soo mea Jewicht wiels Dietschlaunt de Koloniste bie äare Flucht vom marxistischen Russlaunt jeholpe haud. De tweede Grupp well de wirtschoftliche Kriese em Chaco äwastone, wiels see meent, daut woat mette Tiet aulatoop bäta woare. See sent, wan uk mau locka, met de aundre Partie em Kjrich vewekjelt, de Anglo-Marxistische Alianz. See twiewle aune Ethik vonne Nazionaliste, dee de Teema vonne Wäaloosichkjeit oppjåwe welle, un Sich-Nich-Enne-Politikj enmische welle."

"Enne Tweschentiet nemmt de grausame Schlachtarie en Europa dääjlich to," vetald Homez. "De President vespruak Amerika utem Kjrich to hoole, nu sent de Amerikauna oba aul nodroat doobie opp aule Fronte sikj entoomische un to stikjse

Stalingrad, but still holds control over Europe. Meanwhile, the Marxists are sacrificing Russians by the millions in their plan for world domination. The Allied bombing of the continent is adding greatly to civilian loss of life.”

Homez was about to depart when Winter recalled that a settler from Fernheim had requested assistance on an urgent personal matter. Seeing that Homez was bound that way, and unavailable himself, Winter asked Homez to look into the matter.

In the early evening the next day Homez was seated in the garden of his Fernheim guest house enjoying a cool breeze. The garden was shaded by a giant palo santo tree, and adorned with bright beds of roses. At the appointed hour, the new client walked into the garden, accompanied by a young woman.

The man introduced himself as Egbert Berg and his companion as his granddaughter Frieda. Although an elderly man Berg still walked with a steady step and offered a firm handshake. His granddaughter was in the late teens, a quiet traditional girl with pig tails, seemingly unconscious of her arresting beauty. When his visitors were comfortably seated, Homez asked Berg to tell his story, starting from the beginning.

“One of my dearest possessions has been pilfered,” Berg began with emotion. “The culprit certainly is a member of the Pacifist faction. My granddaughter feels my loss as much as I do, and is offering her full support. But let me start from the beginning.

“I am a German devotee, along with my son Johann and my grandchildren Claas and Frieda. My allegiance to the

un stankere. De dietsche Wäamacht haft gauns schrakjlich bie Stalingrad veluare, oba see habe noch de Macht äwa Europa. Un oba uk enne Tweschentiet opfre de Marxiste millione Russe fa äaren Plon fa Weltmacht. De Alierte bombe Dietschlaunt runtom de Ua un doabie kome hundatdusende zivile Mensche om.”

Homez wia aul doabie to velote aus Winta sikj besonn, daut een Fernheima Siedla om Help en een perseenlichet Aunlidje jebedd haud. Wiels Homez soowiesoo doahan hinjawääjes wia, un hee, Winta, oba nich kunn, fruach hee Homez, sikj om de Sach to kjemre.

Aum tiedjen Owent vom näakjsten Dach, saut Homez em Goade von sien Gausthus en Fernheim, un jenaut de kjeele Loft. De Goade lach em Schaute von een jewaultjen Palo Santo Boom, un wia met Roosebäta utjstraumt. Om de bestemde Tiet kaum de niee Kund aun, toop met eene junge Fru.

De Maun stald sikj vää aus Egbert Boajch, un siene Bejleitschoft wia siene Grootdochta Frieda. Oppwool Boajch aul een elra Kjieedel wia, jinkj hee noch steil un studich, un haud eenen stoakjet Hauntrea. Siene Grootdochta wia soo omme säwentieen Joa oolt, eene stelle, ooltmoodsche Mejal met Zap, sikj onbewust, woo toom Aunbieten schmocket äa sach. Aus sikj de Jast jemietlich hanjesat haude, bedd Homez Boajch am siene Jeschicht von Aunfank aun to vetale.

“Eent von miene kjestlichste Jeeda es jestole worde,” funk Boajch aun met Jefeel to vetale. “De Schuldja es gauns entschiede een Wäaloosa. Miene Grootdochta feelt mien Velust soo stoakj aus ekj, un steit mie gauns too en dise Sach. Oba lot mie vom Aunfank aufange.

“Ekj sie gauns Dietsch enjestalt toop met mien Sän Johaun un miene Grootkjinja Kloss un Frieda. Miene Laundestru toom

Fatherland has been ironclad since the occupation of the Ukraine in 1918 by the German army. The Wehrmacht stopped the horrific brutality of the anarchists, restoring peace and order in our colony. Later, in our family's escape from Russia in 1929, our journey took us through Germany. There, as a patriotic gesture, I bought a war souvenir, which became my most prized possession. Now in Fernheim, fifteen years later, it has been stolen.

"Our people will forever remember the times we were camped as refugees at the gates of Moscow. By the thousands we waited for visas that autumn of 1929, and then the Marxists began deportations to Siberia. Our cause appeared lost, until German Ambassador Auhagen came to our rescue. The MCC and international press also entered the fray. President Hindenburg became a champion for our cause, offering a huge personal donation. In the end the Marxists capitulated and gave visas to four thousand Mennonites. Thanks to German intervention and the MCC we obtained our visas.

"In Russia we had been mistreated grievously by the Marxists, but in Germany we were treated as brothers. There we received a fraternal welcome, and were given sanctuary. In Germany we did not fear summary arrest or execution. Only the few Marxists in German showed their hostility, blissfully ignorant of the bestiality of their movement.

"In June 1941 in Paraguay we were elated to hear of the German invasion of Russia. Later in August, we joyfully heard that German troops had occupied the settlement of Khortitza. Despite slow improvements in the Chaco, we still pine for our former Russian homeland. While the war news has darkened, we still long for a German victory, which will allow our return to Khortitza."

Vodalaunt es total un emma seiddäm de Ukraine vonne dietsche Armee aune 1918 enjenome wort. De Wäämacht brocht de schrakjelje Brutalität vonne Anarchiste to Enj, un fieede wada Fräd un Ordnunk en onse Kolonie en. Nohää, opp onse Famielje-Flucht von Russlaunt aune 1929, fua wie oppe Reis no de Niece Welt derch Dietschlaunt. Doa koft ekj ut dankboaren Patriotismus een Kjrighsaundenkje, daut mie sea väl bedied. Un nu, en Fernheim feftieen Joa lota, es mie daut jestole worde.

"Onse Mensche woare eewichlich sikj aun de Tiede denkje, aus wie aus Flichtlinje ver Moscow lage. Bie de dusende wacht wie opp onse Visas em Hoawst aune 1929, un dan funge de Marxiste aun, de Mensche no Siberien to veschlape. Onse Sach schiend utsechtslooss bat de dietscha Bootschafta Auhagen sikj fa ons ensad. Daut MCC, un de internationale Presse kaum ons uk to Help. President Hindenburg wort toom Helt en onse Sach, endäm hee perseenlich eene groote Somm Jelt fa ons told. Aum Enj gauwe de Marxiste no, un gauwe 4,000 Mennonite Visas. Dank dän dietschen Enjriep un daut MCC kjrieech wie onse Visas.

"En Russlaunt wort wie schentlich vonne Marxiste behandelt, oba en Dietschlaunt wia daut aundasch. Doa wort wie soo's Breeda bejreest un kjrieeje maklichee Husinj. En Dietschlaunt haud wie kjeene Angst faustjenome ooda omjebrocht to woare. Blooss een poa Marxiste en Dietschlaunt wiere fientlich, wiels see weinich von de Veemässichkjeit von äare Bewääjunk wuste.

"Em Juni 1941 en Paraguay freid wie ons onbendich aus wie hieede, daut de Dietsche Russlaunt millitäärisch besade. Lota, em August freid wie ons krakjt soo sea aus wie hieede, daut de dietsche Soldote de Khortitza Kolonie besat haude. Wiels daut aulatoop em Chaco mau sea langsam vääwoats jeit, bangd wie ons noch emma no onse friejoasche rusche Heimat. Aus de Kjrigh aun funk diesta to woare,

hopd wie doch noch emma, daut Dietschlaunt jewenne wudd, doamet wie trigj no Khortitza kome kunne.”

Berg paused here, and his story was immediately supported by his granddaughter Frieda. “We Nationalists sympathize with the German side for good reason,” she said heatedly. “Without German support we would have perished in the Marxist inferno. The Pacifists stress a non-resistant and non-political agenda, but their arguments are found wanting. ‘Be fruitful and multiply,’ say the Scriptures. This counsel surely includes resisting those fomenting genocide against us. In Russia we learned that annihilation of the Christians was a central Marxist objective.”

Frieda cut her summary short and Berg now resumed his story. “Our troubled past has led to the turbulence now disrupting our colony,” Berg observed. “Local matters of contention have become critical issues, generating overt hostility. Our basest instincts have been aroused and our Christian principles are being forgotten. The cauldron is ready to boil over; certainly it has simmered far too long.

“Let me now turn to the theft that I mentioned. In our brief stay in Germany, I became enamored of our former homeland. The peaceful cities and countryside were a joy to see, hearing German spoken was an infinite pleasure. I felt great sorrow that my stay was so fleeting. To remember my stay, I sought out a keepsake to remind me of those precious moments later.

“One day I came across an exhibition of wartime memorabilia at a market. In the collection one item caught my fancy. While worn and shabby, careful work could restore its glory. It was a flamboyant officer’s belonging, but with a

Boajch hilt nu en, un siene Jeschicht wort fuaz sea läwendich von siene Grootdochta Frieda unjastett. “Wie Nazionaliste stemde met de dietsche Sied äwareen ut goodem Grunt,” säd see, gauns oppjerääjcht. “One de Help von Dietschlaunt wia wie em marxistischem Inferno omjekome. De Wäaloose betoone, daut wie ons nich aum Kjrlich ooda enne Politikj entoomische habe, oba äare Uasoake sent mau fleiw. ‘Siet fruchtboa un vemieet junt,’ sajcht de Schreft. Dis biblascha Rot meent doch oba uk Wiedastaunt jäajen deejansje to leiste, dee ons venichte welle. En Russlaunt lieed wie, daut de Utrottunk vonne Christe een zentraulet Ziel vonne Marxiste wia.”

Frieda hilt nu en, un Boajch vetald wieda. “Onse sorgvolle Vegoneheit haft däm Trubbel hia enne Kolonie em Gank jefieet,” meend Boajch. “Doagliche Sache vonne Kolonie sent met eenmol iernste Probleme jeworde, un fiere to heete Jachtarie, soogoa Dreiwunge. Onse Gruntinstinkte sent jetroffe worde, un wie habe onse Christliche Prinzipien doabie vejäte. De Grope well nu äwakoake; jebruddelt haft’a aul väl too lang.

“Oba lot mie nu toom Deepstol trigjkome, von däm ekj aul räd. En onse korte Tiet en Dietschlaunt hab ekj mie en onse vääje Heimat gauns veleeft. Daut wia eene Lost de frädlich Staute un daut Launt to seene, un wan de Lied Dietsch råde freid sikj mien Ua. Mie deed daut sea leet, daut ons Veblief doa soo kort jemäte wia. Om de Tiet em Denkj to hoole, socht ekj mie waut ut, woont mie aun Dietschlaunt emma denkje halpe wudd.

“Eenes Doages kaum ekj aun eene Utstalunk von Kjrlichssache opp een Besoa. En de Saumlunk jefoll mie een Stekj gauns besondasch. Daut wia zwoa aufjenutzt un schäbich, oba met Mieej un sorjfeltje Oabeit kunn ekj daut wada toom Glaunz kjreee.

price within my means. I purchased the item that day, brought it to Paraguay, and slowly restored it. Each sight of it reminds me of our former homeland.

“For years I treated the item as a precious memento, storing it in a secure dry place, and uncovering it only for private viewing. But somehow, someone became aware of its existence. Some days ago when I went to retrieve it, it was no longer there. It had been rudely born away, for I searched for it, and could not find it.

“The theft is a spiteful act, committed to frustrate my admiration for the culture of my people. I wish to recover this keepsake without causing further turmoil. For that I need an expert, one who will conduct a search with discretion.”

Berg stopped there, and gave a long sigh of relief, content that his soul’s burden had been transferred to another. He looked anxiously at Homez, worried that he would consider the matter as trifling. Homez though sat alert, weighing Berg’s long story in his mind, evidently concerned about his client’s lost possession.

“I do have a few questions,” Homez commented. When Berg nodded, Homez posed the first one. “I need a complete description of the lost item,” he said. “Also, where was it kept, and who exactly knew of its existence?”

“It was a spiked, steel helmet, adorned with an iron cross, for use by junior officers,” Berg replied, “It served a defensive function; to save a life, not take one. This characteristic was critical for my interest. I stored the helmet in a wooden box, in a store-room attached to

Daut wia eene Uttieekjunk von een Offitzia, oba ekj kunn mie daut Stekj leiste. Ekj koft daut Stekj aun däm Dach, un brocht daut no Paraguay, un be-oabeid daut Stekj, bett’et wada soo’s nie sach. Daut erinnt mie emma aun miene jewäsne Heimat.

“Joarelank hab ekj daut aus eene Kjestlichkkeit behaandelt, un hilt daut emma secha opp eene jeheeme Städ un naum daut blooss toom perseenlichen Jeneete rut, un hold daut dan vää. Oba irjentwua haft een aundra daut spetz jekjrääje, un wist wua daut wia. Aus ekj daut ver een poa Doag väähole wull, wia daut nich mea doa. Daut wia opp hunjsche Oat wajchjenome worde, un ekj kunn daut nich finje.

“De Deepstol es trotzja Oat, un wort jedone om miene Bewunderunk fa Dietschlaunt to vespotte. Ekj well dit wada habe un one doabie een grootet Puhu to moake. To däm Zwakj bruck ekj een Fachmaun, dee eene Sieekj unjanäme kaun one een Opphäwsel to moake.”

Boajch hilt en, un odemd deep opp, nu daut hee siene Seelenlaust eenem aundren to droage jejäwt haud. Hee kijkt Homez besorcht aun, wiels hee dochwoll meend, daut siene Sach to bediedungslooss fa eene Äwalaj von een Fachmaun wia. Homez oba saut steil, un bedocht sikj de lange Jeschicht en sien Kopp, un bewees Metjefeel fa siene Kund siene verschwungne Sach.

“Ekj hab een poa Froage,” säd Homez. Aus Boajch nekjkoppt, stald Homez de ieeschte. “Ekj bruck eene gaunse Beschriewunk von däm veluarnen Jäajenstaunt,” säd hee. “Un wua wort dee oppbewoat, un wää wist, daut’et dän gauf?”

“Daut wia een Helm met eene Spetz bowe, met een lesakjriez utjstraumt, fa junge Offitziere,” auntuwad Boajch. “De Helm wia mea fa Veteidigungszwakje, om een Läwe to rade, nich een Läwe to näme. Dise leejenschoft wia fa mien Interesse kritisch. Ekj haud dän Helm en eene heltana Doos

our outdoor kitchen. I did not offer the helmet for public display. Only family members have seen it for years.”

joarelink, en eenem kjlienen Kauste, dee bie onse Sommakjäakj stunt. Ekj hab dän Helm niemols fa de Effentlichkeit friejejäwt. Blooss onse Famielje haft dän jeseene, sest kjeena.”

“What prompted the theft at this time?” Homez now asked. “Have you any particular suspect in mind? And could I inspect the room from which it was taken?”

“Waut wia de Grunt, wuaron dee nu jestole wort?” fruach Homez. “Hast du irjenteen Vedajchtjen em Senn? Un doaf ekj mol dän Kauste seene, ut däm dee jenome wort?”

“At the root of negative actions are negative sentiments which percolate to the surface in meandering paths,” Berg answered cautiously. “Recently we have seen much anger in the community, many insults and many threats. I believe that the helmet was taken by a member of the Pacifist faction, specifically by the Neudorf family. I suggest you begin a discrete search with them. I don’t wish this matter to add to the colony’s divisions. Do come to inspect my property at your convenience.”

“Aune Wartel von negatiwe Haundlung sent negatiwe Hinjadanke, dee no bowe bruddle opp aulahaunt Wäaj,” gauf Boajch nu behutsom Auntwuat. “Enne latste Tiet haft daut väl Oaja en onse Jemeenschoft jejäwt, väle Beleidunge un aulahuant Dreiwunge. Ekj jleew de Helm wort vonne Wäalose jenome, woarschienlich vonne Niedarp Famielje. Ekj wudd meene, jie sulle mol doa aunfange, oba sea diskreet väagone. Ekj well nich, daut dise Sach de Oneenichkeit enne Kolonie noch Kerosien oppet Fiea leewat. jie kjenne to irjent eenatiet mien leejendom derchsieekje.”

“But Grandfather, the Neudorfs would never stoop to theft,” Frieda now burst out in indignation. “They are a family of faith and reputation. While the oldest boy Hans may be a hothead, Rudi is a peaceful and honorable boy.”

“Oba Groospau, de Niedarps wudde niemols nich stäle,” säd Frieda nu em grooten lewa. “De Famielje es fromm un haft een gooden Roop. Un wan uk de elsta Jung Hauns een Hetzkopp es, es Rudi een frädelja un opprechta Jung.”

“You may remember that Hans confessed to the theft of the minutes of the colony’s council meetings,” Berg said shortly. He rose, and then Frieda followed. Homez advised that he would be around to visit in the morning.

“Veleicht kaunst du die noch denkje, daut Hauns toostunt, daut hee daut Protokoll von eene sea wichtje Kolonierot Sitzunk jestole haud,” säd Boajch kort. Hee stunt opp, un dan stunt uk Frieda opp. Homez säd, daut hee zemorjes kome wudd, om to spazieere.

The next morning Homez was taking his breakfast in the garden. He had not slept well, disturbances from the street having kept him awake to late hours. Suddenly, Homez caught sight of a man peering through the front gate, who then boldly came into the garden. The man introduced himself as Dr. Koehler, a medical practitioner dispatched to the colony from North America by the MCC.

Aum näakjsten Zemorjes aut Homez em Goade Freestikj. Hee haud nich goot jeschlope, wiels Stierunge vonne Gauss haude am de haulwe Nacht waka jehoole. Plazlich, kjrieech Homez een Maun to seene, dee derch daut väaschtet Puat glotzt, un dan gauns forsk ennem Goade nenkaum. De Maun stald sikj aus Dokta Kähler vää, een medizienischa Dokta, dee vom MCC ut Nuadamerika enne Kolonie

Koehler stated that he had an urgent personal problem for which he needed assistance.

jeschekjt worde wia. Kähler leet weete, daut hee een drinjendet perseenlichet Probleem haud, daut blooss von een Ekspert jeleest woare kunn.

Homez studied this unexpected visitor, wondering what had brought a foreign MCC representative to him so early in the morning. Koehler was a tall stout man in his mid-thirties with thin brown hair and an eternal scowl etched on his sun-burnt face. Homez asked Koehler to tell his story, starting from the beginning.

Homez bekkijjt sikj disen onverhoften Gaust jeneiw, un wundad sikj doabie, wuaron een MCC Veträda aul soo tiedich bie am oppdukt. Kähler wia een groota, forscha Maun enne Medd Dartjajoare, met dennet brunet Hoa un met een diestret Jesecht, vonne Sonn vebrennt. Homez bedd Kähler am siene Jeschicht to vetale, un doabie von Väare auntofange.

“I have come to discuss a matter of domestic security,” Koehler began. “Your guest house lies in a quiet part of town, but last night you must surely have been wakened. As you must know the colony has recently suffered from extreme divisions. Last night they reached a climax. For the first time in the colony’s history violence erupted. In my view, only a firm response will restore order.”

“Ekj sie wäajen eene Sach vonne Famielje Sechaheit jekome,” funk Kähler aun. “Dien Gausthus licht en eenem rujen Deel vom Darp, oba väaje Nacht best du sechalich uk jewakjt worde. Soo’s du uk bestemt weetst, haft de Kolonie enne latste Tiet aun groote Striedariee jeläde. Väaje Nacht jriesd daut ut, un kaum toom Äwakoake. Toom ieeschten Mol enne Kolonie Jeschicht kaum daut to eene Schläajarie, to een Hauntjemenj. Miena Meeninj no, kaum blooss eene sea kloare Auntwuat doaropp dän Fräde wada häastale.”

Koehler paused briefly to gauge Homez’ reaction. When the latter nodded briefly, he continued with his polemic. “The difficulties began in the early thirties, when the settlers formed two opposing camps, the Nationalists and the Pacifists. While the initial division was over the settler’s future, return to Europe or stay in the Chaco, a deep schism developed that crossed into other sectors. Those of the Nationalist inclination gained control, and those opposing became reluctant subordinates.

Kähler hilt een bät en, om Homez siene Sennunk to beuadeele. Aus Homez leiselkjes nekjkoppt, fua hee met siene Polemik wieda. “De Schwierichkjeite funge enne tiedje Dartjajoare aun, aus de Siedla twee veschiedne Gruppe formde, de Nazionaliste un de Wäaloose. Aunfenkijlich jinkj daut omme Tookunft vonne Siedla, aus see trigj no Europa gone sulle ooda em Chaco bliewe, un ut aul däm entstunt eene deepe Spoolinj, dee dan uk väl aundret betroff. De Nazionaliste kjreeje de Bowahaunt un de Jäajna worde de Pauslaka, wan uk onjieren.

“Two prominent families stoked the feud, the Bergs of the Nationalist and the Neudorfs of the Pacifists. Later, as economic problems persisted, the co-operative question evolved into a dominant issue. The Nationalists wished the co-op to control the colony’s

“Twee bediedende Famieljess fieede dän Striet aun, de Boajchs vonne Nazionaliste, un de Niedarps vonne Wäaloose. Nohäa, aus de wirtschoftliche Probleeme bestone bleewe, wort de Co-operatiew-Froag zentraul. De Nazionaliste wulle, daut dee Co-op de wirtschoftliche Sach enne Henj

transactions, while the Pacifists favored private enterprise.

“The co-op concept is unique to the Chaco, arising from the problem of distant markets. A consumer and producer group has much greater power in business than a solitary individual. To provide a steady supply to a distant market, a co-op is essential. A co-op sharing rights with private enterprise, can see its profits siphoned off by the competition.

“Recently, a private enterprise headed by the capitalist Leppky was driven out of business by the co-op. Leppky has since become a driving force against the co-op, and has agitated against Schulze Lahm, a dedicated Nationalist. The Pacifists are supporting Leppky, considering the Nationalists to be autocratic.

“Last night the matter erupted into open conflict. The bitter denunciations of Leppky led Lahm to announce his resignation. Nationalists were outraged at Leppky’s agitation. Following their custom, a Nationalist group assembled yesterday at a private home to listen to the war news. When the meeting was over a clique was formed, resolved to take action. The group, which contained the Nationalist leader Claas Berg, went to the home of Leppky, and threatened him. Under duress Leppky agreed to stop his agitation.

“The group visited the homes of other Pacifists, calling men to come out. These men were then abused or beaten. The Nationalists later returned to their base, and there were confronted by a group of Pacifists. These had been mobilized by Leppky, who had reneged on his promise. The Pacifists were armed and made counter threats. Both groups have access to weapons,

näme sull, wäarent de Wäaloose Priewauthaundel väatrocke.

“De Co-op Idee wia em Chaco nie, un entstunt ut däm Probleem vom Haundelsmoakjt, dee sea wiet auf lach. De Co-op haft eene väl jratre Macht biem Jeschaftsdriewe aus een Eenzelna. Mettem Moakjt wiet auf lidjent, es een Co-op needich om jenstje Priesse to erriekje. Een Co-op, dee de Rajchte met een Priewautunjanäme deelt, kaun daut erläwe, daut de Jewenn vonne Konkurrenz aufjesoage woat.

“Korz wort een Priewautmaun Leppkje bie de Co-op utem Jeschaft jedräwe. Leppkje es to een Leida jääjne Co-op jeworde, un stenkjat jääjen dän Schult Lahm, een enjfleeschda Nazionalist. De Wäaloose unjastette Leppkje, wiels see meene, daut de Nazionaliste too unjadrekjent sent.

“Jistre zeowes kaum daut aulatoop toom effentlichen Utbruch. De schwoare Väaschmietunge derch Leppkje fieede doatoo, daut Lahm sien Amt oppgauf. De Nazionaliste wiere flaument doll äwa Leppkje siene Stenkjarie. No äre Mood, hieede sikj de Nazionaliste en eenem Priewauthus de Nieichkjeite vom Kjrigh aun. Aus dise Sitzunk to Enj wia, kaum daut to eene enje Grupp, dee de Sach en äare ieejne Henj naume. Dise Grupp, met däm nazionaliste Leida Kloss Boajch, jinje nom Leppkje un dreiwde am. Bie aul däm Druck, säd Leppkje daut hee met siene Stenkjarie opphiere wudd.

“Dise Grupp jinkj don wieda no aundre Wäaloose, un roopte, de Mana sulle mol rutkome. Dise Mana worde dan jetualeit un vepriejelt. De Nazionaliste jinje dan nohää trigj no Hus un worde von de Wäaloose jestalt. Dise haud Leppkje mobilisiet; hee haud sien Vespräakje jebroake. De Wäaloose haude Flinte, un muake nu uk Dreiwunge. Beide Gruppe haude Flinte, dee see vonne Chaco Kjrigh Schlachtflekja

including guns left over from the Chaco War. An armed conflict now is looming. Only a decisive reaction will prevent it.

“This morning, as a concerned member of the community and as an MCC representative, I called in the Paraguayan military. Anarchy was imminent and lives in the colony were being threatened, including those of my family. But I worry that the military will not provide the necessary assistance. Also I fear the Nationalists will avenge my intervention. Safety is of great concern to me, especially for my family. I commission you to protect my home and family. I request that you take up duty immediately, as I must report for an urgent operation at the clinic.”

After Koehler had departed Homez paused to establish his priorities. The matter of Berg’s lost possession was not as pressing as Koehler’s security matter, so he set out for the Koehler home. He arrived at an attractive dwelling with broad shade trees, and a garden brimming with bright flowers.

Homez found Koehler’s wife Ruth sitting in a shady corner of the garden, immersed in a book. Ruth appeared to be expecting him, and cordially motioned for him to take a seat on the bench beside her. Homez sized up this modern North American woman with increasing admiration. She was gracious and cultured; everything that her husband was not.

“You must excuse the forwardness of my husband,” she said by way of greeting. “His decisions are at times misguided; he has a habit of over-reacting. But he means well, and has the interests of the community at heart. His fear for my safety is genuine, so I indulge him. In

jekjrääje haude. Nu stunde see beid reed, een kjlienen Kjrlich unja sikj to fiere. Blooss een entschiednet Machtwaat kunn dit vehindre.

“Vondoag zemorjes, en miene leejenschoft aus een besorjdet Metjlied von onse Jemeenschoft, un aus een MCC Veträda, bedd ekj om daut paraguaysche Millitää. De Anarchie stunt verre Dää un Mensche enne Kolonie wiere en Jefoa, soogoa miene Famielje. Oba ekj moak mie Sorje, daut daut Millitää nich de needje Help leewre kaun. Uk fercht ekj, daut de Nazionaliste miene Enmischunk rache woare. De Sechaheit es mie butajeweenlich wichtich, besondasch fa miene Famielje. Ekj bedd junt drinjent, Oomkje Homez, daut jie junt miene Sach aunnäme woare, un mie un miene Famielje beschitze wudde. Miene Bedd es, daut jie daut fuaz doone, wiels ekj mott drinjent em Krankenhaus eene Operazion moake.”

Nodäm Kähler wajchjegone wia, besonn sikj Homez de Sach deep un jrintlich. De Sach von Boajch sien jestolnet leejendom schiend Homez nu nich soo wichtich aus Kähler siene Sechaheit, un nu sad hee doahan auf. Hee kaum aun een schmocket Wonhus aun, met groote, schautje Beem, un een Goade, dee volla bunte Bloome wia.

Homez funk Kähler siene Fru Ruth hinje em Goade em Schaute sette; see wia biem Buakläse vesunke. See schiend am to erwachte, un loot am en, sikj oppe Benkj aun äare Sied dol to sate. Homez beuadeeld dise moderne nuadamerikaunsche Daum, un bewundad äa. See wia nat un elegaunt, un aules waut äa Maun nich wia.

“Jie motte de dristje Oat von mien Maun entschuldje,” säd see bie de Bejreesunk. “Siene Entscheidunge trafoaken vebie, hee haft daut aun sich, daut hee äwadrift. Oba hee meent daut goot, un daut Interesse vonne Jemeenschoft licht am aum Hoat. Siene Angst om miene

this way he can focus on more important matters. We are now in the second year of our service in the Chaco, so our understanding of the situation is not superficial. While my husband sides with the Pacifists, I empathize with both factions.

“Although ideological issues divide them deeply, the two groups have much in common. On arrival in the Chaco newcomers have a great feeling of want. They expect more from the world than a dry thorny forest, and more from life than tedious physical labor. In the settler’s journey to the Chaco they passed through Germany and saw a fertile, cultured land, so unlike what they found here or in Russia.

“Their lonely stay in the Chaco leads to despairing questions about the human life cycle. Why are we born on this planet, grow up, procreate, and end up as the dust which we came from? Must we tolerate all our humiliations, all our heartache, without reward? Is such a painful life cycle really essential for salvation?

“After the decades of ideological wrangling, the local conflict has become personal. Claas, the older Berg boy received higher education in Germany, a reason for assuming a strong leadership role. Hans, the older Neudorf boy has shunned education, enjoys simple pleasures, opposes regimentation, and plays an anarchist role. Meanwhile their younger siblings, the Berg girl Frieda and the Neudorf boy Rudi, have no interests but in each other. As for me, I have excellent relations with all settlers in the colony. I do not need your security service.”

Homez had been listening to Ruth’s lonely soliloquy with one ear only, his mind now fixed on the Berg commission.

Sechaheit es opprechtich un doawääjen moak ekj am Moot. Wie sent nu em tweeden Joa von onsen Oppdrach hia em Chaco, un doawääjen es ons Vestendnis vonne Loag nich äwaflechlich. Wäärent mien Maun met de Wäaloose metfeelt, kaun ekj met beide Siede metfeelee.

“Wan uk de Gruppe foaken gauns aundre Meenunge habe, habe see doch välet jemeensaum. Aus de Koloniste hia em Chaco aunkaume, haude see een grootet Bederfniss un Welle aulahaunt to habe un to besette. See erwarte mea vonne Welt aus een drieegen Stachelwoolt, un mea vom Läwe aus blooss eendrajchtje Rakarie. Opp äare Reis nom Chaco reisde see derch Dietschlaunt un sage een fruchtboaret, kultuvieedet Launt, soo gauns aundasch aus hia ooda en Russlaunt.

“Äare Eensaumkjeit hia ffeed an to vetwiewelnde Froage aum Läwe. Wuarom sent wie hia opp dise leed jebuare, un wausse opp, vemiere ons, un woare toom Stoff, ut däm wie kaume? Mott wie aul de Deemootjunge, un Hoatleid aunnäme, one Loon? Es soon pienlichjet Lävenskulla werkljich fa onse Seelenradunk needich?

“Nodäm dee sikj aul äwa tieen Joa äwre Ideologie jezankt habe, es de Striet nu perseenlich jeworde. Kloss, de elra Boajchejung jinkj no eene hechre School en Dietschlaunt un haft nu eene fierende Stalunk. Hauns, de elra Niedarpsjung jinkj hechre Bildunk utem Stich un freid sikj äwa kjlienen Spos, un wäat sikj jääjen aule Rääjle, un spält Anarchist. Enne Tweschentiet habe äare jinjre Jeschwista, de Boajsche Mejal Frieda un de Niedarpsjung Rudi sest nuscht em Senn buta eenaunda. Waut mie aunbetracht? Ekj hab utjetieekjende Veheltnisse met aule Darpla enne Kolonie, un bruck nich jun Sechaheitsschutz.”

Homez haud sikj Ruths eensaume Dreemarie blooss met een Ua aunjehieet, sien Senn wia met de Boajche Kommission

A missing Prussian helmet in the 'green hell', what magic incantation could lead to its location? A wild idea now surged through his mind.

"You have contact with numerous families in the colony, have visited many local homes, and have been told many secrets." Homez commented. "In recent days, have you seen a Prussian army helmet, one with a spiked peak, and adorned with an iron cross?"

Ruth stared at Homez in confusion, but then her face brightened and she provided an answer that Homez found instructive. "Just yesterday I was invited to the Neudorf home," Ruth replied. "Resting on a shelf in the dining room, I saw an item exactly as you have described."

Homez left Ruth then and headed for the Berg homestead. On his arrival Berg grumbled in annoyance, stating that his commission had been forgotten. Ponderously, he led Homez to the room from which the helmet had been taken. Homez noted that the room had easy access to the street, and was unlocked.

Homez asked Berg to speculate how the item was taken. He enquired if anything else was missing, or left in its place. Berg mumbled that the thief must have brazenly entered from the street and searched the storage room. He then walked away with the most valuable item. Nothing else had been taken, or left in its place. After appraising the situation, Homez announced that he would go visit the Neudorf homestead.

Once on the street Homez heard running footsteps behind him. It was Frieda, who plaintively begged to join him. Homez

beschaffticht. Een jefippsta preissische Helm medden enne jreene Hal? Waut fa eene Hakjsenkonnst kunn daut Rotsel leese? Eene wille Idee schoot am nu derch sien Kopp.

"Du hast Kontakt met veschiedene Famieljes enne Kolonie," meend Homez. "Du hast met vāle Famieljes hiarom spazieet, un du kjanst vāle Jeheemnisse. Hast du enne latste Tiet mol een preissischen Helm jeseene, eena met eene Stachelspetz doabowe, un utjstraumt met een lesakjriez?"

Ruth kijkt Homez vewillat aun, oba dan dacht āa Jesecht opp, un see gauf Homez eene Auntwuat, dee am enjinkj. "Jo, jistre wia ekj bie Niedarps enjelode," gauf Ruth Auntwuat, "un doa opp eene Schatelbenkj enne Ātstow, sach ekj krakjt, waut du jeschildat hast."

Homez veleet Ruth un jinkj straks no de Boajche. Aus hee bie Boajche aunkaum, gromsaujd de oola Boajch, wiels hee meend, sien Aunlidje wia vejāte worde. Met pedāwelje Sorj leid hee Homez en de Stow, von dee de Helm veschwunge wia. Homez sach, daut de Stow dicht aune Gauss lach, un nich toojeschlote wia.

Homez sād Boajch hee sull doch mol jrebbe, woo de Helm vielleicht wajchjekome wia. Uk fruach hee aus sestwaut fuatjekome wia, ooda aus sest aules en Uat un Stād jelote worde wia. Boajch gromsaujd, daut de Deef driest enne Stow vonne Gauss jekome wia, un dee Oppbewoarungsstow derchjesteebat haud. Don haud hee daut wietvollste Dinkj jenome. Sest wia aules doa, un aules wia soo's sikj daut jehieed. Nodām hee aules jrintlich unjasocht haud, sād Homez, daut hee nu no de Niedarps gone wudd, om aules wieda to unjasieekje.

Aus hee aul oppe Gauss wia, hieed Homez met eenmol Footstaupe hinja sich. Daut wia Frieda, dee kloaghauft prachad, daut see

turned and saw Grandfather Berg watching them from the gate. Homez asked Frieda if she felt safe going to the Neudorfs, the perennial opponents of her family and the Nationalists. Frieda replied that she feared no one, and at any rate Rudi Neudorf was her friend.

The two walked through the long village and as they approached the end Frieda pointed out the Neudorf home. It was a large rambling structure, which looked seedy but comfortable. A young man was half-heartedly hacking weeds in the garden, consciously pacing himself for the long season ahead. He was lean and tall with an unruly mane of blond hair and seemed in deep thought. On seeing the visitors he was instantly alert. Frieda whispered to Homez that this was Rudi, the younger Berg boy.

With a friendly gesture Homez invited Rudi to approach them. On his arrival Homez noted that Rudi and Frieda had eyes only for each other. Gently Homez advised Rudi that they were searching for an item that had gone missing. It was a Prussian army helmet, one topped with a spike. Had he seen one recently?

Rudi replied that Frieda had shown him such a helmet on a visit. Homez then asked whether his brother, Hans, knew of the helmet. Rudi admitted that he did, and began to ruminate about the feud between Hans and Claas Berg.

“With the bitter economic conditions here in the Chaco and invitations from Germany for migration, both Hans and Claas became ardent supporters of the German cause,” Rudi said. “Later Claas studied in Germany, and became active in the nationalist movement there. The surprising defeat in war, and the Versailles Treaty, had devastated the

metkome durft. Homez dreid sikj om, un sach daut Grootvoda Boajch an truarich von daut Puat be-oobacht. Homez fruach, aus see sikj secha feeld no de Niedarps to gone, wiels dee Jääjna von äare Famielje un de Nazionaliste wiere. Frieda säd, see haud fa kjeenem nich Angst, un daut Rudi Niedarp soowiesoo äa Frint wia.

De twee jinje de lange Darpsgauss delenjd un aus see aum aundren Enj aunjekome wiere, wees Frieda däm Homez daut Niedarphus. Daut wia een grootet Hus, een bät vebut, un onriemsch oba jemietlich. Een junga Maun wia doabie een bät luzhrich to weede em Goade, un spoad dochwoll een bät Jicha fa dän langen Somma oppem Flekj opp. Hee wia lank un denn un haud een Buzhel willet Hoa oppem Kopp un wia en Jedanke vesunke. Aus hee de Jast sach, wia hee plazlich gauns waka. Frieda fuscheld däm Homez too, daut daut Rudi wia, de jinjra Boajche Jung.

Met frintlichem Jedonte, loot Homez Rudi en, mol noda to kome. Aus Rudi no de Gauss kaum, sach Homez, daut de twee blooss Uage fa metteenaunda haude. Behutsom leet Homez däm Rudi weete, daut see oppe Sieekj wiere fa een Dinkj, daut wajchjekome wia. Dit wia een preissischa Armeehelm, met eene Spetz. Aus hee dän korz jeseene haud?

Rudi säd, daut Frieda am dän Helm bie eene Spaziee jewäse haud. Homez fruach dan, aus hee dän Helm sienem Brooda Hauns jäänäwa erwänt haud. Rudi gauf too, daut hee daut jedone haud, un funk aun äwa dän Striet tweschen Hauns un Kloss Boajch to jrebbel.

“Wiels de wirtschoftliche Veheltnisse hia em Chaco boajauf gone, un Dietschlaunt ons Moot gauf uttowaundre, wiere beid, Hauns un Kloss iewaje Aunhenja von Dietschlaunt jeworde,” säd Rudi. “Nohää studieed Kloss en Dietschlaunt, un wort doa enne nazionalistische Bewääjunk aktiev. De Schrakjlichkjeit vom veluarnen Kjrlich un de Versaille Vetrach, haude daut dietsche

German people. This unjust treaty was viewed as a cynical instrument to oppress the entire nation. All German leaders who resisted the treaty became immensely popular.

“In efforts to regain German strength, nationalist groups were organized. The groups sought to promote loyalty by reviving ancient German customs. Claas sought to introduce those customs here. Hans and others considered them artificial in our own community. A disagreement about a minor matter led to bruised feelings, a power struggle, enmity, and finally to active strife. We now see a splintered, wounded community around us.”

Then forestalling Homez’ further questions about the helmet, Rudi stated that Hans had recently brought it home. But his father had brusquely told him to remove it. Hans had taken the helmet and thrown it into a pond near the co-op building.

Homez now enlisted Rudi’s help in recovering the helmet from the pond. The three walked to the co-op building, where a large hollow had been dug. Water collected there in the rainy season, and was used during the dry spells that beset the Chaco. They found the huge pond nearly empty. To find the helmet though still posed a problem.

Homez gazed at the pond and tried to picture the vantage point from which the helmet had been thrown. He then identified a smaller search area. Rudi had come dressed for swimming, and now dived in. On numerous trials Rudi came back empty-handed, but Frieda’s teasing urged him on. Following a long frustrating search, Rudi finally fished the helmet from the water.

Volkj total entmooticht. Dis onjerajchta Vetrach wort aus een jniesrichet Instrument aunjeseene, daut gaunse Launt to unjadrekje. Aule dietsche Fierasch, dee jaaen disen Vetrach wiere, worde sea beleeft. Om Dietschlaunt wada Krauft un Macht to jawe, worde nazionalistische Gruppe organisieet.

“Dise Gruppe wulle äare Sach wieda brinje, endäm see ua-oole dietsche Jewanheite enne Mood wada toom Lawe brochte. Kloss vesocht daut uk hia. Hauns un uk andre hilde daut fa kijnrich un kjenstlich en onse Jemeenschoft. Eene Oneeinichkheit wäajen eene Kjljenichkheit fieed to Jestatsenne, dan to een Machtkaumf, un schliesslich toom Hauntjemenj. Un nu hab wie eene to Splät jekomne Jemeenschoft om ons.”

Dan, endäm hee vesocht wiedre Froage von Homez opptoschuwe wäajen däm Helm, säd Rudi, daut Hauns dän ver kortem no Hus jebrocht haud. Oba sien Voda haud sea bestemt jesajcht, hee sull dän fuat näme, oppe Städ. Hauns haud dän Helm jenome un en een Wotaloch dicht biem Co-op-Jebied jeschmäte.

Homez bedd däm Rudi nu, am to halpe dän Helm to finje. De Dree jinje auf nom Co-op-Jebied opptoo, wua een grootet Loch jegrowt worde wia. Enne räajenrikje Joarestiet saumeld sikj doa Wota un wort enne lange heete Tiede jebrukt. Daut Loch wia meist utjedrieecht. Oba een Helm en dise Lemaun to finje wia nich eenfach.

Homez bekjikt sikj daut Wotaloch un vesocht sikj een Bilt to moake, von woon Winkjel de Helm doanenna jeschmäte worde wia. Hee läd dan een kjieneren Omkjreis ut, om to sieekje. Rudi haud Bodbekjeze aun, un sprunk nenn. Hee sprunk emma wada doanenn, funk oba nuscht, un dan kjräajeld Frieda am, un daut spornd am aun. No eenem langen Sieekje, kaum Rudi entlich met däm Helm äwadäl.

Homez stared at the fabled helmet, seeing no lasting blemish from its ignominious soaking in the pond. He was profuse in his gratitude to Rudi, and passed the helmet on to Frieda. The two then headed back to the Berg homestead.

On their return a military truck approached them. A handful of soldiers sat listlessly at the rear. The truck stopped beside them, and an officer accosted them. He had become lost in the maze of unmarked colony roads. The officer expressed no interest in the colony's squabbles. Homez provided precise directions and the truck drove off. After seeing Frieda restore the helmet to her grandfather, Homez returned to his guest house.

Many months later Homez was again sitting with the Winters in their Chaco garden. They again perused the papers and discussed the war news. The latest news from the front told of the Allies landing in Normandy, signifying their ascendancy in Europe. The future looked ominous for Germany, with an allied victory possible within months. This was most unwelcome news for the Nationalists in the Chaco.

The disturbances in the Chaco had recently born their evil fruit. The street encounters of mid-March had proved a turning point in the power struggle in the colonial administration. Koehler's call for military action had not been accepted. In frustration he had sent letters to the MCC and to the American Embassy in Asunción. The sympathy of the federal government had shifted to the American camp. It now heeded the Embassy's call and urged the colonial administration to take action. Schulze Lahm, who had resigned from office, was expelled from the colony, as a leader of the Nationalists. Joining him in exile was Claas Berg, who had been identified as a

Homez bekjikt sikj dän Helm lank un stiew aun, kunn oba kjeen Schode vom Puddel aunjedone seene. Hee wia däm Rudi butajeweenlich dankboa, un rieekjt Frieda dän Helm. De twee jinje dan wada trigj no de Boajchs.

Hinjawääjes troffe see een Millitää-Foatich. Eene kjliene Grupp veläwde Soldote saut sikj hinje rom. Daut Foatich hilt stell, un een Offitzia kroop rauf, un boascht an aun. Hee wia en dise Wille Hundat enne Darpa vebiestat. Däm Offitzia intressieed de Riewariee em Darp kjeen Dripps. Homez gauf am jeneiwe Aunwiesunge, un don fua daut Foatich looss. Nodäm Frieda äarem Grootvoda dän Helm trigjejäwt haud, begauf sikj Homez trigj no sien Gausthus.

Eenje Moonate lota, saut Homez wada met de Wintasch en äarem Goade. See lause wada de Zeitunge un råde von dän Kjrigh. De latste Nieichkjeite berechte von de Laundunk vonne Alierte en Normandy, un beweese doamet, daut see en Europa biem Jewenne wiere. De Tookunft fa Dietschlaunt sach diesta, un een Siech fa de Alierte stunt soo mea verre Dää. Fa de Nazionaliste em Chaco wia dit eene triebe Kund.

De Opprua em Chaco haud eene ieble Arnt jebrocht. Daut Hauntjemenj oppe Gausse von Medd-Moaz wia de Wenjunkt em Machtkaumf enne Kolonie Vewaultunk. Kähler sien Roope fa millitärischet Enjriepe wia nich aunjenome worde. Wiels hee soo mea aum Enj wia, haud hee Brew nom MCC un aune amerikaunsche Bootschoft en Asunción jeschräwe. Aus de Kjrigh jäajen Dietschlaunt dreid, dreid uk daut Metleet fa Dietschlaunt nom amerikaunschen Loaga. Dee naume nu dän Roop aune Bootschoft aun, un bestunde doaropp, daut de Kolonie Vewaultunk nu waut unjanäme sull. Lahm, de Schult, haud sien Aumt aufjelajcht, un wort aus Leida vonne Nazionaliste ute Kolonie rutje-

German operative.

“Not since the Muenster episode three centuries ago have we seen such chaos in our community,” Winter remarked. “Agitation for a kingdom of this world again has brought grief as its harvest. A violent struggle for justice conducted against superior forces brings turmoil in its wake.”

“If the war continues badly for Germany leading to defeat, disaster will befall the German people,” Homez predicted. “Should it lose the war Germany will be blamed for starting the hostilities. It will be accused of vile atrocities by the victors, to deflect blame from their own barbaric actions. The German attempt to correct the inequities of the Versailles Treaty will be misrepresented. Using a deceitful process the decades-long horror enacted by the anti-Christian Marxists on the Russians will be whitewashed. The partnership of Christian America with Godless Marxists will be portrayed as righteous.”

“The alliance structure of the war demonstrates the corruption of the western leadership. Despite pledging to keep America out of the war the president pursued war with a vengeance, furthering Marxists objectives. Careful reading of the Morgenthau Plan shows that another hunger famine directed at German civilians can be expected.”

Emily now pointed to an item in the local paper indicating that life in the colony was returning to normal. The engagement of two young people from Fernheim had been announced, which was received with surprise. Some days later all three received an invitation from Egbert Berg and family to the wedding of Frieda Berg and Rudi Neudorf.

schmäte. Kloss Boajch veleet uk, wiels hee, mette Dietsche unja eene Dakj jewast wia.

“Seitdäm Muenster Opprua dreehundert Joa trigj hab wie nich soon derchenaunda en onse Jesalschoft jeseene,” meend Wintanu. “Daut jewaultje Stankere no een Kjennichrikj opp dise leed haft ons Trieb Saul aus Arnt jebrocht. Een groota Kaumf fa Jerajchtichkjeit jäajen äwaläajne Jäajna brinj Onheil em hinjalotnen Woake.”

“Wan de Kjrigh fa Dietschlaunt utfaule sull, un see dän Kjrigh veliere, woat Venichtunk äwa daut dietsche Volkj faule,” profezeit Homez. “Un wan Dietschlaunt dän Kjrigh velist, woare see de gaunse Schult to droage habe. Dan woare see aul de Jreslichkjeite begone habe, om de Schult von de Grausomkjeite von aule auftolenkje. Daut Dietschlaunt vesocht de Onjerajchtichkjeite vom Versaille Vetrach rechtich to stale, woat vedreit woare, un daut fa aule Tiede. De langa Terror vonne Anti-Christliche Marxiste jäajne Russe woat witt jewosche woare. Un de Poatnaschoft vom Christlichen Amerika toop met de gottlose Marxiste woat aus Jerajchtichkjeit jediet woare.

“De Bekjeepunk von de wastliche Leidunk un Fierasch steit enne kloare Licht fa aule to seene. De President vespruak emma wada, Amerika utem Kjrigh to hoole, oba hee deed daut Jäajendeel, un hee deed daut met Macht. Un nu kjemt de Morgenthau Plon to Licht, woona Dietschlaunt vehungre lote well.”

Emily wees nu opp een Artikjel enne hiesje Zeitunk, dee meend, daut daut Läwe enne Kolonie wada normal woare wudd. Daut Velafnis von twee junge Mensche von Fernheim wia bekaunt jejäwt worde, un een jieda wia sea äwarauscht. Eenje Doag lota kjreeje aule dree eene Enlodunk von Egbert Boajch un siene Famielje to de Kjast von Frieda Boajch un Rudi Niedarp.

Judgment

So the King answered and said, "Give the first woman the living child; and by no means kill him; she is his mother."

1 Kings 3:16-32

The European war had come to an end in 1945 with catastrophic results for Germany. The Anglo-Marxist alliance pitted against Germany had utterly crushed the country, prosecuting the war until unconditional surrender was procured. Despite that Britain had declared war on Germany, nominally to keep Poland free, at war's end Poland was surrendered to the Marxists, and Germany was accused of starting the war.

The long decline of the Mennonite colonies in Russia, which had begun with the first declaration of war in 1914, accelerated with the German pre-emptive invasion in 1941. While the western colonies including Khortitza were liberated by August, they remained under German control only until 1943.

With the fall of Stalingrad the German forces retreated homewards, taking thirty-five thousand Mennonite refugees with them. At war's end, at Stalin's insistence, and in accordance with the post-war plan of the American Semite Morgenthau, most refugees were returned to Russia, to be deported and enslaved in Siberia. Only twelve thousand Mennonite refugees escaped the Marxists.

Two years after war's end, a group of these Mennonite refugees settled in the Chaco. They had been collected in Germany by the MCC and transported in ocean liners to South America. The demographics of the new refugees from Russia were frightening; of 641 families 253 lacked a father. Numerous families lacked the older sons. The fathers and sons had been executed or deported in

Jerecht

Un soo auntuwad de Kjennich un säd: "Jeff de ieeschte Fru daut läwendje Kjint, un brinjt daut nich om, see es siene Mutta."

leeschta Kjennich 3:16-32

De Kjrigh en Europa wia aune 1945 to Enj jekome, un de Utkunft fa Dietschlaunt wia grulich. De Anglo-Marxistische Alianz jäajen Dietschlaunt haud daut Launt total venicht; de Kjrigh wort soolank jefieet bat een bedinjungslooset Oppjäwe errieekjt wia. Wanuk Enjlaunt Dietschlaunt dän Kjrigh erkjläat haud, om Poole frie to hole, wort Poole aum Enj vom Kjrigh de Marxiste äwajäwt, un Dietschlaunt kjrieech de Schult, dän Kjrigh aunjefonge to habe.

De langa Vefaul vonne mennonitische Koloniewe en Russlaunt, dee met de Kjrighserkjläarunk vonne 1914 aunjefonge haud, naum to aus de Dietsche Russlaunt aune 1941 aunjreepe. De wastliche mennonitische Koloniewe worde bat däm August befriet, oba see bleewe blooss bat aune 1943 unja dietsche Kontroll.

Aus Stalingrad foll, trocke sikj de Dietsche trigj un naume 35,000 mennonitische Flichtlinje mett. Aus de Kjrigh to Enj wia, bestemd Stalin un uk de No-Kjrighs-Plon vonne Alierte, besondasch unja dän amerikaunschen Morgenthau, daut de Flichtlinje trigj no Russlaunt jeschekjt woare muste; de mieschte worde enne Vebaununk en Siberien vesklowt. Blooss 12,000 mennonitische Flichtlinje kunne de Marxiste derchgone.

Twee Joa no däm Enj vom Kjrigh, siedelt eene Grupp von mennonitische Flichtlinje em Chaco aun. Dise Grupp wort en Dietschlaunt vom MCC toopjebrocht un reisde met Schöp no Siedamerika. De Demografie von dise niee Flichtlinje wia erschrakjent: vonne 641 Famieljes fäld een Voda bie 253. Bie väle Famieljes fäld de elsta Sän. De Vodasch un de Säns wiere omjebrocht worde, ooda wiere Opfa vonne

Marxist purges, or had disappeared in combat or bombing during the war.

The new Chaco colony, situated southwest of the existing colonies of Menno and Fernheim, was called Neuland and had as its capital the village of Neu-Halbstadt. The development of the new colony resembled that of Fernheim. Groups were formed to populate separate villages, and each family was allocated its own homestead. The intent of the settlers was to extract a living from the Chaco soil. Benefiting from the experience of earlier settlers they braced themselves for the full gamut of difficulties in the Chaco; suffocating heat, uncertain water supply, drought, grasshoppers, distant markets and medical services, and defections to Canada.

Fighting emotional fatigue and a contrary environment the new colonists showed remarkable vigor. Land was cleared, homes were built, and schools and community programs were organized. The settlement strove for self-sufficiency. The new colony sported a unique feature, one not seen in Menno or Fernheim or any other colony in Paraguay. In an entire village the family heads were women, all male spouses having disappeared in the war's cauldron. This unique village was called Friedensheim, and came to be popularly known as Frauendorf.

The Winters had been invited for a visit to Neuland where Emily was to recount her Chaco experience to a women's group. While Emily attended her meetings, Winter met with village men and boys to discuss agricultural practices. This day the pair was in the village of Friedensheim. Emily's presentation was received with enthusiasm, and later she faced probing questions. She called a halt to the session when Winter peered through the

marxistische 'Reinigunge', ooda see wiere em Kjrigh jefolle.

De niee Chaco Kolonie lach siedwaste vonne bestonende Menno un Fernheima Kolonie un wort Neuland jeneemt, un haud aus Hauptstaut Nie-Haulfstaut. De Aunloag von dise Kolonie likjend dee von Fernheim. Gruppe worde organisieet de eenzelne Darpa to jrinde, un jieda Famielje wort eene Heimstäd toojewäse. De Siedla haude vää, äa Läwe hia em Chaco to moake. Wiels see wiste, woo daut de vääje Mennonite jegone haud, wiere see reed, aul dee opp an komende Schwierickjeite auntonäme: drekjende Hett, onsehret Wota, drieje Tiede, Grausshoppasch, Moakjte wiet auf, un mangelnde Doktasch un uk Mennonite, dee bie de ieeschte baste Jeläajenheit no Kanada veleete.

Oppwool see schrakjlich jeläde haude, un met eene gauns aundre Omjäawunk todoone haude, beweese de niee Koloniste eene erstaunliche Krauft un Moot. Daut Launt wort jeroot, Hiesa jebut, Schoole un Jemeenschoftsprograume worde aunjelajcht. De Jemeenschoft bemieejd sikj selfststendich to woare. Dise niee Siedlunk läd waut gauns Nieet aun, woont'et nich en Menno ooda Fernheim, ooda en irjent eene aundre Kolonie en Paraguay jejäwt haud. En eenem gaunsen Darp wiere de Frulied nu aune Macht, un fieede de Fuchtel, wiels äare Mana em Kjrigh unjajegone wiere. Dit eenmolje Darp heet Friedensheim, oba wia mieschtsens aus Fruendarp bekaunt.

De Wintasch wiere enjelode worde om en Nielaunt to spaziere, wua Emily eene Friesgrupp von äare Chaco Erfoarunge vetale sull. Wäarent Emily äare Trafunge besocht un doa vetald, troff Winta sikj met de Darpsmana un Junges om sikj äwa de Launtwirtschaft to unjahoole. Vondoag wia daut poa en Friedensheim. Emily äare Räd wort frintlich oppjenome, un nohäa wort äa aulahaunt jefroagt. See hieed ieescht opp, aus Winta derche Hinjadäa zield; am wia daut lange Wachte enoolent.

rear door, tired of his long waiting.

The pair was departing from the function with Emily's host when suddenly an attractive matron approached them and introduced herself as Katharina. Katharina was in the early forties, with a strong intelligent face, and an engaging manner. She enquired if they were not the acclaimed detective couple, the Winters, known throughout the Chaco for their solution of intriguing mysteries. When Winter admitted that they had indeed solved some mysteries, Katharina stated that she faced a difficult family problem, and urgently needed help. The Winters agreed to visit her home and hear her story.

A short ride to Katharina's nearby village brought the trio to a homestead which was a work still in progress. Katharina led the Winters to a bench in the garden under a palo santo tree, apologizing for the poor amenities. She retrieved a chair for herself from inside the dwelling and sat down facing the Winters. Emily then invited Katharina to tell her story, starting from the beginning.

"My name is Katharina Hiebert," the woman said. "I came with the settlers on the liner Volendam in 1947 and have been living in this village for one full year. The settler life in the Chaco is an arduous struggle, especially for a widow. I have three teenage children, one boy, Heinz, and two girls, Margaret and Emma. They do their best to help me, but it is a steep hill that we are climbing.

"Last week a new family arrived in the village. The family was delayed in Germany due to health reasons, and only recently obtained clearance to sail to Paraguay. The family head is a woman named Agatha, who is of my prior acquaintance. She was my

De twee wiere doabie von de Veunstaultunk no Hus to gone, aus plazlich eene Taunte opp an to kaum, un sikj aus Katarina väastald. Katarina wia eene auntrakjende Fru, enne Meddvieetich, haud een stoakjet frädlichet Jesecht, un eene aunnäme Oat. See fruach, aus see opplatst nich daut Detektivpoa wia, de Wintasch, dee enne gaunse Kolonie bekaunt wiere om Jeheemnisse to leese. Aus Winta toogauf, daut 'Jo!', see haude eenje Jeheemnisse jeleest, säd Katarina, daut see een schwoaret Famielje-probleem haud, un daut see drinjent Help brukt. De Wintasch säde too, see wudde sikj äare Jeschicht bie äa Tus aunhiere.

Eene korte Foat un dan wiere see uk aul en Katarina äa Nobadarp, un soo kaume de dree uk aul boolt aun eene Heimstäd aun, een Hus woont noch lang nich foadich wia. Katarina fieed de Wintasch no bute ennem Goade, wua eene Benkj unja eenen blaussen Palo Santo Boom stunt; un see sikj doabie fa aul de eenfache Enrechtunge entschuldicht. See hold sikj een Stool von Benne, un sad sikj de Wintasch jäajenäwa han. Emily kroagd dan Katarina, äare Jeschicht von Aunfank aun to vetale.

"Mien Nome es Katarina Hiebat," säd de Fru. "Ekj kaum met de Siedlasch oppe Volendam aune 1947, un won nu aul een gaunset Joa hia. Daut Siedlaläwe em Chaco es nich eenfach, besondasch nich fa eene Wätfrü. Ekj hab dree Kjinja, een Jung Heinz, un twee Mejales, Margaret un Emma. See doone soo goot see kjenne om to halpe, oba daut jeit aulatoop mau langsam un steil boajopp.

"Väaje Wäakj kaum eene niee Famielje em Darp aun. De Famielje haud sikj wäajen Jesuntheitsprobleeme en Dietschlaunt lenja vesiemt, un haude ieescht ver kortem Erlaunis jekjräaje no Paraguay to reise. Daut Famielje-Haupt es Agata, dee ekj aul von verhää kjand. See wia miene

neighbor in the village of Rosendorf in the Khortitza colony in Russia.

“Seven years ago in a time of dire need I entrusted my one-year-old son Markus to her safe keeping. Unexpectedly, our two families became separated, and Markus has lived with Agatha ever since. Now Agatha refuses to return Markus to me. Instead of having a glorious reunion with my child, I am condemned to further sorrow. To be reunited with my boy I must prove to the community that Markus is my son.”

Katharina stopped there to catch her breath and calm her boiling emotions. Winter and Emily waited patiently, realizing that there was much more to the story.

“I will provide you with further details of the problem so that you can better advise me how to solve it,” Katharina continued. “The problem began in 1941, the year of the German invasion of Russia. Our village had been transformed into a Kolkhoz, a collective farm, and my husband and I were members. We had five children, three boys and two girls. Markus, our youngest, was one at the time. Although trained as a nurse I worked with my husband in the Kolkhoz.

“In August 1941 my husband took seriously ill, and I brought him to the hospital in Zaporozhe, returning to my work in Rosendorf as required. After a week in the hospital he was not improving. One day I received notice that he was rapidly weakening. I gathered up my children to take them for a last visit to see their father. This day though, Markus was ill, and in desperation I asked Agatha to care for him during my absence. At this time the front was approaching Rosendorf, and transport was in confusion. With difficulty I made the journey across the Dnepr into Zaporozhe with my four older children.

Nobasche em Darp Roosendarp enne Khortitza-Kolonie en Russlaunt.

“Säwen Joa trigj aus daut onbedinjt needich wia, vetrud ekj mien eenjoaschen Sän Markus äa aun. Don, to eene totale Äwarauschunk worde onse Famieljes plazlich jetrant, un Markus haft seiddäm bie äa jewont. Un nu jeft Agata mie mien Kjint nich trigj. Aunstaut een harlichet Wadaseene met mien Kjint, sie ekj to wiedre Trua vedaumt. Om to mien Kjint to kome, mott ekj de Jemeenschoft hia bewiese, daut Markus mien Sän es.”

Katarina hilt nu en, un must sikj uk von aul äa koakendet Oppräajnis beruje. Winta un Emily wachte jedulich, wiels see wiste, daut doa noch väl mea toom gaunsen Bilt jehieed.

“Ekj woa junt noch wiedre Eenzelheite von däm Probleem leewre, doamet jie mie bätren Rot jäwe kjenne, daut to leese,” vetald Katarina wieda. “Daut Probleem funk aul aune 1941 aun, aus de Dietsche Russlaunt besade. Ons Darp wia toom Kolkhoz jemoakt worde, eene Kollektiwoarm, un mien Maun un ekj wiere Metjlieda. Wie haude fief Kjinja, dree Junges un twee Mejales. Markus, ons Jinjsta, wia to de Tiet eent. Un oppwool ekj aus Krankensesta utjebilt wia, holp ekj oppe Kolkhoz.

“Em August, 1941 wort mien Maun iernsthauf krank, un ekj naum am no Zaporozhje, un dan jinkj ekj trigj no Roosendarp, soo's sikj daut jehieed. No eene Wäakj em Krankenhaus wort hee oba nich bätä. Eenes Doages kjrieek ekj Norecht, daut hee sea schwak jeworde wia. Ekj saumeld miene Kjinja toop, doamet see äaren Voda Aufscheet saje kunne. Oba toom grooten Onjlekj, wia Markus krakjt dan uk krank, un en miene Vetwiewlunk bedd ekj Agata, opp am opptopausse, wäarent ekj wajch wia. To dise Tiet kaum de Front trigjaun no Roosendarp, un de gaunsa Transport wia derchenaunda. Met Schwierichkeit muak ekj mien Wajch äwa

Despite an on-going air raid we safely reached the hospital.

“My husband was on his death bed, and bid a sad farewell to our children. During our stay at the hospital the German army reached the Dnepr and all the bridges and the dam were blown. With my four older children, and a recently deceased husband I was trapped in Zaporozhe, while my young son Markus remained with Agatha in German-occupied Rosendorf.

“I was recruited as a nurse into the medical service while my four older children were sheltered in a group home. In mid-1943 I escaped with my children back into the Khortitza colony. By now the German army was retreating, and the area was again unsettled.

“I had no means of reaching Agatha, struggling just to shelter my four older children. By September 1943 the German administration was evacuating the German-speaking civilians back to Germany. All colonists were to be transported to Warthegau in Germany by wagon or by train. I was assigned with my children to travel by wagon, an ordeal later known as the Great Trek.

“With winter approaching we traveled along muddy freezing roads, struggling to find food for ourselves and feed for our horses. Our travels were often interrupted, and the front, which was initially well behind us, threatened to overrun us. In an air attack by the red army I lost my oldest son. After many months of weary travel we reached Warthegau.

“Here I again searched for Agatha and Markus, who I assumed had also been

dän Nippa no Zaporozhje met miene vea elre Kjinja. Un oppwool, de Loftschöp von bowe aunjreepe, kaum wie secha aum Krankenhaus aun.

“Mien Maun lach em Stoawe, un säd onse Kjinja toom latsten Mol audee! Wäärent wie em Krankenhaus wiere, kaume de Dietsche aum Nippa aun. De Russe sprenjde aule Bridje un uk dän Daum. Aulso wia ekj met miene vea Kjinja un doodjen Maun en Zaporozhje jefange, wäärent Markus met Agata en Roosendarp, unja dietsche Besatzunk bleef.

“Ekj wort aus Krankensesta enjetrocke, un miene vea Kjinja kaume en een Gruppenheim unja. Enne Medd 1943 jinkj ekj met miene Kjinja derch, un trigj no de Khortitza Kolonie. De dietsche Wäämacht trock sikj nu trigj, un dee Jääjent wia mol wada derchenaunda.

“Ekj haud kjeene Määjlichkeit mie met Agata en Vebindunk to sate, wiels ekj aule Henj voll haud mie om miene vea elre Kjinja to kjemre. Em Septamba 1943 wiere de Dietsche doabie aule dietschrädende Enwona, trigj no Dietschlaunt to schekje. Aule Koloniste sulle nom Warthegau en Dietschlaunt mettem Woage ooda oppe Bon transportieet woare. Ekj un miene Kjinja worde opp een Woage jelode; dis Woagezuch wort lota aus de Groota Treck bekaunt.

“Wiels de Winta noda kaum, fua wie opp jefroarne Wääj, un bemieejde ons Äte fa ons, un Fräte fa de Pieed to finje. Onse Reis wort foaken unjabroake, un de Front, dee aunfenjlich wiet hinja ons lach, dreiwd nu ons to äwarolle. Wie wiere uk Opfa vonne rusche Loftschöp, dee ons beschoote, wuabie mien elsta Sän toodood kaum. Väle Moonate lota no onjeheire Jefoare kaum wie entlich em Warthegau aun.

“Hia socht ekj wada Agata un Markus, von dän ekj aunnaum, daut see uk von

evacuated from Khortitza. But soon the red army was again approaching and we faced a new journey, now to the German interior. War's end found us in Bavaria along with other Mennonites. After some months we contacted the MCC, who offered us assistance. While grateful at having survived the war with three of my children, I urgently sought news of my youngest son. My enquiries through the MCC for Markus during this time continued to be fruitless.

"To escape the Marxists designs to ship all Mennonite refugees back to Russia, I signed up with others to migrate to Paraguay. My group left on February 1, 1947 from Bremerhaven en route to Argentina. On arrival in Paraguay I signed up for a village in the Neuland colony in the Chaco. Here I renewed my search for Agatha and Markus through the MCC."

Katharina had been mechanically telling her war story, as she probably had numerous times before. She paused now to gather her thoughts, preparing to convey details of the more recent, less familiar happenings.

"The past year in the Chaco has been a tremendous struggle for my family," she now continued. "My family constructed a basic shelter, procured a source of water, planted a garden, and did our part of the community work. Survival was an unending struggle, made more difficult by frequent bouts of hunger. I continued hoping to receive news about Agatha and Markus, but for an entire year heard nothing.

"Then one week ago word came that a new family was settling in the village. When I accompanied neighbors to bid the family welcome I was in for a huge surprise. The head of this new family was none other than Agatha, and with her was my son Markus. He is eight now, I had not seen him since he was a baby,

Khortitza rutjeriemt wiere. Oba boolt kaume de Roode ons wada hinjaraun, un wie worde wieda nom Bennarum von Dietschlaunt jeschekjt, no Bayern. Aus de Kjrlich to Enj wia, wiere wie en Bayern, toop met aundre Mennonite. No miere Moonate naum wie met däm MCC Kontakt auf, un dee holpe ons. Un wan ekj uk dankboa wia, daut ekj met dree von miene Kjinja dän Kjrlich äwaläwt haud, socht ekj nu drinjent mien jinjsten Sän. Miene Froage biem MCC no Markus bleewe one Auntwuat.

"Om dän marxistischen Plon aule mennonitische Flichtlinje trigj no Russlaunt to schekje, to entgone, mald ekj mie toop met aundre no Paraguay uttowaundre. Miene Grupp veleet aune 1947 von Bremerhaven no Argentinien. Aus wie en Paraguay aunkaume, mald ekj mie fa een Darp enne Nielauntkolonie em Chaco. Hia sad ekj miene Sieekj no Agata un Markus derch daut MCC wieda."

Katarina haud äare Kjrichsjeschicht vetalt, soo's woll uk aul foaken verhäa. See hilt nu en, om äare Jedanke to fote, un om sikj reedtomooake, de Eenzelheite vonne latste een bät weinja bekaunte Erieejnisse to vetale.

"Daut latste Joa em Chaco wia eene besondasch groote Aunstrenjunk fa miene Famielje," fiend see nu wieda. "Wie bude eene Nootkrupunja, leewade eene Wotakjwal, läde een Goade aun, un druage onsen Deel fa de Jemeenschoftsoabeit bie. Daut reine Äwaläwe wia een doagelja Kaumf, un wort noch schwanda, wiels ons foaken hungad. Ekj läwd enne Hopninj, von Agata un Markus waut to hier, oba een Joalang hab ekj nuscht nich jehieet.

"Un don, eene Wäakj trigj, siedeld de niee Famielje en onsem Darp aun. Aus ekj met Nobasch toop no de Famielje jinkj om an Welkom to heete, erlāwd ekj eene groote Äwarauschunk. De Leida von de Famielje wia Agata, un met äa wia mien Sän Markus. Hee es nu aul acht Joa oolt; ekj haud am nich jeseene seit hee een Bäbe

but I recognized him at once. Agatha greeted me coldly and when in a later meeting I requested the return of my son she became hostile. She claimed the boy was her own son Rudi, and harshly warned me not to make trouble. Agatha has turned into a feisty woman, and to gain custody of my son I am faced with a difficult struggle. Before making a formal claim I must build up a strong case, for which I urgently need your assistance.”

Katharina paused there, and the Winters now shifted uncomfortably in their seats, anxious to ask burning questions. Emily broached the first one.

“You have stated that Agatha came to the village with Markus your son who you had last seen as a baby,” she commented. “What makes you so certain that the boy is your son, not Agatha’s?”

“The boy’s identity of course is crucial in this matter, and that he is my son I am certain,” Katharina answered. “Although six years younger he bears an uncanny resemblance to my other son, and his family features are undeniable. As well he still carries the birth mark behind his left ear.”

Winter now turned to the matter of documentary evidence. “We have heard that many refugees lost all their documents in the war,” he commented. “Do you have any written evidence concerning the boy’s birth or further existence? Are there any local witnesses that can support your side of the story?”

“As I was caught away from home during Khortitza’s liberation by the Germans I do not have any documents,” Katharina answered sorrowfully. “A refugee family was quartered in my home when I did not

wia, oba ekj kjand am fuaz oppe Städ. Agata bejreest mie kolt, un aus ekj äa dan lota bie een Trafe bedd, mie mien Kjint trigtojäwe wort see doll. See bestunt doaropp, daut daut äa Sän Rudi wia, un mond mie, nich Trubbel to moake. Agata es eene boasche Fru jeworde, un om mien Sän Markus en miene Hut to kjree, mott ekj mie opp aule Siede reedmoake, un to däm Zwakj bruck ekj sea needich äare Help.”

Katarina läd eene Pause en, un Winta un Emily wrunschte onjemietlich opp äare hoade Sette han un hää, un wiere iewrich de Froage to stale, dee an to Senn jekome wiere. Emily funk doamet aun.

“Du hast jesajt, daut Agata ennem Darp es toop met Markus, dien Sän, dän du toom latsten Mol jeseene hast, aus hee een Bäbe wia,” säd see. “Waut moakt die soo secha, daut de Jung diena es, un nich Agata äara?”

“Däm Jung siene Famielje es onbedinjt en dise Sach väastont, un daut hee mien Jung es, es mie secha,” gauf Katarina to Auntwuat. “Un wan hee uk sass Joa jinja es, likjent hee mien aundren Sän aus daut Jäle toom Ei, un uk sent siene Famieljedonte nich to vestriede. Butadäm haft hee eene kjliene Doodemol hinja sien linkjet Ua, un daut haud hee uk aul bie de Jeburt.”

Winta dreid sikj nu no dän schriftlichen Bewiess. “Ons es to Ua jekome, daut väle Flichtlinje aul äare Dokumente em Kjrich veluare habe,” säd hee. “Hast du irjentwaut Schrefteljet, to de Jeburt von däm Jung, ooda sien wiedret Läwe? Jeft daut hiarom Zeije, de diene Jeschicht belaje kjenne?”

“Wiels ekj je nich Tus wia aus de Dietsche Khortitza befriede, hab ekj kjeene Dokumente,” gauf Katarina truarich to Auntwuat. “Eene Flichtlinjsfamielje wia en mien Hus enkwatieed, aus ekj nich trigj von

return from the visit to Zaporozhe. They later vanished with all household contents. In this colony there is a woman who is also from Rosendorf in Khortitza. Her name is Lizbeth Falk, and she will back up my story.”

“It is important to have a proper measure of Agatha who will prove a contentious opponent,” Emily now said. “What more can you tell us about her family?”

“Agatha is a widow who lost her husband in 1942,” Katharina answered. “She came accompanied by four children. The oldest is a boy, Willy, who is in his late teens. The next two are girls, Anna and Maria, both in their early teens, and the youngest is a boy she calls Rudi, but who is actually my son Markus. Agatha has instructed her children not to discuss their family history with strangers. She can be expected to be disrespectful and even aggressive. The oldest son Willy though is stable and collected.”

“It is my understanding that in Neuland the procedure for the resolution of problems resembles that in Fernheim,” Winter commented. “The colony is governed by a Schulze who heads a five man committee. Items in dispute are forwarded to a judge who renders a final decision. Our research must produce evidence that will be persuasive in his court. How exactly can we be of service?”

“The written evidence of my friend Lizbeth will make a useful document,” Katharina commented. “It must be prepared with great care. Agatha’s son Willy and my son Markus may have valuable information; it would be helpful to obtain their stories. Knowledge of the opponent’s views will allow us to prepare a stronger case.”

Winter and Emily departed then, heatedly discussing the matter on their

Zaporozhje kaum. See veschwunge nohää met aul mien Hushault. En dise Kolonie jeft daut eene Fru, dee uk von Roosendarp en Khortitza staumt. See heet Lizbet Faulkj un kaun aules unjastone, waut ekj jesajcht hab.”

“Daut es wichtich aules, ooda soo väl aus mäajlich, äwa Agata to weete, dee sikj aus eene jeräwne Konkurrentin erwiese woat,” meend Emily nu. “Waut kaunst du ons noch äwa äare Famielje vetale?”

“Agata es eene Wätfru, dee äaren Maun aune 1942 velua,” gauf Katarina Auntwuat. “See kaum met vea Kjinja aun. De Elsta es een Jung, Willie, dee säwentien es. De näakjste beid sent Mejales, Auna un Maria, un dan es de Jinjsta, dän see Rudi nant, dee oba mien Sän Markus es. Agata haft äare Kjinja Aunwiesunge jejäwt äare Famieljeschicht nich met Framde to beräde. See woat dan respakjtlooss un boasch. De elsta Sän, Willie, es oba stabil un haft sikj toopjenome.”

“Mie woat jesajcht, daut de Leesunk von Probleeme en Nielaunt soo vääjeit aus en Fernheim,” säd Winta. “De Kolonie woat von een Schult rejeiet, dee een Fiefmaun Komitee väästeit. Wan eene Sach toom Zanke woat, mott dee eenem Rechta vääjelajcht woare, dee dan daut latste Wuat haft. Onse Unjasieekjunk mott Bewiess leewre, dee äwazeijent bie sien Jerecht wirkjt. Woo, jeneiw, kjenn wie en dise Sach behelplich senne?”

“De schrefftlicha Bewiess von miene Frindin Lizbet woat een nitzlichet Dokument bediede,” säd Katarina. “Daut mott sorjfeltich oppjestalt woare. Agata äa Sän Willie un mien Sän Markus habe wichtichen Bescheet; daut wudd halpe äare Jeschicht to hier. Wan wie weete kunne, waut de aundre Sied to saje haft, kunn wie onse Sach uk met jratre Bediedunk väädroage.”

Winta un Emily veleete nu, un fieede hinjawääjes een aunjeräächten Uttusch.

way home. Emily had found Katharina's presentation persuasive, while Winter reserved judgment until both sides were heard. Emily volunteered to interview Lizbeth, leaving Winter to approach Willi and Markus. Looking ahead, the two sought to anticipate necessary further action if their evidence proved inconclusive. Like Solomon centuries ago, the judge would need wisdom to render an equitable decision.

The next day Emily sat in earnest discussion with Katharina's witness Lizbeth Falk. She requested Lizbeth to give her recollection of events in Rosendorf in the early 1940s involving Katharina and Agatha.

"Katharina Hiebert and Agatha Buhler were members of my work unit," said Lizbeth. "Work in the Kolkhoz was hard and our only consolation was the comradeship we shared. Both Katharina and Agatha were married mothers with growing families. Both had one-year-old boys at this time. I recall that both tried to instill traditional family and religious values in their children, despite the noxious anti-Christian Marxist propaganda.

"Katharina's husband had been sickly since suffering a severe beating as an accused Kulak. When the Kolkhoz was formed Katharina was already carrying a heavy family burden. Early August 1941, Katharina's husband caught pneumonia and was referred to hospital in Zaporozhe. Later when he worsened she took her older children to bid him farewell, leaving her youngest son with Agatha. With the front approaching, everyone had serious personal worries. We agonized whether to obey orders issued by the Marxists to evacuate, or to stay behind and wait for liberation by the Germans. In the confusion as the front approached, the villagers were ordered

Emily meend Katarina haud äare Sach äwazeijent väajedroagt, wäarent Winta wachte wull bat hee sikj beid Siede aunjehieet haud. Emily boot sikj aun met Lizbet to räde, un soomet kunn Winta sikj met Willie un Markus unjahoole. Em Aunbetracht vonne Loag meende see, daut see noch mea Bescheet to de Sach enhole wudde motte, wan daut Verhääje nich toorieekjt. Krakjt soo's Solmon dusende Joare trigj, wudd de Rechta een fausten Jesaz-Grunt habe motte, ea hee een jerajchtet Uadeel jäwe kunn.

Aum näakjsten Dach saut Emily met Katarina äare Zeij Lizbet Faulkj. See bedd Lizbet äa äaren Denkj enne tiedje 1940ja Joare to jäwe, woone Katarina un Agata aunbelangde.

"Katarina un Agata wiere Metjlida von mien Oabeitsvebaund," säd Lizbet. "De Oabeit em Kolkhoz wia schwoa, un ons eensja Troost wia onse Kommarodschoft, dee wie deelde. Katarina un Agata wiere beid befriede Muttasch met aunwaussende Famieljes. Beid haude to de Tiet eenjoasche Junges. Mie es em Denkj, daut beid vesochte en äare Famielje Gloopenswieete to vemedle, wan uk de jettje Anti-Christliche Marxiste Propaganda daut hindad.

"Katarina äa Maun wia von de Tiet aun, aus hee een aunjeschuljda Kulak schrakjlich vepriejelt wort, schaubich jewast. Aus de Kolkhoz to Staunt kaum, druach Katarina aul eene schwoare Laust. Em August aune 1941, erkrankt Katarina äa Maun un wort em Krankenhaus en Zaporozhje enjeleewat. Nohää, aus hee schlemma wort, naum see äare elre Kjinja om am audee to saje, un hinjaleet äaren jinjsten Sän bie Agata. Wiels de Front noda kaum, haud een jieda iernsthofte perseenliche Sorj. Wie muake ons daut grulich schwoa, aus wie de Marxiste jehorje sulle, looss to sate, ooda aus wie trigj bliewe sulle un wachte bat de Dietsche ons befrieie wudde. Em derchenaunda aus de Front äwa ons rold,

to embark on a trek to the east. After a few days Agatha's son died, and the villagers were overtaken by the invading Germans."

Emily then asked Lizbeth how she was sure that the boy who died was Agatha's son not Katharina's. To this Lizbeth replied that this was Katharina's contention and that she believed her.

Winter caught up with Willi at a rest break while he was doing the family's community service. Chatting comfortably with the easy-going boy he asked about his recollection of Russia in 1941, particularly the events surrounding the arrival of the German army in Khortitza.

"I was only ten at the time, but I recall the events clearly," he said. "My mother and Katharina Hiebert were second cousins, but acted more like sisters, as they had lost many relatives in the violence of the revolution. We children of the two families spent much time playing together. I was very fond of my two cousins Margaret and Emma. At the time Aunt Katharina was more reasonable than she is now. Often I was asked to care for the children as I was the oldest, but it was the girls who cared for the babies when the mothers were working or visiting. Mr. Hiebert was very courageous but sickly, and around this time he was taken to the hospital in Zaporozhe as they could not cure him at the local dispensary.

"The most memorable event of this time was the arrival of the German army. Our village leaders were instructed to evacuate all villagers to the east. Wagons were readied, everyone was forced to board them and we slowly set out. Just before this Aunt Katharina had left her seriously-ill son Markus with my mother, as she went with her children to bid farewell to her dying husband. On

wort de Darpla Orda jejäwt, nom Ooste to trakje. No een poa Doag storf Agata äa Sän, un de Darpla worde von de dietsche Wäamacht äwarolt."

Emily fruach Lizbet don wuawäajen see sikj soo secha wia, daut de Jung woona jestorwe Agata äa Sän wia un nich Katarina äara. To dise Froag, säd Lizbet, daut Katarina doaropp bestunt, un see äa jleewd.

Winta erwischt Willie aus hee sikj bie de Jemeenschoftsoabeit, aulso biem Schoawoakje, vepuste deed. Endäm hee sikj jemietlich met däm rujen Jung vetald, fruach hee am, waut hee sikj von Russlaunt aune 1941 denkje kunn, besondasch aun aules waut passieed, aus de dietsche Armee en Khortitza nentrock.

"Ekj wia don ieescht blooss tieen, oba ekj kaun mie sea goot doaraun denkje," säd hee. "Miene Mutta un Katarina Hiebat wiere Kusine em tweeden Grod, oba see wiere mea soo aus Sestre, wiels see soo vâl Frintschoft bie aul de Schrakjlichkjeite enne Revoluzion veluare haude. Wie aus Kjinja von de twee Famieljes spälde foaken un eegol toop, stundenlang, jieden Dach. Ekj wia miene twee Cousiene Margaret un Emma sea goot. To de Tiet wia Taunte Katarina veninftja aus nu. Foaken must ekj mie om de Kjinja kjemre, wiels ekj de Elsta wia, wan de Muttasch oabeide ooda spazieere jinje. Oomkje Hiebat wia sea mootich oba schaubich, un to de Tiet wort hee nom Krankenhaus en Zaporozhje jenome, wiels daut Krankejebied em Darp am nich behandle kunn.

"Aum dietlichsten kaun ekj mie denkje, aus de dietsche Armee aunkaum. Onse Darpfierasch kjrieetje Aunwiesunge aule Darpla nom Ooste to schekje. Woages worde reedjemoakt, un een jieda must nu doanopp, un dan trock wie langsam looss. Krakjt verhää haud Taunte Katarina äaren sea kranken Sän Markus bie miene Mutta jelote, wiels see met äare Kjinja loosjinkj om äaren Maun, dee aum Stoawe lach,

the wagon trek Markus suddenly worsened and died. We were forced to bury him along the roadside. Before we could cross the Dnepr the German army overtook us, and we were allowed to turn around and go home. Aunt Katharina and her family were trapped on the other side of the river, where her husband had died in the hospital.”

Winter then asked Willy whether he was certain that it was Markus who died, not his own brother Rudi. Willy immediately replied that he felt certain, as it had been Markus who had been ill. Winter returned to the guest house where Emily and he were staying, with serious worries about Katharina’s case.

A day later Winter and Emily were aroused in the morning with the news that the youngest in Agatha’s household had gone missing. The boy had disappeared in the early morning. His family was preparing to attend the morning service at the school house when they found the boy missing. Willi had found a note from the boy saying he was running away from home. Agatha had reported the matter to the Schulze, who had immediately recognized the danger. For a new-comer to the Chaco the extreme heat and scarce water were unfamiliar, and could prove fatal.

The Schulze had sent a note to summon Winter. Knowing Winter’s ability to solve problems, the Schulze wished him to help direct the search. Together the two had gone to the Buhlers to investigate. Then they had sent riders to nearby villages to solicit help for a search that was deemed most urgent.

Soon the Schulze and Winter were coordinating the search of dozens of volunteers. Winter’s knowledge of the area was used to formulate a comprehensive plan. It concentrated on

audee to saje. Bie de Woagefoat nom Ooste wort Markus met eenmol bewustlooss, un storf. Wie muste am biesied Wajch begrowe. Ea wie äwa dän Nippa foare kunne, hold ons de dietsche Armee en, un wie durwe omdreie un no Hus foare. Taunte Katarina un äare Famielje wiere oppe aundre Sied jefange, wua äa Maun jestorwe wia.”

Winta fruach Willy dan, aus hee sikj secha wia, daut daut Markus wia, dee jestorwe wia, un nich sien Brooda Rudi. Willie gauf oppe Städ Auntwuat, daut hee sikj secha wia, wiels Markus krank jewast wia. Winta jinkj trigj nom Gausthus, wua hee un Emily stunde; see haude iernste Twievel aun Katarina äare Sach.

Dän näakjsten Dach worde Winta un Emily jewakjt met de Norecht, daut de Jinjsta en Agata äare Famielje nich Tus wia; hee wia, schiend soo, veschwunge. De Jung wia seit tiedich zemorjes wajch. Siene Famielje wia jrod doabie jewast, sikj fa de Morjeaundacht enne School reedtoomoake aus se utfunge, daut de Jung wajch wia. Willie haud een Zadel von däm Jung jefunge, opp däm stunt, daut hee von Hus wajchjerant wia. Agata haud de Sach däm Schult metjedeelt, dee fuaz de Jefoa erkjant haud. Fa een nieen Gaust em Chaco kunn de Hett un weinich Wota sea schwind toom Doot fiere.

De Schult haud fuaz een Zadel aun Winta jeschräwe, om am kome to lote. Wiels hee von Winta siene Gow wist, Probleme to leese, bedd de Schult am nu, de Äwahaunt to näme, om dän Jung to finje. See wiere toop no de Bulasch jegone, om to unjasieekje. Dan haude see Mana opp Riedpieed no de Nobadarpa loosjeschekjt, om Help to bedde, bie eene Sieekj, dee sea drinjent wia.

Boolt wia daut dan uk soowiet, daut de Schult un Winta de Sieekj met dutzende von Friewelje fieede. Wiels Winta sikj en dise Jääjent utkjand, läd hee een Plon ut, woo see väagone sulle. See begauwe sikj

likely routes within the boy's range of travel. While his means of travel was not certain, it was assumed he was on foot. Searchers left in pairs to insure that no one would be lost. Agatha had wished to go into the field but was advised to stay at the command post. It was reported that Katharina had taken ill on hearing the news.

Agatha now ruminated about the children in the colony. "They have to work too hard, it is unfair to them," she observed. "They should be playing, making friendships, and enjoying their childhood. There are too many orphans in the colony, and too many step-parents. Children suffer without their natural father and mother. In too many families the parents are considered indispensable, the children replaceable. My son was always strong, but was overwhelmed by the recent publicity and tension."

Winter and Emily felt confident that the boy would soon be found. He would tire, and have to rest. Adults with a greater speed of travel would catch up with him. While the two waited they were pondering the up-coming proceedings that would decide the boy's future. The two had by now heard the evidence from both sides. The opposing claims were contradictory; the judge would be faced with a difficult decision.

Winter was thinking about the colony's need for wise counsel. In the Chaco it was the community leaders who had control of all affairs, secular and religious. The federal government located in the distant capital had willingly passed on this responsibility. But the local officials were overloaded, worrying about their parishioners' and constituents' present and future lives. The most experienced man in the Chaco

doobie oppe mäajliche Stiej un Wäaj, bennahaulf von dee, dee däm Jung bekaunt wiere, un en aule Hauptrechtunge. Un wan see uk nich wiste, woo de Jung loosjesat haud, naume see aun, hee wia tofoot jegone. Aule Sieekjasch sade twee bie twee looss, doamet sikj kjeena vebiestre kunn. Agata haud uk metgone wult, oba äa wort eene Stalunk biem Kommandposte toojewäse. Daut haud sikj romjerät, daut Katarina krank wort, aus see hieed, daut de Jung utjereztt wia.

Agata docht nu äwa de Kjinja enne Kolonie no. "Dee motte soo schwoa oabeide, daut es eenfach nich rajcht an jäajenäwa," meend see. "Dee sulle späle, Frind moake, un sikj äwa äare Kjintheit freie. Daut jeft too väle Weisenkjinja enne Kolonie, un too väl Steefelre. Kjinja lieda doarunja, daut see kjeen natierlichen Voda ooda eene ieejne Mutta habe. Un too väle Famieljes woare de Elre onentbäarlich betracht, un de Kjinja aus ersatboa. Mien Sän wia emma stoakj, oba am wort aul daut Jeräd un de gaunsa Puhu un daut han un hää dan doch to oajch."

Winta un Emily wiere sikj secha daut de Jung bootl jefunge woare wudd. Hee wudd meed woare, un sikj vepuste motte. De Erwossene, dee stoakja tofoot wiere, wudde am dan nohole. Wäarent see wachte, äwaläde see woo daut Komende äwa de Tookunft von däm Jung entscheide wudd. De twee haude vetruliche Bescheet von beide Siede erfoare. De jäajensiedje Behauptunge wiere wadaspräachlich; de Rechta wudd daut nich leicht habe.

Winta besonn sich, daut de Kolonie een weisen Rot needich haud. Em Chaco haud de Jemeenschoftsleidasch de Kontroll äwa aules, weltliche oba uk relijeese Oat. De Bundesrejierunk, wiet auf enne Hauptstaut haud an dise Veautwuatunk jieren äwajäwt. Oba de ertliche Beaumte wiere äwaoabeid, un muake sikj emmafuat Sorje äwa daut Läwe vonne Enwona un woo daut met an wieda gone wudd. De erfoarensta Maun em Chaco wia de Fiera vonne

was the leader of the Menno colony, who was celebrated for his judicious decisions. But his views were at times disputed even by his own people. Winter hoped that it would be this man's world view that would prevail at the verdict.

Emily worried about the impact of the decision on the two mothers. One had already suffered long years, deprived of her child's presence. The other had spent long years nurturing a child, whom she now risked losing. In the labor-starved Chaco the help of a strong child was vital for a family's progress. Employment of children was an injustice but essential for survival.

The sun was lowering on the horizon when a group of volunteers triumphantly entered the command center. The child had been found safe and sound, sleeping by the wayside. A shot was fired signaling searchers in the field. After expressing their well wishes to the boy, volunteers quickly returned to their home villages.

Some days later Winter and Emily were present at proceedings convened to deal with Katharina Hiebert's claim for the youngest boy in Agatha Buhler's household. The judge of the colony faced the two competing women seated before him.

Katharina formally presented her claim that Agatha's boy known as Rudi was her son Markus, and requested the court to transfer custody to her. Agatha in turned advised that the boy Markus who had been left in her keeping in 1941 while seriously ill, and had succumbed under the difficult conditions of an enforced trek. She asked the court to negate Katharina's claim and confirm her custody to her own son Rudi. Two

Menkokolonie, dee je-ieet wort fa sien Senn fa Jerajchtichkjeit. Oba siene Aunsechte worde toom Deel von siene ieejne Mensche aunjetwiewelt. Winta hopt, daut dee Weltblekj von disem Maun sikj en disem Striet behaupte woare wudd.

Emily wia besorjd äwa de Wirkjunk von däm Uadeel; daut wudd fa de twee Muttasch von jratsta Bediedunk senne. De Eene haud aul joarelank jeläde, wiels see one daut Kjint wia. De Aundre haud sikj joarelank om daut Kjint jekjemmat, un nu kunn äa daut opplatst noch wajchjenome woare. Em Chaco wua goode Help knaup wia, wia de Oabeit von een stoakjen Jung onbedinjt needich om wieda to kome. Oabeidende Kjinja wiere eene Onjerajchtichkjeit oba needich om to Äwaläwe.

De Sonn wia aul biem Unjagone aus eene Grupp von Friewelje nom Kommandozentrum, gauns wilt fa Freid aunkaume. See haude daut Kjint secha un jesunt aum Wajchraunt jefunge; hee wia doa meed, enjeschlope. Nu schoot eena enne Loft, doamet de Sieekjende wiste, daut hee secha wia. Nodäm see däm Jung Jlekj un Fräd jewenschta haude, jinje de Friewelje trigj no äare Heimatdarpa.

Eenje Doag lota wiere Winta un Emily em Hus von Agata Bula wua sikj de Sach von Katarina Hiebert sikj wudd entscheide. De Kolonie Rechta saut em Aumt un ver am saute de twee sträwende Frues.

Katarina druach äa Aunlidje, daut Agata äa Sän, aus Rudi bekaunt, äa Sän Markus wia, un bedd daut Jerecht äa de Hut to äwadroage. Agata oba bestunt doaropp, daut de Jung Markus, dee äa to Bewoarunk aune 1941 äwajäwt worde wia, sea krank jewäse wia, un bie däm Treck hinjawäajes jesterwe wia. See bedd dän Rechta Katarina äare Behauptunk aus Null to erkjläare, un äa de Hut äwa äaren Sän to jäwe. Twee unjaschräwne Utsajunge worde

signed statements were then read to the judge.

"I, Lizbeth Falk, hereby give witness that I was acquainted with Katharina Hiebert in the village of Rosendorf, Khortitza Colony, in the year of 1941, and with her one-year-old son Markus, who had a birthmark behind his left ear. During that year Katharina, Agatha Buhler, and I were members of the Rosendorf Kolkhoz, working in the garden brigade. In August of that year the husband of Katharina fell ill and was interned at the Zaporozhe hospital. When Katharina was informed of his imminent passing, she went to bid farewell to him with her children. Her son Markus was ill and was left in the care of Agatha Buhler. The front rolled over Rosendorf during Katharina's visit to the hospital, and she was unable to reclaim her son. Having recently seen the birthmark I attest that the youngest boy in the household of Agatha Buhler is Markus, the son of Katharina."

"I, Willy Buhler, hereby give witness to events that occurred in the village of Rosendorf, Khortitza Colony, in the year of 1941, when I was ten years old. My parents Johann and Agatha Buhler had four children, myself, Anna, Maria, and Rudi. Rudi at the time was one year old. In August of 1941 just before the passing of the front over Rosendorf Katharina Hiebert left her seriously-ill son Markus with my mother while she took her older children to visit her critically-ill husband. She was unable to return to Rosendorf, and we did not see her again until our arrival in this village. In 1941, a few days after Katharina had entrusted Markus to my mother, the boy suddenly passed away. As we were on an enforced trek, my father buried him the same day at the roadside. The youngest boy in my mother's household is Rudi, my own blood brother."

Winter assessed the evidence presented

däm Rechta dan väajeläst.

"Ekj, Lizbet Faulkj, jäw hiamett Zeijniss, daut ekj Katarina Hiebat en däm Darp Roosendarp, Khortitza Kolonie em Joa 1941 kjand, toop met äarem Sän Markus, een Joa oolt, dee eene Doodemol hinja sien linkjet Ua haud. En däm Joa wiere Katarina, Agata Bula un ekj Metjlieda vonne Roosendarp Kolkhoz. Em August von däm Joa wort de Maun vonne Katarina krank, un wort em Krankenhaus en Zaporozhje enjeleewat. Aus Katarina Norecht kjrieech, daut äa Maun stoawe wudd, jinkj see, toop met äare Kjinja von am Aufscheed to näme. Wiels äa Sän Markus krank wia, wort hee Agata Bula to Oppsecht äwalote. De Front rold äwa Roosendarp wäarent Katarina em Krankenhaus wia, un soo kunn see nich äaren Sän aufhole. Aus ekj korz de Doodemol sach, saj ekj hiamett ut, daut de jinjsta Jung em Hus von Agata Bula, Markus, de Sän von Katarina Hiebat es."

"Ekj, Willie Bula, laj hiamett Zeijniss auf, daut foljendent sikj em Darp Roosendarp, Khortitza Kolonie em Joa 1941 aufspäld, aus ekj tieen Joa oolt wia. Miene Elre Johaun un Agata Bula haude vea Kjinja, ekj, Auna, Maria un Rudi. Rudi wia to de Tiet een Joa oolt. Em August 1941 krakjt ea de Front Roosendarp äwarold, leet Katarina Hiebat äaren schwoa kranken Sän bie miene Mutta, wäarent see met äare elre Kjinja äaren doodeskranken Maun besocht. Daut wia äa nich mäajlich trigj no Roosendarp kome, un wie habe äa nich wada jeseene bat wie em Darp aunkaume. Aune 1941, een poa Doag nodäm Katarina äaren Markus miene Mutta aunvetrut haud, storf hee plazlich. Wiels wie em Treck hinjawäajes wiere, begrowd mien Voda am aum selwjen Dach biem Wajchraunt. De jinjsta Jung en miene Mutta äa Hushault es Rudi, mien ieejna Blootbrooda."

Winta beuadeeld de Utsajunge von beid

by the two sides as being of equal conviction. An acceptable judgment though was essential, as an unresolved case could fester into bitter strife. One of the two, Katharina or Agatha, was speaking truthfully while the other was mistaken. It was the duty of the judge to render an equitable judgment, and free the colony of disruptive contention.

As a preamble the judge stated that he considered the two presentations to be of equal merit. Granting the boy to one mother would create a festering problem with the other. It was his decision therefore to ban the boy from the colony.

Upon hearing this verdict Katharina expressed cold satisfaction. She rejoiced that Agatha would be denied reward for a heartless deception. Agatha though cried out in great despair. The boy would disappear into a distant world, far from his family's care. He would lose the benefit of the community's Privilegium. She could not tolerate to see him banned, she cried, she would rather surrender her claim.

Upon observing these reactions the judge awarded custody of the boy to Agatha, and assured her that henceforth, forever in this colony, he would be considered as her son.

Siede aus jlikjwiess äwazeijent. Een aunnämboaret Uadeel wia onbedinj needich, wiels eene onkloare Sach wudd joarelank blooss Striet un Neid met sikj brinje. Eene von de beid Frues haud de Woarheit jesajcht, de aundre haud sikj je-irrt. Daut wia oba däm Rechta siene Flicht een Uadeel to leewre, om de Kolonie von eewje Striedariee to befreee.

Aus Enleidunk säd de Rechta, daut hee de twee Väadroagnisse aus jlikjwietich betracht. Wan hee dän Jung de eene Mutta äwajäwe wudd, wudd daut Problem wiedahans schwäre met de aundre. Doawäajen wia sien Uadeel, dän Jung vonne Kolonie to vebaune.

Aus see daut Uadeel hieed, brocht Katarina koldet Jeneete toom Utdruck. See freid sich, daut Agata kjeene Belonunk fa een hoatloosen Bedroag kjreee wudd. Oba Agata hield lud looss ut luta Vetwiewlunk. De Jung wudd en eene wiede Welt verschwinje, wiet vonne Fläaj vonne Famielje. Hee wudd aule Väadeele vonne Jemeenschofts- Priwiläjium veliere. See kunn daut nich toolote, am enne Vebaununk to seene, dan wudd see leewa äaren Aunspruch oppjäwe.

Aus de Rechta dit Benäme vonne Frues sach, bestemd hee daut de Jung de Agata jehieed, un vesehad äa, daut von nu aun, un opp emma enne Kolonie, hee aus äa Sän to betrachte wia.

Prodigal son

There was a man who had two sons. Luke 15:11-32

Winter and Emily were on their way to East Paraguay for a well-earned vacation. It was high summer in the Chaco, the temperature daily climbed into the forties, and the rain refused to come. Acting on an invitation received months ago the two were off to visit relatives in the new colony. While their children would take care of the homestead, they would embark on a journey, cool off, and admire the wonders of the new colony.

Exiting the Chaco entailed a tiring journey. Traveling to rail's end at Km 145 by wagon required a full day. The railway had been extended since the settlers had arrived two decades ago, but still was far from the settlement.

From Km 145 the railway lead to Puerto Victoria, the re-named Puerto Casado, on the Paraguay River. Here a steamer was boarded for the trip downstream. The Winters disembarked at Rosario, where their relatives Maria and Johann Driedger were waiting. A second wagon ride along a rough trail brought them to the new colony in the jungle.

Maria belonged to a distant branch of Emily's family which had separated from her branch eighty years ago. Emily's branch had gone to Canada in 1874, while Maria's had stayed in Khortitza. Only in 1943, when the Wehrmacht retreated from Stalingrad back to Germany, did Maria's branch leave Russia. Their migration through Europe had been a nightmare, but a long sail on the liner Volendam had resulted in a happy ending.

For days the two couples exchanged stories covering eighty years, and then

Veluarna Sän

Een jewessa Maun haud twee Säns. Lukas 15:11-32

Winta un Emily wiere unjawääjes no Oost Paraguay, om Urlaub to moake; dän haude see goot vedeent. Em Chaco wia Huachsomma, daut Grodglauss klautad bat enne vietich, un de Rääjen hilt sikj trigj. Wiels see aul eenje Moonate trigj eene Enlodunk jekjrääje haude, fuare de twee nu auf, om Frintschoft enne Niece Kolonie to besieekje. Wäärent äare Kjinja de Heimstäd besorje wudde, wudde see sikj opp eene Reis bejäwe, sikj doa erhole, un een bät 'aufkjeele' en de Niece Kolonie.

De Foat utem Chaco bedied een langet, un aunstrenjendet Unjanäme. De Foat bat de Enj Stazion, bie Kilomeeta 145 oppem Woage, dieed een gaunsen Dach. De Bon wia wieda velenjat worde seitdäm de Siedla ver twintich Joa aunjekome wiere, oba lach noch wiet vonne Siedlunk auf.

Von Kilomeeta 145 leid de Bon no La Victoria, ea Puerto Casado met Nome, oppem Paraguay Riefa. Hia bestieeje see een Daumpa om dän Fluss 'boajauf' to foare. De Wintasch stieeje bie Puerto Rosario auf, wua äa Frintschoft, Maria un Johaun Driedja opp an wachte. Eene tweede Foat oppem Woage, brocht an no de Niece Kolonie em Dzungel.

Maria wie wietleftjet Frintschoft met Emily äare Famielje, dee sikj von äarem Staum aul tachentich Joa trigj jetrant haude. Emily äa Staum wia aune 1874 no Kanada jetrocke, un Maria äara wia en Khortitza jebläwe. leescht aune 1943 aus de Wäämacht sikj von Stalingrad no Dietschlaunt trigjtrock, veleet Maria äare Famielje Russlaunt. De Utwaunderunk derch Europa wia eene reine Schrakj-lichkheit, oba de Reis oppe Volendam haud dan doch een jlekjlichet Enj.

Doagelank tuschte de twee Famieljes nu Jeschichte ut, de tachentich Joa spaunde,

on Sunday afternoon joined a song fest. The audience included most of the colony's settlers who had come to enjoy this inaugural festivity.

The Winters stood watching contented listeners streaming from the venue when a young woman passed them, paused, and studied them at length. Overcoming her reserve, she enquired if they were not the celebrated investigators from the Chaco.

When Winter grudgingly assented that they had solved some cases, the woman advised that she faced a serious family problem, for which she required expert assistance. Cutting through the formalities, Winter suggested a meeting the next morning, which the woman joyfully accepted.

The following morning Winter and Emily were seated in the garden when the young woman arrived, accompanied by a young man. The woman identified herself as Marianna Janzen and introduced her companion as her younger brother Viktor. Marianna casually served as leader. Emily thought that she must be nearing twenty, with her brother four years younger.

Marianna was a slender blonde, of medium height, and with a friendly but guarded manner. Viktor strongly resembled his sister, but was of more sturdy build, and had a less engaging presence. Their well-rounded muscles and tanned arms indicated they were well acquainted with outdoor labor. When the visitors were comfortably seated, Winter asked Marianna to state her problem, starting from the beginning.

Marianna looked questioningly at Emily, but then smiled and in a firm voice began her story. "Our family arrived here with the first group of settlers after the war,"

un dan, aum Sindach, besochte see een Senjafast. Manke Vesaumlunk gauf daut Väle von de Kolonie Siedlasch, dee jekome wiere, daut Fast to jeneete.

De Wintasch stunde un bewundade de Jast, de Schoawies rut un vebie kaume, aula frintlich un utjelote, aus eene junge Fru met eenmol aunkaum, stone bleef un an von Bowe bat Unje aukjijkt. See wia ieescht een bät bleed, oba dan fruach see, aus see nich de beriemde Jeheemnisleesch vom Chaco wiere.

Aus Winta dan langsam toogauf, daut see hanewada eenje Felle jeleest haude, gauf de Fru to vestone, daut see met een iernstet Famieljepleem de Henj voll haud, un daut see nu Rot un Help von eenem Erfoarna brukt. Winta kaum fuaz oppe Sach to räde, un schluach vää, daut see sikj morje zemorjes trafe kunne; daut naum de Fru dankboa aun.

Aum näakjsten Morje saute Winta un Emily em Goade, aus eene junge Fru, toop met een jungen Maun aunkaum. De Fru stald sikj aus Mariana Jaunze vää, un stald äaren Poatna aus äaren jinren Brooda Viktor vää. Daut wort fuaz kloa, daut Mariana, daut Familienhaupt wia. Emily schazt de Fru dicht bie de Twintich en, un de Brooda omme vea Joa jinja.

Mariana wia eene straume blonde Mejal, meddel groot, un frintlich, oba see stiepad sikj een bät. Viktor likjend siene Sesta sea, oba hee wia jestukta, un wia nich gauns soo aunjenäm. Äare muskuleese Kjarpasch un enjebrende Oarms läde Zeichnis doavon auf, daut an de Oabeit bute derchut bekaunt wia. Aus de Jast sikj jemietlich hanjesat haude, fruach Winta Mariana am äa Probleem to vetale, un doobie von Aunfank auntofange.

Mariana kijkt Emily een bät twiewlent aun, oba dan frinteld see, un met eene stoakje, sechre Stemm funk see met äare Jeschicht aun. "Onse Famielje kaum hia met de

she said. "My mother is a widow who has been assigned a Wirtschaft in the fifth village of the settlement. I have an older brother Helmut, whom I will mention later. We struggled against great difficulties in our first year here but conditions are slowly improving. My brothers prepare firewood for the river boats, while my mother and I work in the garden. Recently my mother was befriended by a widower in the village, and we have hopes that they will marry.

"I must tell you a little of our family history. My father was taken by the Marxists one night in 1937. Two men came after midnight, searched our home, interrogated all family members, and then bore my father away. We never saw him again. It was a terrible ordeal for my mother and us children. Helmut was ten then and I was merely six. In 1943, mother took us three children to Germany, taking part in the Great Trek along with our fellow villagers. We arrived first in Upper Silesia and at war's end found ourselves in Bavaria.

"In the confusion after the war we escaped repatriation to Russia, unlike many other Mennonite refugees. We were found by the MCC and enlisted in their refugee program. They obtained permission from the Allies to provide relief, and we thus survived the hunger and retribution that was visited on Germans by the victors. Arrangements were made by the MCC for emigration, and we sailed from Bremerhaven in December 1947.

"For us children it was a wonderful adventure to sail on a huge ocean liner. On crossing the equator my mother won a prize, fifty dollars, which greatly lifted our spirits. The ship docked in Buenos Aires, from where we sailed by steamer to Asunción. While waiting there, Helmut, who was now 17, found temporary work. Later the MCC bought land for a new

ieeschte Siedlasch nom Kjrlich aun," läd see looss. "Miene Mutta wia Wätfru, dee eene Wirtschaft en Darp Numma Fiew vonne Siedlunk toojewäse wort. Ekj hab een elren Brooda Helmut, oba von am woat lota de Räd senne. Wie haude daut aum ieeschten Joa sea schwoa, oba daut woat aulatoop langsam bäta. Miene Breeda sent bie de Holtoarbeit, un moake Brenholt fa de Riedaumpasch, wäärent Mutta un ekj em Goade oabeide. Korz wort miene Mutta met een Wätmaun em Darp bekaunt, un wie hope, daut see sikj befriee woare.

"Ekj mott junt oba een bät von onse Famieljeeschicht vetale. Mien Voda wort vonne Roode eene Nacht aune 1937 jenome. Twee Mana kaume no Meddanacht, derchsochte ons Hus, fruage ons aula ut, un naume dan mien Voda met. Wie habe am niemols wada jeseene. Daut wia eene furjchtboare Proow fa miene Mutta un ons Kjinja. Helmut wia don tien, un ekj blooss sass. Aune 1943 trock Mutta met äare dree Kjinja no Dietschlaunt aus Deel vom Grooten Treck. Wie kaume ieescht en Bowa-Schlesien aun, un aum Enj vom Kjrlich wia wie en Bayern.

"Em derchenaunda nom Kjrlich wort wie nich trigj no Russlaunt vebaunt; sea väle mennonitische Flichtlinje haude nich soon Jlekj. Daut MCC funk ons, un wie worde en äa Flichtlinkjsprograum enjefieed. See kjrieije vonne Alierte Erlaubniss ons to halpe, un soomet bleef ons de Hungaschnoot un de Trigjtolinj erspoat, dee de Dietsche vonne Siejasch to späare kjrieije. Daut MCC troff de Vehaundlung, un em Dezamba, aune 1947, reisd wie von Bremerhaven looss no Sied Amerika.

"Fa ons Kjinja wia daut een wundaboaret Erläwniss opp een grootet Schepp to reise. Aus wie dän Equator äwakjriezte jewonn miene Mutta eenen Pries, feftich Dola. Daut Schepp läd en Buenos Aires aun, un von doa reisd wie oppem Riedaumpa wieda no Asunción. Aus wie doa wachte, funk Helmut, dee aul 17 Joa oolt wia, eene Kortoarbeit. Nohäa koft daut MCC Launt fa

colony in East Paraguay, and we received a homestead in this village.

“Like other villagers we cleared land, built a shelter, and planted a garden. Mother and children worked as slaves. Helmut, initially worked as hard as the rest of us. But the work in Asunción had spoiled him, and after some months Helmut left us. He was not alone in leaving, for many settlers found the conditions unbearable.

“On leaving Helmut demanded a share of the family’s assets, which at the time were just the fifty dollars. The money had been given in ten dollar bills, and he insisted on taking twenty, more than his share. Helmut then headed for the river, advising that he was going to Asunción. We did not hear from him again until his recent return.

“For the three of us left on the homestead the work became more difficult, but we persevered. Our shelter was completed, our well dug, our garden planted. We acquired a means of transport, and in selling firewood eked out a living. Despite the hardships we were happy. Mother had found companionship, I was nearing marriage age, and Viktor had found a girlfriend. Life was looking up for us.

“Then one day some weeks ago Helmut returned home. Coming back from work one evening, we found him sitting in the garden. In our colony we are accustomed only to seeing people leaving. No one had ever returned before. It was clear that something had happened, for Helmut was greatly changed. Despite his ragged condition and rough manners, mother was ecstatic to see him again. That night she cooked an extravagant meal, spending two months of our reserves, invited neighbors, and make great efforts to bid him welcome. Viktor and I, who had slaved for years to establish our

eene niee Kolonie en Oost Paraguay, un wie krijeeje eene Heimstäd en disem Darp.

“Krajt soo’s aundre Darpla rood wie Launt, bude eene Unjakrup, un läde een Goade aun. Mutta un de Kjinja oabeide aus Sklowe, un Helmut uk aum Aunfank, krajt soo’s wie. Oba de Oabeit en Asunción haud am vewant, un no sass Monat veleet hee ons. Hee wia nich dee eensja woona veleet, väle Siedlasch kunne de Veheltnisse nich uthoole.

“Aus hee veleet, foddad Helmut sien Deel vom Famieljevemieeje, daut krajt de Tiet feftich Dola wia. Daut Jelt wort enne tieendola Schiens utjedeelt, oba hee bestunt opp twintich Dola, mea aus sien Deel. Helmut fua opp däm Riefa opptoo un säd, hee wia unjawääjes no Asunción. Wie habe nie wada von am jehieet, bat nutoo aus hee trigj kaum.

“Fa de dree von ons wort de Oabeit oppe Heimstäd schwanda, oba wie hilde derch. Ons Huskje wia foadich, ons Borm jegrowt, ons Goade jeplaunt. Wie kaume to een Foatich, un doaderch daut wie Brenholt vekohte, muak wie ons Läwe. Un wan wie daut uk schwoa haude, wia wie jlekjlich. Mutta haud Jesalschoft jefunge, ekj wia boolt oolt jenuach, om mie to befrie, un Viktor haud eene Frindin jefunge. Daut Läwe jinkj no bowentoo opptoo.

“Dan, eenes Doages, dree Wääkj trigj kaum mien Brooda Helmut trigj no Hus. Aus wie zeowes vonne Oabeit kaume, saut hee em Goade. En onse Kolonie, sent wie daut jewant, daut Mensche velote, oba kjeena kjemt jeemols trigj. Daut wia dietlich, daut irjentwaut passieet wia, wiels Helmut sikj total ve-endat haud. Un wan hee uk vekome utsach, un groffe Manieere haud, wia Mutta buta sikj fa Freid am to seene. Dän Owent koakt see am een butajeweeneljet Fast, daut twee Moonat Vedeerst veschlunk, un see kroagd Nobasch, un bemieejd sikj butajeweenlich am Welkom to moake. Viktor un ekj, dee ons joarelank opp onse Heimstäd

homestead, had never once enjoyed a celebration such as this.

“Viktor and I initially resented Helmut, seething with envy as mother heaped loving care on him. But then our resentment weakened, for something was badly wrong with Helmut. Rather than basking in the attention, he shied away from company. He arrived looking haggard, worn down, and rather than recovering he has spiraled downward. Never once did he express joy at being home, or show appreciation for the attention shown by mother. Nor would he tell us of his stay in Asunción.

“Helmut’s depression is now becoming a concern for mother. Like all others she cannot fathom the reason for his return. His influence on the family has become corrosive. He is unpredictable, one day completely withdrawn, another day agitating for migration to Canada. Viktor and I are convinced that something in his stay in Asunción is tormenting him. We have been unable to get to the root of the problem. To solve the problem we need expert assistance. Can you help us?”

Winter and Emily had listened to Marianna’s story with patient concentration, marveling at Viktor’s respectful silence. They sat back now in lengthy contemplation absorbing the many facets of Marianna’s sad story. It was Winter who finally broached a series of questions.

“Has Helmut’s peculiar behavior been brought to the attention of the village leaders, the Schulze or the Minister?” he asked. “Has he shown any signs of threatening behavior, or of fearing violence directed against his own person? What precise action do you wish us to take?”

“As mother has been reluctant to admit that Helmut has a problem we have not

aufjerakat haude, haude niemols soon Gaustmol jekjrääje.

“Viktor un ekj wiere aunfenjlich äwa Helmut sea veojat, un koakte fa Wutt, wiels Mutta am met soo väl Interesse behiepe deed. Oba don leet ons Oaja no, wiels met Helmut stemd waut nich. Aus hee trigj kaum, sach’et am wilt un vestieet, un veläwt, oba aunstaut opptoläwe, jinkj daut met am boajauf. Nich eenmol freid hee sikj wada Tus to senne, nich eenmol freid hee sich, daut Mutta am so vewand. Uk vetald hee ons nuscht nich von sien Veblief en Asunción.

“Helmut siene Veläajenheit woat nu fa Mutta een iernstet Probleem. Krakjt soo’s aule aundre, kaun see dän Grunt fa sien Trigjkome nich fodme. Un hee es gauns onberäakjenboa, een Dach trakjt hee sikj gauns trigj, dän näakjsten Dach iewat hee no Kanada to trakje. Viktor un ekj sent ons secha, daut irjentwaut, waut hee en Asunción erläwt haft, am schrakjlich toosat. Daut es nich mäajlich uttofinje, wua de Wartel von sien Probleem licht. Om dit Probleem to leese, bruck wie de Help von eenem Erfoarna; kjenn jie ons halpe?”

Winta un Emily haude Mariana jeduldich aunjehieet, un wundade sikj äwa Viktor sien respakjtvollet Schwieeje. See sate sikj trigj em lenjren Nodenkje, un leete daut lenjre, välsiedjet Jespräach met Mariana ennalich vedeiwe. Entlich bruak Winta de Pause met eenje Froage to de Sach.

“Weet de Darpsleidunk soo’s de Schult un de Prädja von Helmut sien ieejenoatjet Benäme?” fruach hee. “Haft Helmut Tieekjen von Bedreiwunk bewäse, ooda daut hee sikj selbst Schode aundoone well? Waut, gauns jeneiw, welst Du, daut wie nu doone selle?”

“Wiels Mutta daut mau onjieren toojeft, daut Helmut een Probleem haft, hab wie bat

yet approached the village leaders," Marianna replied. "Going to the authorities would rule out a private solution. We believe that Helmut's problem can be solved, if treated with discretion. While Helmut has not threatened anyone or expressed fear of violence, I know he is struggling with powerful personal emotions. It may be a matter of violence suffered, or afflicted. We have not been able to get through to him. Could you see Helmut? Could you find out his experiences in Asunción, his reason for returning, and the cause of his depression?"

nutoo nuscht met de Leidasch to doone jehaut," säd Mariana. "Wan eena eenmol no de Eppaschte jeit, kjenn wie daut Probleem nich mea priewaut leese. Wie jleewe, daut Helmut sien Probleem jeleest woare kaun, oba blooss wan wie väasechtich väagone. Wäarent Helmut noch kjeenen jedreiwht haft ooda Angst fa Jewault erwänt haft, weet ekj daut hee eenen jewaultjen Kaumf met perseenliche Jefeele haft. Daut kaun eene Sach von Jewault aunjedone, ooda erläwt, senne. Wie kjenne nich en sien Bennaschtet derchdrinje. Kjenn jie mol selfst met Helmut räde? Kjenn jie utfinje, waut hee en Asunción erläwt haft, siene Jrind fa sien Trigjkome, un de Grunt fa siene Veläajenheit?"

A few hours later Winter was again sitting in the garden, now interviewing Helmut, the eldest child of mother Janzen. It had been Viktor who had arranged the meeting, speaking to his brother from the heart. He had coaxing him to speak to a man who had faced intractable problems, and overcome difficulties that had overwhelmed all others.

Een poa Stunde lota saut Winta wada em Goade; dit Mol unjahilt hee sikj met Helmut, de elsta Sän von Mutta Jaunze. Viktor haud dit Trafe trajchtjeriemt, endäm hee met sien Brooda von Hoat to Hoat jerät haud, un am berät haud met een Fachmaun to räde, dee en soone schwierje Sache Erfoarunge haud, un de Schwierijkjeite leese kunn, dee aundre daut eenfach nich kunne.

Winter cautiously studied the young man before him. Helmut refused to enter eye contact, staring instead at a fixed point somewhere over Winter's shoulder. Unshaven, haggard, and face covered with a peaked cap, Helmut represented a defiant figure. Suppressing his rising annoyance Winter advised Helmut that he had come to help him settle his troubled life. He invited him to tell his personal story, starting from the beginning.

Winta bekjikt sikj dän jungen Maun ver sikj jeneiw. Helmut kjikt Winta nich enne Uage; aunstaut wia sien Uag opp een Punkt äwa Winta siene Schulla jerecht. Nich resieet, een bät wilt, un eene jeboagne Schiltmetz verrem Jesecht, sach'et Helmut trotzich. Winta leet Helmut weete, daut hee jekome wia, am en sien jestieedet Läwe to halpe, un to räajle. Winta bedd Helmut am siene perseenliche Jeschicht von Väare aun to vetale.

Helmut continued his stare, but Winter's earnest plea appeared to have penetrated his troubled soul. In a detached voice he told his story, choosing to begin during his childhood in Russia.

Helmut stoad am wieda aun, oba Winta sien iernstet Bemieeje schiend siene oppjeräajde Seel jetroffe to habe. Met eene Stemm schienboa butahaulf sien Selfst, vetald hee siene Jeschicht, un hee trock doobie väa, von siene Kjintheit en Russlaunt auntofange.

"I was born in 1927 in Khortitza Colony in Russia, near the end of the Mennonite migration to Canada," Helmut said. "My parents had chosen to remain in Russia, optimistic that conditions would improve, and that the traditional Mennonite life lost during the Great War could be restored.

"My own life was spent entirely in Marxist times. I listened with great impatience whenever my parents spoke of the golden years before the War. I attended the state schools where we spoke Russian. We were taught important subjects in science and technology, and were instructed in the ways of life and self-interest. I viewed with suspicion my own parents and community, especially their religious teachings, as every day in school I heard of the evils of religion, and of the danger posed by opponents of the new order.

"My attachment to the Marxist ideals was totally shattered one cold night in 1937. Sometime after midnight there came a knock on our door and then two men forced their way into our home. With great deliberation they searched through all of the family's possessions, coming into the children's rooms and with quiet menace demanding to see all books and writings.

"Although trembling with fear, I observed the entire procedure with a clinical eye, noting especially the faces of the two intruders. Their evil faces became etched in my soul. They cruelly enjoyed our terror, posed cynical questions, and carelessly mouthed foul insults.

"On leaving, the two NKVD men took father with them, telling mother that he was required for further questioning and would be released later. In great anxiety we saw the black car leave our laneway,

"Ekj sie aune 1927 enne Khortitza Kolonie en Russlaunt jebuare, korz nodäm väle Mennonite no Kanada utjewaundat wiere," säd Helmut. "Miene Elre haude sikj entschlote en Russlaunt to bliewe, wiels see jleewde, daut daut doa doch noch bäta woare wudd, un daut daut eehemolje mennonitischet Läwe, em Grooten Kjrigh vestieet, wada trigj kome wudd.

"Mien ieejnet Läwe hab ekj gauns enne marxistische Tiede tojebrocht. Ekj hieed met groote Onjedult too, wan miene Elre vonne goldne Joare verrem Kjrigh räde deede. Ekj besocht de Laundesschoole, wua wie Rusch räde. Ons worde wichtje Fecha enne Natuaweeschofte un Teknologie jelieet, un ons wort jelieet, woo daut Läwe rand un sikj aufspäld. Ekj betracht met Mestruie miene ieejne Elre un miene Jemeenschoft, besondasch äare relijeese Liere wiels ekj jieden Dach enne School vom lebel vom Gloowe hieed, un de Jefoa, dee vonne Jääjna vonne Niece Ordnunk bedied.

"Mien Aunhenje aune marxistische Ideale worde guanz eene kolde Nacht aune 1937 vestieet. Korz no Meddanacht puttad daut aune Dää un dan drunge twee Mana en ons Hus nenn. Met groote Sorj derchsochte see aul daut leejendom vonne Famielje un dan kaume see enne Kjinjastow nenn, un met beesem Groll wulle see aul onse Bieekja un Schriewarie seene.

"Oppwool ekj fa Angst zettad, bekjikt ekj mie daut Gaunse met een koldet Uag, besondasch de Jesechta von de twee Endrinlinje. Äare diewelhaufte Jesechta worde mie en miene Seel enjeholkjat. An jinkj onse ferchtaliche Angst scheen, see stalde ieble Froage, un flieekjte prost un groff.

"Aus see veleete, naume de twee NKVD Mana ons Voda met, un säde doabie onse Mutta, daut see am brukte om wiedre Froage to stale, un daut see am lota frielote wudde. En schrakliche Angst, sach wie de

my father seated in the rear waving one last time to his family. Next day mother went to the police station, but found no record of his arrest. Two years later we learned that he had been shot, allegedly attempting to escape. Those early days in 1937 were ones of exceptional savagery in the Marxist camp, so my father's case was by no means unique in the village.

"The years following Father's disappearance were difficult for mother and her three children. To survive we had to form a hard shell around us, work at the most menial jobs, and survive on starvation rations. Our salvation began when the German Wehrmacht entered Russia in 1941 and liberated our colony. The Marxists were driven eastward, and the prospect of a normal life lay before us. But this ended with the defeat at Stalingrad and the great retreat that took us out of Russia.

"The war years after 1943 were again difficult for the family. Our trek to Germany was made in an open wagon in the dead of winter. There was constant danger, from cold, hunger, air raids, and the red army. We were fortunate to first reach Upper Silesia, and at war's end the safety of Bavaria.

"The war ended in Germany in May 1945 and in this month I was party to a significant incident. In the second week of that month came the great surrender, when millions of Wehrmacht soldiers gave up their arms and headed into captivity. One day with a group of boys I discovered a stash of weapons and ammunition. We stared in disbelief at a great pile of firearms that had been abandoned by soldiers wishing to save their lives. The weapons were unguarded, and I took a Glock pistol and found matching ammunition. With no one to see, I furtively slid the gun and

schwoaate Koa von onse Oppfoat foare; mien Voda saut hinje un weifeld toom latsten Mol siene Famielje too. Aum nääksten Dach jinkj onse Mutta no de Polizeistazion, oba daut gauf doa kjeene Schreft, von sien faustnäme. Twee Joa lota erfua wie, daut see am doot jeschote haude, wiels hee, soo säde see, derchgone wull. De ieeschte Doag aune 1937 wiere butajeweenlich hunjsch em marxistischen Loaga, un mien Voda sien Faul wia kjeene Utnom em Darp.

"De nääkjste Joare no Voda sien Veschwinje wiere schwoa fa Mutta un äare dree Kjinja. Om to Äwaläwe must wie hoatschalich woare, aule proste Oabeit doone, un von een Hungaloon aum Läwe bliewe. Onse Radunk kaum aus de dietsche Wäämacht en Russlaunt aune 1941 nendrunk un ons befried. De Russe worde nom Ooste vedräwe, un ons stunt een normalet Läwe vää. Oba dit kaum bie däm Veluss bie Stalingrad to Enj, un de jewaultja Trigitreck, dee ons ut Russlaunt wajch naum.

"De Kjricksjoare no 1943 wiere wada schwoa fa de Famielje. Ons Treck no Dietschlaunt wort opp een opnen Woage em Medwinta unjanome. Doa harscht emma Jefoa vonne Kolt, Hunga, Loftbescheetunge un de roode Armee. Wie haude Jlekj, ieescht Bowa Schlesien to errieekje, un dan Bayern.

"De Kjrigh kaum em Mai 1945 en Dietschlaunt to Enj, un en däm Moonat wia ekj en eene bediedende Sach vewekjelt. Enne tweede Wääkj en Mai kaum daut groote Oppjäwe, aus millione Wäämacht Soldote äare Flinte oppgauwe un enne Jefangenschoft nenmarschieede. Eenes Doages, toop met aundre Junges funk ekj een Hupe Jewääre. Wie kunne daut meist nich jleewe, daut de Soldote aul de Jewääre wajchjeschmäte haude, om weens sikj to rade. Kjeena bewacht de Jewääre, un soo naum ekj eene Glock Pistool un uk daut rechtje Scheetich doatoo. Wiels doa kjeena wia, dee mie seene kunn, schoof ekj

cartridges into my lumpy coat. Back at our camp I securely hid them.

“Many months later our group was found by agents of the MCC, who placed us on a ship headed for South America. Although one of many refugees, I felt very special. In all our journeys, in all our border crossings I carried my gun and ammunition. With those prized possessions I made the trip to Bremerhaven, to Buenos Aires, to Asunción, and then to this colony. While fearing discovery of these weapons, I felt also a sense of security and hope for revenge. For my reason for picking up the gun was to get revenge.

“On our arrival at Asunción a revolution was raging upriver, stranding us in the city,” Helmut now continued. “While the political issues were being settled the MCC searched for land, and I meanwhile found employment. A German citizen engaged on the waterfront found me a porter job on the docks.

“When I learned Spanish my circle greatly widened. I met a transplanted Argentinean, Alberto, who had interests besides transporting baggage. He was as tall and sturdy as I was, and always on the look-out for easy money. Fortunately for my family, the revolution ended and the MCC found land for a colony. One day we all boarded a steamer which transported us to our new home in the jungle.

“There followed several years of grueling slavery, which entirely exhausted my patience. An occasional tapir or jaguar hunt, where I could use my gun, interrupted the tedious boredom, but I was looking for real excitement. By now I was twenty-two and expected more from life than soul-sapping

de Pistoole un daut Scheetich en mien pedäwewjen Pultoo. Trigj em Loaga, vestuak ekj dee goot.

“Väle Moonate lota funge ons MCC Oabeida, dee ons opp een Schepp no Siedamerika foarent brochte. Oppwool ekj mau eena von väle Passazhiere wia, kaum ekj mie sea wichtich vää. Opp aule aundre Foate un äwa aule Jrenze druach ekj mien Jewää un Scheetich bie mie. Met disem leejendom muak ekj de Reis no Bremerhaven, Buenos Aires, no Asunción un dan hiahan enne Kolonie. Un wan ekj uk Angst haud, daut mien Jewää entdakjt woare wudd, haud ekj oba doch een Jefeel vonne Sechaheit un de Hop opp Rache. Wiels, soo’s ekj lota utfunk, haud ekj de Pistoole jenome, om Rache to eewe.

“Aus wie en Asunción aunkaume, rosd jrod eene Rewoluzion wieda däm Riefa nopp, un soomet kunn wie nich wieda, un wiere aune Staut jebunge. Wäarent de polietische Sache jerääjelt worde, socht daut MCC Launt, un ekj funk enne Tweschentiet Oabeit. Een dietscha Birja, dee aune Wotakaunt oabeid, funk mie eene Oabeit aus Jepakdroaga oppem muelle.

“Doa lieed ekj Spaunisch, un kunn dan fuaz gauns aundre Seide opplaje. Ekj troff doobie soon hauf vebiestaden Argentinja, Alberto, dee aundre Interesse em Kopp fieed buta Jepakäsel to späle. Hee wia lank un studich soo’s ekj, un haud emma een Uag op fa leichtet Jelt. Toom Jlekj fa miene Famielje kaum de Rewoluzion to Enj, un daut MCC funk Launt fa eene Kolonie. Dan, eenes Doages kroop wie aulatoop opp een Daumpa nopp, un reisde no onsem nieen Tus em Dzungel.

“Dan kaume Monate von aunstrenjende Rakarie, dee miene Jedult total oppe Proow stalde. Hanewada gauf daut een Tapir ooda Jaguarjacht, un dan kunn ekj mien Jewää brucke, un daut gauf mien Läwe Spos un Vejnieceje, oba sest wia doa nuscht, un ekj wull sea jieren mol een bätje mea erläwe. Ekj wia aul twee-entwintich, un erwacht

drudgery. I recalled my employment in Asunción, and one day decided to return. My mother resentfully gave me my share of the prize won on the ocean voyage. Early one morning I set out for the river, and took the steamer to Asunción. Within days I again found Alberto, hoping to resume my work on the waterfront.”

Helmut paused in his story, and now looked directly at Winter, his eyes darting back and forth. Winter shifted uneasily in his seat, clearly uncomfortable, dreading the story that was now to come.

“Alberto, though, had changed professions,” Helmut continued. “He was now an enforcer, active in security work. But he was eager for me to join him. Bringing a gun greatly enhanced my credentials. We freelanced as guards at night, and carried out capers which society considered illegal. In the underworld, we encountered people of many different races. Among these were Russians who had deserted from the red army at war’s end, and who had come to South America for a career of crime.

“One night on guard duty Alberto and I were notified of a theft in progress. We both pulled our guns out and ran to investigate. Coming around a corner into a flood of light, we caught two thieves red-handed.

“Imagine my astonishment when I recognized them as the two NKVD men who had taken away my father. Instantly I fired and struck one, the other managing to escape. My shot was fatal and we had a dead body to dispose of. With the river nearby, we dragged it to shore, and pushed it into the water.

mea vom Låwe aus blooss Rakarie, dee mien Kjarpa un miene Seel utsenjde. Mie foll dan emma foakna miene Oabeitstiet en Asunción bie, un eenes Doages entschloot ekj mie doahan trigj to gone. Miene Mutta gauf mie mien Deel von dām jewonnenen Jelt oppe Reis met, wan uk onjieren. Een tiedjen Morje sad ekj no dām Riefa looss un bestieej dån Daumpa no Asunción. En korte Tiet troff ekj dån Alberto wada, un haud vāa, miene Oabeit oppe Wotakaunt wieda to sate.”

Helmut hilt nu met siene Jeschicht en, un kijkt Winta nu direkjt aun, wubie siene Uage han un hāa flitzte. Winta wrunscht nu han un hāa opp sien Stool, un haud eenfach Angst fa daut waut hee nu hiere wudd.

“Alberto, oba, haud sien Beroop jeendat,” sad Helmut wieda. “Hee wia nu een Derchsata, enne Sechaheitsoabeit voll un gauns beschaffticht. Oba hee wull onbedinj, daut ekj met am oabeide sull. Daut ekj een Jewāa haud, wia mie vom grooten Nutze. Wie oabeide de Nacht opp ieejne Fust aus Wajchta, un eewde uk Schlikje ut, dee maunche Mensche uk jesazwidrich nane wudde. Enne Unjawelt troffe wie aulahaunt Mensche ut vāle Lenda. Mank soone wiere uk Russe, woone nom Kjrigh de Roode dån Ridje jedreit haude, no Siedamerika jekome wiere, un nu Vebrāakja von Beroop wiere.

“Eenmol, de Nacht, aus wie Wacht haude, worde Alberto un ekj benorecht, daut jrod een Vebrāakje begone wort. Wie holde fuaz onse Pistoole āwadāl un rande looss, om daut to unjasieekje. Aus wie omme Akj, en een dachet Licht nenkaume, jreep wie twee Deew, jrod bie de Dot.

“Stal junt mol miene Äwarauschk vāa, aus ekj dee oppe Stād kjand, wiels daut de twee NKVD Mana wiere, dee mien Voda jenome haude. Ekj schoot uagenbleklich un troff dån Eenen, oba de tweeda jinkj derch. Mien Schoss wia doodlich, un nu haud wie een doodjen Kjarpa, dee oppjeriemt woare must. Wiels de groota

Riefa dichtbie wia, schlapt wie am nom Eewa, un schmeete am doanenn.

“The vision of the dead man’s pallid face came to haunt me, and I spent many a sleepless night. All NKVD men, I knew, were trained in the black arts, and I felt certain the dead man’s companion would seek me out to exact revenge. To preempt his action, Alberto and I searched for the second man for weeks, but without results. Feeling great stress I began to blunder in my work, and Alberto advised me to leave town. I caught a steamer up-river and returned to the colony. Alberto in the meantime said he would continue his enquiries and would warn me of any danger.

“Daut Bilt von däm doodjen Maun wort mie toom Angstroom, un ekj haud maunch eene schloplose Nacht. Aul de NKVD Mana worde enne schwocate Konst enjelleet, un ekj wia mie secha, daut däm doodjen Maun sien Poatna mie sieekje wudd, om Rache to eewe. Om Jewault von dise Oat väatobieeje, sochte Alberto un ekj däm wääkjelang, oba one Erfolg. Wiels ekj unja soo väl perseenlichen Druck to liede haud, muak ekj bie miene Oabeit too väl Fälasch, un dan sad Alberto mie enne friee Loft. Ekj bestieej een Daumpa däm Riefa nopp, un kaum trigj no de Kolonie. Enne Tweschentiet wudd Alberto sien Befroage fuatsate, un mie weete lote, wan Jefoa dreiwe sull.

“Two days ago I received a message from Alberto which was most alarming. In broad daylight he had barely escaped being murdered. He had recognized the assailant as the second man in the robbery, the other NKVD man. For his own safety, Alberto said, he was headed back to Buenos Aires.

“Twee Doag trigj kjrieech ekj von Alberto Norecht vonne schlemste Oat. Em halichten Dach, haude see am om een Hepkjeshoa omjebrocht. Hee haud sien Aunjriepa aus dän tweeden Maun bie de Reibarie fuaz jekjant, daut wia de aundra NKVD Schuft. Alberto wia ut Sechaheitsjrind no Buenos Aires, loosjesat.

“For my own part, I fear the NKVD man has discovered my connection with this colony. As a supplier of firewood the location of the colony is known in Asunción. I expect him to come here to take revenge, and to perpetrate reprisals going far beyond my own skin. We must formulate a plan to guard the colony against a blood-thirsty killer.”

“Waut mie nu aunbelangt, ekj fercht, daut de NKVD Maun weet daut ekj enne Kolonie sie. De Jeschicht, un de Uat vonne Kolonie sent en Asunción bekaunt. Ekj rääkjen doamet, daut hee sikj aun mie rache woat, un uk aun sea väl aundre enne Kolonie. Wie motte een Plon utjrebble, om de Kolonie jäajen disen blootronsken Merda to schitze.”

When Helmut stopped, Winter sat in stunned silence, absorbing a story that chilled him to the bone. When the wait became uncomfortable Winter finally posed a question.

Aus Helmut nu to Enj wia, saut Winta em stellen, un vedeiwt doabie eene Jeschicht, dee am bat enne Knoakes jinkj. Aus daut Wachte dan doch onjemietlich wort, stald Winta schliesslich eene Froag.

“Could you tell me more about your search in Asunción?” he asked, “Did you uncover any information that could prove useful now?”

“Kaunst du mie mea von dien Sieekje en Asunción vetale?” fruach hee. “Hast du irjentwaut utjefunge, daut ons nu nitzlich senne kaun?”

“We enquired about the Russian émigré community in Paraguay,” Helmut answered. “Through an acquaintance, Alberto determined that a large group of settlers from the Ukraine lives south of Asunción. They comprise of both Orthodox and Catholic members, arrived decades ago, and form a stable rural community.

“There have been a few additions after the war, but those newcomers have settled in the city. The new immigrants have little contact with the earlier arrivals. We learned that former NKVD officers had been recruited into the red army. They could have ended up in Western Europe through capture or desertion, and from there migrated to South America.”

“Your information indicates that a serious threat now faces the colony,” Winter commented. “This threat stems directly from your action, and a plan is now required to protect the community. The preferred plan surely is a community-wide endeavor, implemented by the Oberschulze and his assistants.”

“In retrospect I deeply regret having picked up that gun and bringing it to the colony,” Helmut now replied. “My greatest regret is in firing that fatal shot. The killing of a man has tarnished me forever, will darken every day of my life.

“In my earlier stay here, I had felt great depression each day seeing an enormous embuya tree, which I could not cut down. It disheartened me knowing that after I was gone it would still be there. The remorse from the killing is much worse. But I do not wish to inform the Oberschulze about this matter, not to divulge my own sordid role. More important, he has no means or mandate to counter a threat of this nature.”

“Wie habe nojefroagt wäajen de rusche Immigraunte en Paraguay,” gauf Helmut Auntwuat. “Derch een Bekaanten funk Alberto ut, daut eene groote Grupp von Siedlasch ut Ukraine siedlich von Asunción läwe. See bestone ut Orthodoxe un Katolikje, un see kaume Joatiende trigj aun, un habe nu eene stabile Jemeenschoft oppem Launt.

“Een poa sent nom Kjrigh toojekome, oba dise bleewe mieeschtens enne Staut. De niee Immigraunte habe weinich met de Väaje todoone. Wie habe erfoare, daut väaje NKVD Mana enne Roode Armee deende. Dee sent woomääjlich no Wasteuropa jekome wiels see derchjegone wiere, ooda aus Jefangne, un von doa ut kaume see no Siedamerika.”

“Von daut waut du vetalt hast, sent wie nu hia enne Kolonie iernsthauft bedreiwed,” meend Winta. “En dise Bedreiwunk es een direkjet Erjäwnis von diene Haundlunk, un doawäajen mott wie nu eenen Plon utlaje om dise Kolonie to besचितze. Aum basten wudd daut senne, wan daut Needje vonne gaunse Kolonie unjanome, un vom Äwaschult un siene Biehutscha derchjefieet woare wudd.”

“Enne Hinjasecht deit mie daut sea leet, daut ekj de Pistool naum, un enne Kolonie nenbrocht,” säd Helmut nu. “Mien jratstet Beduare es, daut ekj dän Doodesschoss aufjedrekjt hab. Daut Ombrinje von een Mensch haft mie fa aule Tiede jestampelt, un woat jieden Dach von mien Läwe von eene schwoaate Wolkj beschaute.

“En miene ieeschte Tiet hia wia ekj emmattoo bedrekjt, wan ekj eenen jewaultjen Embuya Boom sach, dän ekj nich aufhake kunn, veleicht soogo sull. Daut stemd mie truarich, daut de Boom noch emma doa stone wudd, nodäm ekj aul lang wajch wia. De Trua om dän Mort es noch väl jrata. Oba ekj well däm Äwaschult nich dise Loag väadroage, un miene Haundlunk vetale, ooda jestone, wiels hee je uk nich weete kaun ooda Rot haft, woo

eena sikj jääjen de Jefoa wääre kaun.”

“While not condoning your actions, I must agree that the Schulze lacks means to counter this threat,” Winter commented. “In the policy of non-resistance in Russia our community suffered great depredation. While claiming that this policy conformed with scriptural teaching, the community ignored the basic problem, namely self-defence against satanic forces. In Khortitza the community undertook no joint action during the NKVD purges.

“Endäm ekj dien Doone nich rajchtfoadje kaun, stemm ekj met die äwareen, daut däm Schult de Meddel fäle, sikj jääjen dise Bedreiwunk to schitze,” säd Winta. “Wiels wie daut Prinziep vonne Wäaloosichkjeit en Russlaunt haude, haft onse Jemeenschoft jewaultje Schode jeläde. Wäarent de Jemeenschoft doaropp bestunt, daut dit Prinziep biblisch wia, vegaute see doabie, daut daut Probleem enne Wartel doch meend, eena sull sikj jääjen de Diewelsmacht wääre. En Khortitza unjanaum de Jemeenschoft kjeene jemeensaume Veteidjunk jääjen de NKVD Schrakjungsdriewarie.

“Why did our fathers sit as wilful prey, surrendering peacefully to their tormentors? Was it not their duty to remove themselves from danger? Against other threats, hunger, fire, and flood, did they not take precautions? Why was personal safety different? I believe that security must be handled differently than it was in Khortitza. At this moment though provisions are not in place. Evacuating the colony is not an option, and warning the settlers will cause a panic. We must confront the threat ourselves. What is your suggestion?”

“Wuarom saute onse Vodasch aus wäaloose Lama rom, un ergauwe sikj frädlich de Marxiste? Wia daut nich äare Flicht sikj enne Jefoa to wääre? Jääjen aundre Jewaulte soo’s Bedreiwung, Hunga, Fiea, un Äwaschwamunge, unjanaume see nich Väasorje? Wuarom wia de perseenliche Sechaheit aundasch? Ekj jleew, Sechaheitssache, motte aundasch jerääjelt woare aus en Khortitza. Oba to Tiet es hia nuscht to Städ. De Siedlasch erut rieme es nich mäajlich, un de Siedlasch to woarne? Dan kjemt daut blooss aulatoop to een Schrakj, un toom derchenaunda. Wie motte met däm Probleem selfst foadich woare. Waut meenst du doatoo?”

Helmut appeared pleased that Winter had taken the bull by the horns. “I have taken part in many hunts in the colony, and know the area well,” he said. “Hunting is in our community’s tradition. Early on their arrival in Russia the settlers conducted wolf hunts on Khortitza Island. All able bodied persons of the community, men and women helped herd the animal towards nets where sharp shooters waited. In this way the colonists rid themselves of predators that destroyed their flocks.

Helmut jefoll daut, daut Winta dän Boll aune Hieena to hoole kjrieech. “Ekj hab mie aun vüle Jääjariee enne Kolonie bedeelicht, un ekj kjan de Jääjent goot,” säd hee. “De Jääjarie es eene Jewanheit en onse Jemeenschoft. Tiedich, aus de Siedla en Russlaunt aunkaume, dreewe see foaken Jachte oppe Wilw oppe Khortitza Insel. Aule Mensche, goot em Staunt un goot to Foot bedeelichte sikj doaraun, Mana un uk Frulied. See juage de Wilw enne Natze nenn, wua de Schoapscheetasch opp an wachte. Un soo worde de Koloniste met de rietende Wilw redda, dee äare Häade venichte.

“In this colony I have engaged in hunts for jaguars and for tapirs. The jaguars are a scourge to our cattle, like the wolves were in Khortitza. They are nocturnal and must be hunted with great care and caution using weapons. Tapirs on the other hand are large, peaceful mammals, which supply us with food. To capture them, deep pits are dug near paths in the dark jungle. All villagers, even children, know the locations of these pits, to avoid them. When tapirs pass by attempts are made to lure them into the pit. Even now I know the location of such a pit which could prove useful.

“We hold the advantages over our opponent. For a visitor coming from Asunción the colony can be approached only by one road, passing through the jungle. The road comes from the river port, and can easily be controlled. NKVD recruits are typically men from the ghetto, enlisted to conduct their dark trade in the city. They have little experience in the jungle.”

Helmut then outlined a simple plan. They would wait at a promontory overlooking the road to port. A path leading into the jungle to the tapir pit passed nearby. They would take turns watching the road. When the NKVD man was sighted, Helmut would try to lure him into the pit.

At the promontory two days later Helmut, Winter and Emily were manning their selected station. It was mid-afternoon, with Emily on duty. She saw a man approaching in the distance, furtively advancing along the road. He appeared exhausted, to be suffering in the heat. Quietly she alerted Helmut, who peered through field glasses and nodded. According to plan Winter and Emily now retreated towards the village, blocking access to the road at the end.

“En dise Kolonie hab ekj mie enne Jachte fa Jaguare un Tapirs bedeelecht. De Jaguars tereete ons Vee, soo's de Wilw en Khortitza. Daut sent Nachttiere, un eena mott see väasechtich met Flinte bie de Jacht omgone. Tapirs, oba, sent groote frädliche Tiere, dee ons met Fleesch besorje. Om dee to jriepe mott eena deepe Kule dichtbie äare Stiej em diestren Dzungel growe. Aule Darpla, uk de Kjinja weete, wua dise Kule sent, doamet see doa nich nenna kullre. Wan de Tapirs aune Kule vebie kome, woat jeproowd, an doanenna to locke. Ekj weet soogoa noch nu, wua daut soone Kul jeft, dee ons von Nutze senne kunn.

“Wie habe de Bowahaunt äwa onsen Jääjna. Wan een Gaust von Asunción no onse Kolonie kjemt, jeft daut mau een Wajch, derch dän Dzungel. De Wajch leit vom Riehowe, un kaun leicht kontrollieet woare. NKVD Mana sent mieeschens vom Ghetto, un habe aus Oppdrach äare dunkle Jeschafte enne Staut to driewe. Em Uawoolt kjane see sikj nich ut.”

Helmut läd een eenfachen Plon ut. See wudde opp een Humpel sette, met Blekj oppem Wajch vom Howe. De Stich ennem Dzungel nenn, leid dicht aun de Tapirkul vebie. See wudde omzajcht dän Wajch beoobachte. Wan de NKVD Maun sikj aanschlikje wudd, wudd Helmut vesieekje am enne Kul nenn to locke.

Helmut, Winta un Emily hilde twee Doag lota Wacht oppem Humpel, een jieda oppe aunjewäsne Stazion. Daut wia Medden aum Nomeddach, un Emily hilt opp äare Stazion straum Utsecht no aule Siede un Kaunte. See sach met eenmol een Maun, dee aunjeschlikjt kaum, un sikj foaken enjstlich omkjikjt. Am sach'et meed, aus wan am de Hett too väl wort. See fuchteld Helmut leiselkjes too, un disa kjikjt sikj dän Framden derch sien Spektiew aun, un dan nekjkopt hee. Däm Plon no, jinje Winta un Emily trigj nom Darp un stoppte dän Wajch

doa too.

An hour later Helmut appeared from a path in the jungle, waved to them, and proceeded into the village. In the evening Winter and Emily went to the Janzen homestead and enquired about Helmut. Marianna advised that he had just returned home, in good cheer, but completely exhausted. He was now soundly sleeping.

For several more days Winter and Emily remained in the colony visiting with their relatives. One day children of the village caused a furor. Someone had closed the tapir pit, they reported, had covered it all up. They had been playing in the forest, vigilantly skirting the area of the pit's location. But they had found the pit had disappeared. With great exertion someone had closed it up. A storm threatened that evening, and at night came a violent rainstorm. Great trees were torn down in large areas of the forest, and around the former tapir pit all references were lost. No chance remained of ever finding it again.

It was several years later that the Winters next heard about Helmut Janzen. His family had left on an excursion to the city. During their absence Helmut had gone to chop down the old embuya tree that had troubled him since their arrival. In a miscalculation, the tree had fallen on him and fatally crushed him.

Eene Stund lota duct Helmut von een Stich em Dzungel opp, weifeld an too, un jinkj em Darp nenn. Zeowes jinje Winta un Emily no de Jaunze Heimstäd un fruage no Helmut. Mariana säd, hee wia jrod no Hus jekome, oba daut hee utjelote wia, oba sea meed, un daut hee em deepen Schlop lach.

Winta un Emily hilde sikj noch Doagelank enne Kolonie opp, un spazieede met äa Frintschoft. Eenes Doages veuasakte de Kjinja em Darp een Opprua. Irjentwää haud de Tapirkul gauns toojescheffelt. See haude em Woolt jespält, un pauste uk schmock opp nich en daut Loch nenn to faule, oba daut Loch wia nu met eenmol gauns too. Dee Nacht gauf daut een Storm met väl Wint un noch mea Rääjen. Beem wiere omjeräte un Asta lage aulewääje vestreit, un de Tapirkul wia soo's aufjewescht veschwunge. Opp emma.

Een poa Joa lota hieede de Wintasch dan wada Mol waut äwa Helmut Jaunze. Siene Famielje wia no de Staut opp een Dach Jefoare. Aun däm Dach haud Helmut daut groote Biel jenome, om entlich dän grooten Embuyaboom auftohake. Doabie haud hee sikj verräakjend. De Boom wia opp am noppjedrascht, un haud am oppe Städ dootjedrekjt.

Sommerthal

The most important part of the work is the beginning. Plato

Winter and Emily were on their way to a lonely stretch of jungle 300 km east of Asunción to visit the new colony of Sommerthal. The two had close relatives there, first cousins whom they had not seen for twenty-five years. The new colonists had arrived in 1948, four years ago, from the province of Manitoba.

They were fellow Bergthalers, who had stayed in Canada when the Winters' group had migrated to Paraguay. After two further decades in the north they had reached the same conclusion as their more venturesome cousins; Canada's education policy threatened their way of life, and migration to Paraguay could preserve it.

Unlike the new colonists in Neuland and Volendam these newcomers were not refugees. They had not been hounded by murderous Marxists, instead had sold their prosperous farms in Canada for good prices. These funds had been used for transport to Paraguay, buying new land, and installing infrastructure in the new settlement.

The settlers had chartered an ocean liner to Buenos Aires, and brought with them modern implements, including trucks and tractors. From Buenos Aires they had come by train, alighting in the Paraguayan town of Villa Rica. There the community waited, while the young men built a road to their new land, and staked out the villages.

East Paraguay was a verdant land, with abundant rainfall and vegetation. On the settler's new land stood a high tropical forest. Arriving at their homesteads the settlers first slashed clearings for their homesteads. Tangled underbrush was

Sommadol

Daut wichtichste von de Oabeit es de Aunfank. Plato

Winta un Emily wiere unjawääjes opp een eensaumen Stekj Uawoolt so dree hundat Kilomeeta ooste von Asunción om de niee Kolonie Sommadol to besieekje. De twee haude doa dichtet Frintschoft, ieeschte Kusine, dee see aul twintich Joa nich jeseene haude. Dise niee Koloniste wiera aune 1948 von de Provinz Manitoba aunjekome.

Daut wiere uk Barjchtola, dee en Kanada jebläwe wiere, aus de Wintagrupp no Paraguay jetrocke wia. No wiedre twintich Joa em Nuade, haude dee dänselwjen Entschluss jetroffe aus äare unjanämende Kusine. Kanada äa Bildunkssystem haud äare Läwensoat bedreiw, un eene Utwaundrunk no Paraguay kunn an dee erhoole.

Emm Jääjensauz to de niee Koloniste en Nielaunt un Volendam, wiere dise Nieuankomasch nich Flichtlinje. De merdarische Marxiste haude an nich toojesat, sonda see haude äare blieejende Foarms en Kanada fa goodet Jelt vekoft. Met daut Jelt haude see dän Transport no Paraguay betolt, nieet Launt jekoft, un eene niee Siedlunk aunjelajcht.

Dise Siedlasch haude een grootet Schepp no Buenos Aires jepacht, un modernet Jereetschoft, un uk Laustwoages un Trekjtasch metjebrocht. Von Buenos Aires wiere see met däm Zuch jekome, un wiere en Villa Rica, een paraguayschet Darp, aufjestieeje. Doa wacht de Jemeenschoft, wäärent de junge Mana een nieen Wajch nom nieen Launt bude, un de Darpa utläde.

Oost Paraguay wia een fruchtboaret Launt, met jenuach Rääjen un Jreens. Opp däm nieen Launt vonne Aunsiedlasch stunt een groota tropischa Woolt. Aus see en daut niee Launt aunkaume, schluge de Aunsiedlasch ieescht kole Plake fa äare

rooted out, and local food crops were planted for their immediate needs. High trees were left for later felling. The clearing would take years, the sale of timber meanwhile assuring cash income for the settlers. The market of Asunción was the nearest for any Mennonite colony in the country. On Winter and Emily's arrival, well-built homes already dotted the colony, as well as guest houses and a meeting hall.

The Winters were hosted by Emily's cousin Emmi whom she had last seen 25 years before, at a train station in Manitoba. "All these years we kept in touch by reading each other's letters, but now we can tell our life stories in person," Emmi's husband Albert remarked that first evening. "Tomorrow morning, you are invited to Sunday service, and in the afternoon to a tour of the colony."

They sat up Saturday night in a conversation that ended after midnight. The next morning while the others dressed for service Winter felt the beginning of uncomfortable tremors. A malaria attack was coming, and he passed on his regrets to his hosts. He urged Emily to attend the service, and she climbed in the buggy with Albert and Emmi.

Winter was still shivering under a pile of blankets when they returned home hours later. While others enjoyed Sunday dinner, a tempting meal of chicken and produce from the garden, Winter slowly began to feel better. By mid-afternoon he was in good spirits, and went to sit with Emily and their hosts in the garden.

"You missed a stirring service," Emily commented to Winter. "The meeting hall is the largest in the colony, and lies at a

Heimstäde. Daut vefilzte Unjastruck wort utjeroot, un dan wort daut aunjesat, waut see opp Verieescht brukte. De huage Beem worde stone jelote; dee wudde dan lota to Faul jebrocht woare. Daut Roode wudd joarelank diere, oba daut Holt kunne see jiedatiet fa goodet Boajelt vekjeepe. De Moakjt en Asunción wia de nodsta fa irjenteene Kolonie en Paraguay. Aus Winta un Emily aunkaume, stunde doa aul niee Jebieda un uk Jasthiesa un een Jemeenschoftssol, aula fresch jebut.

De Wintasch worde von Emily äare Kusine Emmi unjajebrocht; see haude sikj daut latste Mol opp eene Zuchstazion en Manitoba ver twintich Joa jeseene. "Aul dise joarelank stunt wie en Vebindunk derch Breewkontakt, oba nu kjenn wie ons direkjt met däm Wuat perseenlich vetale," meend Emmi äa Maun Albert dän ieeschten Owent. "Morje zemorjes sent jie toom Sindachgottesdeenst enjelode, un Nomeddach foare wie aulatoop de Kolonie besieekje."

See saute aum Sinnowent lot zeowes bat no Meddanacht toop un spazieede. Aum näakjsten Morje aus de aundre sikj fa de Kjoakj sindoagsch aontrocke, feeld Winta dän Aunfank von sea ommaklichet Zettre. Een Malaria Feeba wia doabie am auntoojriepe, un hee entschuldicht sikj bie siene Gaustjäwasch. Hee bestunt oba doaropp, daut Emily to de Aundacht foare sull, un see bestieej dän Bogge met Albert un Emmi.

Winta zettad noch emma unja een Hupe Dakje aus see Stunde lota trigj kaume. Wäarent de aundre een Honsbrode, un Bobbat, met freschet Jekjäakjs utem Goade toom Sindachmeddachäte jeneete deede, funk'et Winta aun bäta to gone. Aum Nomeddach wia hee wada koasch un munta, un hee jinkj met Emily un siene Wiettslied em Goade sette.

"Du hast eene erjriepende Aundacht vesiemt," meend Emily toom Winta. "De Sol es de jratsta enne Kolonie, un es opp eene

lovely spot in the village. The service was sparsely attended, but inspiring.”

The foursome was conversing with gusto, when a call came from the street, announcing the arrival of a guest. Albert went to the gate and returned with the Schulze of the village. After introductions, the Schulze advised that a visitor to the colony had experienced a terrifying night-time incident. To clarify this incident an experienced investigator was needed. Cutting off further ceremony Winter immediately offered his services. The Schulze advised him that the visitor, a young woman named Karen, was waiting for him at the gate. Winter immediately invited Karen to come and join them in the garden.

While their hosts entertained the Schulze in their home, Winter and Emily ushered Karen to a bench below a shade tree. Karen was from a Canadian city, her bright scanty Sunday dress and fashionable sandals flagrantly out of style here. She was a petite girl, with a thin face framed by long fashionable blond hair. Karen’s eyes flitted restlessly from Winter to Emily, and her white lips trembled. Winter waited for Karen to calm down and then asked her to tell her story, starting from the beginning.

“My apologies for my turbulent emotions,” Karen said in a voice that steadily strengthened. “I experienced a terrifying ordeal last night, my first night in the colony. It had been a long trip from Canada, and I was totally exhausted.

“Upon arrival on Saturday afternoon I was quartered in the women’s guest house. I must describe it for you, as it is vital to my story. The front contains a common area with a kitchen and small living room, and the rear two private bedrooms with large windows. The partitions are thin, sounds being easily

scheene Städ em Darp jebut. De Aundacht wia bejeistrent, wan uk mau wietleftich besocht.”

De vea spazieede em Goade, aus met eenmol vonne Gauss jeroopt wort, daut een Gaust doa wia. Albert jinkj no daut Puat un kaum met däm Darpsschult trigj. No de Väastalunk, vetald de Schult, daut een Gaust enne Kolonie waut Schrakjeljet de Nacht erläwt haud. Om dis Faul kloa to laje, brukt eena een erfoarenen Krimiforscha. Winta kaum fuaz to de Sach, un boot sien Deenst aus Ekspert aun. De Schult leet am weete, daut een Gaust, eene junge Fru Nomens Karen bie daut Puat luad. Winta loot Karen fuaz en, bie an em Goade sikj hantosate.

Wäarent de Gaustjäwasch met däm Schult em Hus wieda spazieede, fieed Emily de Karen no eene Benkj unjrem Boom em Schaute to sette. Karen kaum von eene kanadische Staut, äa buntet un kortet Sindachskjeet, un moodsche Sandale folle opp. See wia eene niedliche Mejal met een dennet Jesecht, von moodsche lange blonde Hoa omromt. Karen äare Uage flitzte von Winta no Emily, un äare witte Leppe flautade. Winta wacht bat Karen sikj beruicht haud, un dan bedd hee äa, an äare Jeschicht von Väare aunjefonge, to vetale.

“Entschulj, bitte, mien vewilladet Benäme,” säd Karen, met eene Stemm, dee langsam stoakja wort. “Ekj hab waut Gruljet derchjemoakt en miene ieeschte Nacht hia enne Kolonie. De Reis von Kanada wia wiet un lank, un ekj wia sea meed.

“Aus ekj aum Sinnowent Nomeddach aunkaum, wort ekj em Gausthus fa de Frulied enkwatieed. Ekj mott daut jeneiw beschriewe, wiels daut fa miene Jeschicht wichtich es. Väare es eene Jemeenschoftsstow, met eene Kjääkj, un eene kjliene Gauststow un hinje sent twee priewaute Schlopstowe, met groote

heard from one room to the next. I was allocated one bedroom, and last night I was the only one quartered in the house.

“During the night I was witness to horrifying events. In retrospect, I am certain that a crime was committed. After retiring in the evening, getting under the unfamiliar mosquito net, I had been asleep some hours when a noise in the other bedroom woke me. I plainly heard a man speaking, and a woman giving a soft answer. The man spoke quite distinctly, in a sharp clear voice. It was an unusual voice, one not easily forgotten.

“The voices stopped after some moments, and then I heard a person walk outside. I peered out the window, but in the pitch darkness could see nothing. I heard soft footsteps which continued to the street and then turned right. This is the direction of two cottages where four Voluntary Service men are quartered. The other homes of the village are in the other direction. I considered these proceedings as unusual and mysterious. Being entirely new to the colony I was fearful, and rose to close the shutters to my window and barricade my door. Still tired from the journey I drifted back to sleep.

“Some hours later I was awakened by a blood-curdling scream. Utterly terrified, I cowered in my bed, pulling the sheets over my head despite the heat. The scream was repeated; I felt sure it came from the second bedroom. Hastily I murmured a desperate prayer. I dared not scream myself, not wanting to call attention to my presence. Then followed a series of low thuds making the wall shake. I heard further cries but now fainter and receding. Then the sounds stopped altogether. By now I was fully awake and in a desperate panic.

Fenstre. De Wenj sent mau denn, un soo kaun eena aules hiere, waut sikj enne Nobastow aufspält. Mie wort eene Schlopstow toojewäse, un vääje Nacht wia ekj de eensje em Hus enkwatieed.

“Enne Nacht wia ekj Zeij von ferchtaliche Beläfnisse. Enne Hinjasecht sie ekj mie secha, daut een Vebrääkje begone wort. Nodäm ekj mie zeowes trigijetrocke haud, kroop ekj unja daut Migjenat em Bad, un ekj haud aul een poa Stund jeschlope aus een Jereisch enne aundre Schlopstow mie oppwakjt. Ekj hieed gauns dietlich, een Maun räde, un uk eene Fru, dee am eene liese Auntwuat gauf. De Maun räd gauns dietlich met eene schoape, kloare Stemm. Daut wia eene onjeweeneleje Stemm, eene, dee eena nich soo schwind vejat.

“De Stemme hieede no een poa Minnute opp, un dan hieed ekj eene Persoon rut gone. Ekj kijkt derch daut groote Fensta rut, oba daut wia stockdiesta, un ekj kunn nuscht nich seene. Ekj hieed wijkje Footstaup, dee no de Gauss leide un dan rajchtsch dreide. Dit es de Rechtunk von twee Hiesa, en dee vea Friewelje Oabeida enkwatieet sent. De aundre Hiesa em Darp lidje enne aundre Rechtunk. Mie kaum aul dit butajeweenlich un rotselhauf vää. Wiels ekj gauns nie enne Kolonie sie, haud ekj Angst un stunt opp, om de Lode aun mien Fensta tootoomoake, un uk waut ver miene Dää to stette. Wiels ekj noch meed von de lange Foat wia, duseld ekj boolt wada en.

“Eenje Stunde lota wuak ekj von jeftalichet Jekjriesch opp. Gauns grulich vewillat un enjegrult, muak ekj mie gauns kjlien em Bad, un trock mie de Dakj äwrem Kopp, wan'et uk schrakjlich heet wia. Daut Jekjriesch kaum wada; ekj wia mie secha, daut kaum vonne tweede Schlopstow. Ekj bäd sea fluks een Stosjebäd. Ekj woagd mie nich selbst to schrie ooda gaulme, wiels ekj nich opp mie oppmoakjsom moake wull. Dan wia een deepet Jebulla to hiere, daut de Wenj wakelde. Ekj hieed noch wiedret Jekjriesch, oba nu mau leiselkjes un nolotent. Dan plazlich wia

nuscht nich mea to hiere. Nu wia ekj oba aul gauns waka un gauns feläaje.

“It was pitch dark outside, utterly quiet, and I remained awake for hours in unending terror. I dared not move, was at a loss what to do. Under the sheet and mosquito net I thought I would suffocate. Slowly I drifted back to sleep, and when I woke it was morning.

“Daut wia bute pekjschwoatdiesta, un gauns stell, un ekj bleef stundelank waka; miene Angst wia grulich. Ekj woagd mie nich to bewäaje, un wist mie nich Rot. Unjre Dakj un Midjenat, docht ekj, ekj wudd erstekje. Langsom schleep ekj wada en, un aus ekj waka wort, wia daut aul morje.

“When I opened the shutters, bright sunshine flooded my room and all seemed perfectly normal. I pinched myself, wondering whether my experience had been a nightmare. In the light of day I ventured out, tried the door of the other bedroom, which was locked. I left the house, circling to the other bedroom. To my surprise the window was completely open. All was peaceful now, leaving me mystified.

“Aus ekj de Fenstalode opmuak, streemd dacha Sonneschien en miene Stow, un aules kaum mie normal vää. Ekj kjneep mie selfst, wiels ekj je nich wist, auf daut aulatoop mau een schljachta Droom jewast wia. Biem Doageslicht trud ekj mie bat verre Dää, un ekj proowd de Dää aune aundre Schlopstow, dee oba toojeschlote wia. Ekj jinkj rut, un jinkj runtom no dee aundre Schlopstow. To miene Äwarauschunk wia daut groote Fensta gauns op. Aules wia nu frädlich, un ekj wia total vebleft.

“At nine this morning, my host came to drive me to the morning service. She gushed about a youth meeting the previous night and I dared not mention my night-time terror. Throughout the service I agonized, wondering if my experience was a figment of my imagination.

“Klock näajen zemorjes kaum mien Wieet, un naum mie met to de Morjeaundacht. See wia gauns oppjeräacht, wiels see jistre zeowes een Jugentverein besocht haud, un ekj woagd mie nich, miene Schrakje enne Nacht to erwäne. Wäarent de Aundacht wia ekj derchenaunda, wiels ekj nich wist, aus miene Erfoarunk mau een Schulpskje ut miene Fantasie wia.

“But my doubt suddenly ended, for when the service was over I heard a voice behind me. A man was speaking firmly, and I immediately recognized that voice. It was that of the man I heard when I first wakened. Again I felt paralyzed, just could not move. The meeting hall emptied, and my chance to identify the man was gone. The service was attended by residents from all villages, and when it was over everyone headed home for Sunday dinner. I was invited to the Schulze’s home, where after dinner I finally told him my unlikely story.”

“Oba mien Twiewel kaum to Enj, aus de Aundacht äwa wia, un ekj eene Stemm hinja mie hieed. Een Maun met eene bestemmde Stemm wia to hiere, un ekj kjand de Stemm oppe Städ. Daut wia de Stemm, dee ekj jehieet haud, aus ekj ieescht waka wort. Un wada wia ekj soo’s jelämt, un kunn mie eenfach nich riere. De Sol wort ladich, un miene Jeläajenheit dän Maun to kjane liere wia vebie. De Aundacht wort von Lied von wiet rom, en aule Darpa besocht, un aus dee vebie wia, jinkj een jieda no Hus om Meddach to äte. De Schult haud mie enjelod, un nom Meddachäte vetald ekj am entlich miene haulfwerkjliche Jeschicht.”

When Karen had finished, Winter remained silent in deep thought, and Emily began softly humming to herself. Karen's eyes were wide open, seeking to gauge the impression that her wild tale had made. Winter finally broke the silence, advising Karen that he had a few questions.

"You have said that you witnessed a crime," Winter commented. "If there was a crime then there must be a victim. Who is that victim? Who was staying in the other room? Tell us more about the voice that you heard, when you first awakened."

Karen pursed her brow, relieved that her story had been accepted at face value. She now sought to clarify matters which she had not precisely presented. "I feel certain that two persons were initially in the room," she said. "One person definitely was male, the one with the clear firm voice. The other person spoke softly, and I believe was female. I assume that it was the male that left, so the victim must have been the female."

Emily felt that Karen was mumbling vague answers, giving impressions which she herself considered uncertain. She appeared still in denial, did not wish to confront that here a new reality existed. She was no longer in the safe comfort of her northern home, here danger lurked in all directions.

Winter now turned to the second disturbance, questioning Karen about the screams of terror that she heard later. "As soon as I woke I sensed the presence of menacing evil," Karen said. "While the terror was in the other bedroom, I feared becoming a second victim. The screams appeared those of a woman in utter terror. I did not hear the male voice; instead I heard thuds and

Aus Karen doamet foadich wia, bleef Winta deep enne Jedanjke vesunke, un Emily funk aun leiselkjes ver sikj han to somme. Karen wia jraluagich, un wundad sich, waut fa een Endruck äa willet Vetal jemoakt haud. Entlich bruak Winta sien stellsenne; hee säd Karen, daut hee noch eenje Froage haud.

"Du hast jesajcht, du hast een Vebrääkje erlāwt," säd Winta. "Wan doa een Vebrääkje wia, mott doa uk een Opfa senne. Wāa es daut Opfa? Wāa hilt sikj enne aundre Stow opp? Vetal ons mol mea von de Stemm, dee du hieedst, aus du toom ieeschten Mol waka wordst?"

Karen krusd äaren Stiern, un feeld sikj erleichtat, daut see äa de Jeschicht jejleeft haude. See vesocht nu een poa Sache dietlich to stale, dee see nich kloa toom Utdruck jebrocht haud. "Ekj feel mie secha, daut doa twee Mensche en de Stow verieescht wiere," säd see. "Eena wia bestemt een Maunsmensch, dee met de kloare, fauste Stemm. De aundre Persoon rād saunfta, un ekj jleew, daut daut eene Fru wia. Ekj näm aun, daut de Maun veleet, un soomet wia daut Opfa eene Fru."

Emily haud dän Endruck, daut Karen onbestemde Auntwuate fuscheld, wuabie see sikj selfst nich gauns jleewd. See schiend aun sikj selfst to twiewle, un wist nich met de niee Welt nu met eenmol ver äa, foadich to woare. See wia nich mea enne makliche Sechaheit von äarem Tus em Nuade, hia dreiwd de Jefoa ut, un von aule Rechtunge.

Winta leid nu äwa no de tweede Stierunk, un befruach Karen no dän Terrorjeschrech, dän see lota jehieet haud. "Soo froo aus ekj waka wort, ond mie de Jäajenwoat von schlikjende Beesheit," säd Karen. "De Schrakj wia zwoa enne aundre Schlopstow, oba ekj fercht, daut tweede Opfa to woare. Daut Jekjriesch schiend von eene Fru en ferchtalichem Terror un Noot to kome. Ekj hab de Maunsstimm nich jehieet, aunstaut

scraping noises while the screams continued. Then the sounds grew fainter and stopped. I could only assume that the victim had been over-powered and dispatched by the assailant. When I peered through the window in the morning, the room was empty so the victim was borne away by the killer.”

Winter asked Karen to seriously consider the entire experience again, and tell him later if she had recalled further information. He then dismissed her, advising that Emily and he would shortly come to examine the guest house. The two then went to consult with the Schulze, who was still patiently waiting.

The Schulze informed them that Karen had reported the incident suddenly at the end of their Sunday dinner. Immediately he had looked up the village guard and together they had gone to the guest house. This house, he said, was located near the edge of the village, adjacent to the virgin forest. It had been constructed quickly upon the founding of the settlement, with thin walls and large windows. Karen had been allocated the better bedroom. The other room was unfinished, with an open window facing the forest, and containing only basic furnishings. He stated that the forest was filled with thick entangled underbrush, which hindered investigation.

The guard had noted bloodstains in the bedroom, and also scratches on the furniture and window sill. Aware that Winter, an experienced detective, was in the colony, they had cut their investigation short, solely securing the room. The Schulze had sent a messenger around the village to enquire if anyone was missing, but all had been accounted for. He questioned Karen’s judgment, noting that she had kept her story quiet until after Sunday dinner.

hieed ekj oba Jebulla un schropende Jereische wäarent daut Jeschrech fuatsad. Dan leet daut Jelud no, un hieed opp. Mie bleef nuscht nich äwrich aus auntoonäme, daut daut Opfa bemachticht, un vom Aunjriepa omjebrocht worde wia. Aus ekj zemorjes derch daut Fensta zield, wia dee Stow ladich; de Ombrinja haud sien Opfa wajchjeschlapt.”

Winta befruach Karen, de gaunse Erfoarunk nochmol iernsthaaft derch to denkje, un am lota weete lote aus äa noch waut toom Denkj jekome wia. Hee leet äa nu gone, meend oba, daut Emily un hee boolt kome wudde, om sikj daut Gausthus jrintlich to unjasieekje. Dan jinje de twee nom Schult, dee noch emma jeduldich wacht.

De Schult leet weete, daut Karen daut Väakomnis plazlich ieescht nom Meddachäte vetalt haud. Hee haud dan fuaz dän Darpswajchta oppjesocht, un see wiere dan toop nom Gausthus jegone. Dit Hus, säd hee, lach aum Raunt vom Darp, un stad aum Uawoolt aun. Daut Hus wia schwind jebut worde nodäm de Siedlunk aunjelajcht wort, un haud denne Wenj, un groote Fenstre. See haude Karen de bätre Schlopstow toojewäse. De aundre Stow wia nich foadich, met een opnet Fensta nom Woolt han, un haud mau de needichste Meebel. Hee säd noch doatoo, daut de Woolt volla dichtet Unjastruck wia, woont bie eene Unjasieekjunk hindad.

De Wajchta haud Blootspuare enne Schlopstow jeseene un uk Krautsasch aune Meebel, un aum Fenstakopp. Wiels daut bekaunt wia, daut Winta een erfoarna Detektiv hia enne Kolonie aum Woakj wia, wia de Unjasieekjunk mau eene korte; see äwaleete daut däm Meista. De Stow wort sechajestalt. De Schult haud een Boote derche Kolonie jeschekjt, om uttoofinje aus irjentwää veschwunge wia, oba see wiere aula doa. Hee befruach Karen wäajen äa Uadeel, un woo daut doamet bestalt wia,

Karen had completed a long tiring journey, and appeared overwhelmed by new conditions in the jungle. But he would not speculate about what had happened, whether a crime had been committed. It had been the apparent bloodstains that had motivated him to ask Winter to dig into the matter.

Winter desired further information before plunging into a serious investigation. He enquired about the status of the Voluntary Service men, and whether a second tenant stayed in Karen's guest house.

"The four VS men are temporarily in the colony and will be leaving in a few days," the Schulze advised. "They are living in two homes left vacant by settlers returning to Canada. Two of them are installing mechanical equipment that recently arrived from the north. The other two are carrying out research to find a suitable cash crop for the area. They were vetted in North America by their agencies, and here their competence and behaviour have been exemplary. Karen, as our new health practitioner, is the only person staying at the women's guest house."

Winter now enquired about the populace around the settlement and the cooperation with the national police force. "One of our objectives in settling in Paraguay was to secure an isolated location, where our children could be peacefully raised according to our faith," the Schulze commented. "We are in the midst of a large sparsely populated jungle. The nearest town is 20 km away, but isolated homesteads dot the jungle here and there. Occasionally outsiders are seen in the colony, seldom coming for a useful purpose. We expect to be informed by the national police force should the colony be threatened by an escaped criminal. No recent warning has been received, nor an enquiry about

wiels see de Jeschicht ieescht biem Meddachsdesch erwänt haud. Karen haud eene sea lange Foat hinja sich, un wia von de Veheltnisse em Dzungel gauns un goa äwarauscht. Oba hee woagd sikj nich to saje, waut sikj aufjespält haud, un aus een Vebräakje passieet worde wia ooda nich. De Blootspuare haude am veusacht, Winta to bedde, de Sach noda to unjasieekje.

Winta wull oba mea Bescheet habe ea hee sikj iernsthauft aune Sach muak. Hee wull weete, woo daut met de Friewelje Oabeida bestalt wia, un aus een tweeda Gaust en däm Gausthus, wua Karen stunt, jewast wia.

"De vea Friewelje Oabeida sent mau korzwielich enne Kolonie, un woare en een poa Wääkj auffoare," gauf de Schult to vestone. "See wone en twee ladje Hiesa, von Siedla, dee trigj no Kanada veleete. Twee von an stale Jereetschoft opp, daut korz vom Nuaden aunkaum. De twee aundre bedriewe Forschunk, om eene Boajeltkwal to finje fa dise Jääjent. De vea worde en Nuadamerika jrintlich fa äare Kompetenz unjasocht, un hia habe dee sikj mostajiltich jefieet. Karen, onse niee Krankensesta, es de Eensje, dee em Gausthus fa Frulied unjajebrocht es."

Winta unjastunt sikj nu äwa de Bevelkjerunk omme Siedlunk, un de Mettoabeit met de Bundespolizei. "Eent von onse Ziele en Paraguay autosiedle wia eene auffjelääjne Jääjent to finje, wua wie onse Kjinja em Senn von onsem Gloowe, oppertrakje kunne," säd de Schult. "Wie sent hia enne Medd von eenem Dzungel met sea weinich Mensche. Daut nodste Darp es 20 Kilomeeta auf, oba eenzelne Heimstäda jeft daut hia un doa em Dzungel. Hanewada traft eena Butenmenschene enne Kolonie, oba mieeschtens habe dee hia nuscht nich to sieekje. Wie rääkjne doamet von de Bundespolizei benorecht to woare, wan de Kolonie en Jefoa von een derchjegonen Vebräakja es. Oba wie habe kjeene Woarnunk bat nutoo jekjrääje, un uk

a missing person.”

The Schulze agreed that tracking the man whom Karen had heard at the service was the most promising line of investigation. Winter and Emily then set out for Karen’s guest house. On their way a black cat raced across the street before them. Winter commented that this certainly must be a bad omen. Emily replied that the cat’s presence merely gave proof of the increasing domesticity of the settlement.

It was late Sunday afternoon by now and the two found Karen cooking supper in the kitchen. In the colony it was the custom on Sunday evening to partake only of Faspa, a coffee and pastry meal, but Karen stated that she needed a quiet routine to calm her. Winter now examined the apparent crime scene. The guest house was a small wood frame building, built in the Canadian style. The availability of timber from the nearby forest made this an economical form of construction. Winter entered the second bedroom through the outside window and poked through the interior. A small bed, table, and a chest of drawers lay about in confusion, an obvious sign of a struggle.

Winter meticulously examined the wooden floor and walls. On the floor he noted dark stains which in his experience indicated blood. He reasoned though that it had been shed in a limited quantity, insufficient to be fatal. A deep scratch marred the wall adjacent to the bed, and elsewhere in the room he noted other marks, which he could not decipher. There was an oppressive odor in the room, which he attributed to decaying vegetation in the nearby forest. If a death had occurred here last night, Winter concluded, the evidence left was inconclusive.

Winter now asked Karen whether she had recalled further memories of last

kjeene Nofroag no eene vemiste Persoon.”

De Schult meend uk, daut dän Maun to finje, dän Karen bie de Aundacht jehieet haud, daut mieeschte Vesprääkje leewre kunn. Winta un Emily sade dan looss no Karen äa Gausthus. Hinjawääjes stusd eene schwoate Kaut äwre Gauss ver an. Winta meend, dit wia een schljachtet Tieekjen. Emily oba meend, daut bedied blooss, daut de Koloniste sikj nu mea em Darp een jemietelja Tus moakte.

Daut wia nu aul lot aum Sindach Nomeddach, un de twee funge Karen jrod doabie Owentkost enne Kjääkj to koake. Enne Kolonie wia daut mood, aum Sindach blooss Vaspa to äte, Koffe un een bät Jebaknis, oba Karen meend, see brukt eene bekaunte Oabeit om sikj to beruje. Winta unjasocht nu de vermeentliche Krimidot. Daut Gausthus wia een kjlienet Holthus, nom kanadischen Mosta jebut. Wiels daut hia väl Holt em Woolt gauf, kaum dise Buoat billich. Winta jinkj en de tweede Schlopstow derch daut Butafensta nenn, un poakad mank daut Bennischte. Een kjlienet Bad, een Deschkje, un eene Kommood lage derchenaunda; gauns dietlich haud sikj hia een Kaumf aufjespält.

Winta bekijkt sikj de Wenj un de Flua jeneiw. Oppe Flua sach hee dunkle Plake, dee, siene Erfoarunk no, Bloot bediede. Hee meend oba bie sich, daut nich väl Bloot vegote worde wia, nich jenuach om toom Doot to fiere. Een deepa Krautza gauf’et dicht biem Bad, un sestwua enne Stow, sach hee aundre Plake, dee hee oba nich diede kunn. Doa wia een onaunjenäma Jeruch enne Stow, von däm hee meend, daut dee von vefuldet Jreens em Woolt dichtbie kaum. Wan daut hia een Doodjen väaje Nacht jejäwt haud, mangeld daut aun Bewiess.

Winta fruach Karen nu, aus see sikj noch aun mea Sache denkje kunn von de

night's experience. Karen handed Winter a cross on a slender silver chain which she had found outside the house in the morning. She declined to accompany the two to visit the VS men, citing extreme fatigue. Winter and Emily left then, turning right on reaching the street. They headed towards two small cottages at a short distance down the street.

Winter expressed confidence that the mystery would be solved here. He felt certain that it had been one of the four VS men whom Karen had heard in the second bedroom and again at the service. Emily suggested that they deal separately with the four men, considering each a suspect. They would ask each one if he had attended the service in the morning. Then they would enquire about his connection with the women's guest house.

Winter and Emily proceeded first to the further dwelling. The house had represented the dream of a family, which had later abandoned it and returned to the north. No new permanent occupant had yet been found. As the two followed the path to the house they spied two men sitting on a bench in the garden. The two men greeted the visitors warmly and introduced themselves as Art and Fred. They were from America and their mission here was to find a viable cash crop for the area. Winter was familiar with this kind of study, having seen many earlier ones in the Chaco.

Winter advised that they were making enquiries about events that had disturbed the new nurse Karen in the women's guest house and asked each one for his cooperation. As spokesmen for the two, Art expressed surprise at Karen's presence, stating that they had not heard of her arrival. The two agreed to be interviewed separately. Winter and Emily then took seats next to Art, while Fred slipped discreetly into the house.

Erfoarunge von de vääje Nacht. Karen gauf Winta een Kjriez, daut aun eene denne Selwakjäd hunk, un woont see butahaulf vom Hus zemorjes jefunge haud. See wull oba nich met gone om met dee vea Friewelje Oabeida spaziere; see wia jrots aum koake. Winta un Emily veleete, un dreide rajsch. See jinje no twee kjliene Jebieda opptoo, een kjlienet Enjskje auf, de Gauss velenjd.

Winta wia sikj secha, daut daut Jeheemnis hia jeleest woare kunn. Hee wia sikj secha, daut eena von de Friewelje deejanja wia, dän Karen enne tweede Schlopstow jehieet haud, un dan wada enne Aundacht. Emily schluach vää, daut see eenzelwies met de vea räde sulle, un een jieden aus Vedajchtjen betrachte sulle. See wudde jieden utfroage, aus hee zemorjes enne Aundacht jewast wia. Dan wudde see froage, waut siene Vebinjunk met däm Frues-Gausthus wia.

Winta un Emily jinje ieescht nom Hus, daut aum wietsten auf lach. Dit Hus wia mol daut Droomhus von eene Familie jewast, ea see nom Nuade, no Kanada trigjereist wiere. Bat nutoo haud kjeena dit Hus sikj aunje-ieejent. Aus see nu no dit Hus nenndreide, sage see twee Mana oppe Goadebenkj sette. De twee bejreetse de Jast von Hoaten, un stalde sikj aus Art un Fred vää. See wiere Amerikauna, un haude dän Oppdrach eene paussende Boajeltkjwal fa dise Jääjent to sieekje. Winta wia dit bekaunt, wiels hee soowaut aul ea em Chaco erläwt haud.

Winta leet an weete, daut see Froage haude betrafs Sache, dee de Krankensesta Karen vääje Nacht em Frues-Gausthus soo sea jestieet haud, un see bedde om Methalp dän Faul to leese. Aus Rädna fa de twee wundad Art sikj daut Karen hia wia, wiels see noch nuscht von äare Aunkunft jehieet haude. De twee wellichte too, eenzelwies vehieet to woare. Winta un Emily sade sikj dan bie Art han, wäarent Fred stelkjes em Hus veschwunk.

Art looked a wholesome young man, whose glasses gave him a studious air. Emily could not recall seeing him at the morning service. He appeared surprised at Winter's two questions, and hesitated before providing a nervous answer.

"Every week since coming to the colony I have attended Sunday service, but today I did not," Art said ruefully. "After a long dry spell, late last night I got an inspiration for a new crop in this area. Not wishing to interrupt my stream of thought I continued working in the morning, through the service schedule. As well, the youth meeting last night proved more exhausting than expected. It was well attended and well received, which gave me further thoughts to ponder. My impression is that the colony is conservative and needs wholesome secular activities for its young people. I believe that an inspiring music program would work wonders after a hard week of labour.

"Concerning your second question, I have had no contact with anyone at the women's guest house. I had heard a new nurse was coming, but no more than that."

Winter dismissed Art then and called for Fred. This man seemed even younger than Art, but was tall, dark and sported a small moustache. Emily stared hard, could not recall seeing him at the morning's service. Hearing Winter's two questions brought a puzzled look on Fred's face, but he gamely gave an answer.

"Back home together with my parents and siblings I always attended services on Sunday mornings," he said. "The formal service was always preceded by informal Sunday school classes given by volunteers. This morning just after breakfast I was called by a colonist

Art schiend een oppjewakjta Kjieedel to senne, un siene Brell gauf am een jelleeden Endruck. Emily kunn sikj nich denkje am bie de Aundacht jeseene to habe. Hee schiend sikj äwa Winta siene Froage to wundre, un schlud ea hee met eene Auntwuat kaum.

"Jieda Wäakj seit ekj hia enne Kolonie sie, wia ekj enne Sindachsaundacht, oba vondoag wankt ekj nich doahan," gauf Art schopsnäsich too. "No eene lange Tiet von Nuschdoone, kaum mie jistre Owent eene niee Idee fa eene niee Jeträajdsort hia auntoplaunte. Un wiels ekj miene Oppmoakjsomkjeit nich unjabräakje wull, oabeid ekj wieda doaraun, un jlikj derch de Aundachtstiet. Uk wia daut Jugenttrafe jistre zeowes aunstrenjenda aus ekj jerääkjend haud. Daut wia goot besocht, un kaum uk goot aun un daut gauf mie Jedanke toom besenne. Mien Endruck es, daut dise Kolonie konservatiew es, un mea weltlichet Material fa de Jugent leewre mott. Ekj jleew een Musikprograum wudd Wunda doone, nodäm de junge Mensche eene Wäakjlang jerakat habe.

"Waut de tweede Froage aunbelangt: ekj hab kjeen Kontakt met irjentwäm em Friesgausthus jehaut. Ekj haud von de Aunkunft von eene Krankensesta jehieet, oba daut wia uk aules."

Winta leet dän Art dan rane, un leet dän Fred kome. Fred schiend noch jinja aus Art to senne; hee wia een langa, dunkla Kjieedel met een kjlienen Schnurboat. Emily kijkt am stiew aun; see kunn sikj nich denkje, am enne Aundacht jeseene to habe. Aus hee Winta siene twee Froage hieed, kijkt hee een bät vebleft, oba hee gauf mootich Auntwuat.

"Tus, toop met miene Elre un Jeschwista besocht ekj emma de Sindachsaundachte," säd hee. "De rechtje, formelle Aundacht kaum emma no de Sindachschoolklaus, dee von een Frieweljen aufjehoole wort. Aun disem Morje wort ekj von een Kolonist jeroopt, wiels däm siene Kjieej un Boll ute

whose cows and bull had broken out from their pasture. He urgently asked for my assistance in finding them before they damaged neighboring gardens. The poor state of fencing in the colony is the source of much harmful strife. By the time we had rounded up the cattle the service was long over. I consider that opening a co-operative in the colony could bring great benefits to the dairy and cattle industries of the colony.

“As to the women’s guest house, I was aware only that it was one of the several vacant buildings in the colony. I am pleased to hear that we will have a new neighbor, and relieved that no harm has come to her.”

While disappointed at the results of their efforts at the first house Emily and Winter were not disheartened, expecting greater success at the other house which stood nearer to the women’s guest house. They knocked at the front door and were admitted by the two tenants, Bart and Ted, who readily offered their co-operation.

Bart was a stocky young man, with wavy black hair and a nervous manner. Emily felt sure that he had not attended the morning service. Bart stood in embarrassment on hearing Winter’s two questions, but then stammered a reply.

“While I find the services in the colony very traditional I have the practice of attending regularly,” he said in reply to Winter’s first question. “This Sunday is the anniversary of a tragedy that caused my family great distress for many years. In solidarity with my parents and surviving siblings I spent the day in solitary meditation, trying to make sense of the tragedies of this world.

Weid jebroake wiere. Hee bedd mie sea drinjent am to halpe daut Vee to finje, ea see enne Nobaschgoadess Onheel aunrechte. De schljachte Tuns enne Kolonie habe aul sea väl Oaja un Trubbel jemoakt. Bat wie daut Vee omjeholt haude, wia de Aundacht lenjst vebie. Ekj sie de Meeninj, daut hia enne Kolonie eene Co-operatiew optomoake, fa de Malkj un Veewirtschaft, von grootem Nutze fa de Kolonie senne wudd.

“Soo wiet daut Fruesgausthus aunbelangt, wist ekj blooss, daut daut mau eent von miere ladje Hiesa enne Kolonie wia. Ekj frei mie, daut wie een nieen Noba kjriee woare, un daut äa nuscht nicht passieet es.”

Un wan see uk enteischt wiere met de Folje vom ieeschten Hus, haude Emily un Winta oba nich dän Moot oppjéawt, un see vespruake sikj mea vom aundren Hus, daut nota aum Frues-Gausthus lach. See puttade aune Däa, un worde von de twee Ensatasch, Bart un Ted wellich nenjelote.

Bart, de ieeschta Jung met wäm see sikj unjahilde, wia een jestukta junga Kjieedel, met waljet schwokatet Hoa, un eene narweese Manea. Emily wia sikj secha, daut hee zemorjes nich enne Aundacht jewast wia. Bart stunt een bät beschämt doa, aus Emily de twee Froage stald, oba dan stemmad hee eene Auntwuat.

“Un wan mie uk de Aundachte hia enne Kolonie sea oolmoosch vääkome, moak ekj mie daut doch to eene Jewanheit räajelmässich to besieekje,” säd hee aus Auntwuat to de ieeschte Froag. “Dis Sindach wia de Jedenkjdach von eenem sea grooten Truaspell, daut onse Famielje väl Liede äwa lange Tiet jebrocht haft. Enne Eenichkjeit met miene Elre un Jeschwista vebrinj ekj dän Dach en eensaume Betrachtunk, wuabie ekj vesieekj eenen Senn, fa aule Trua enne Welt to finje.

“My life as a volunteer has been very rewarding, and I feel gratitude for every moment that I have been allowed to serve. I trust my work will bring great benefits in the end. I do miss home and its comforts, but in recent weeks it has been helpful that a maid, Sofia, comes to assist us on weekends. Although only a teenager, and living with a forest family, she has organized our household, adding a feminine touch to our lives.

“As to your second question, I did hear screams from the direction of the women’s guest house late last night. I heard the commotion some hours after Ted had brought Sofia there for the night. But I should let him tell you that story.”

Winter and Emily heard this comment with great interest, feeling that finally they were getting somewhere. Bart left then, and when Ted arrived Emily recognized a familiar face. Ted was a tall lanky young man, with a reassuring manner. When he was asked the two questions, he answered with no inhibitions.

“I did attend the service this morning, as I do every week, and I noticed Mrs. Winter present, but not you Mr. Winter.” Ted said in a very distinctive voice. He paused there, looking pointedly at Winter. When he heard only a non-committal grunt from Winter he grudgingly continued.

“The Vorsänger was entirely in his element this morning, rousing an enthusiastic response from the congregation for even the longest of hymns,” said Ted. “I am still not accustomed to sermons that are read by the minister, being acquainted more with topical musings from a pastor who is in everyday touch with the outside world. The service, I thought, was a let-down

“Mien Låwe aus Friewelja Oabeida es derchut loonent, un ekj sie dankboa fa jiede Minnut, dee ekj deene doaf. Ekj hab uk daut Vetrue, daut miene Oabeit mette Tiet toom Säajen woare woat. Ekj bang mie zwoa no Hus un aule Maklichkjeite Tus, oba enne latste Wääkj es daut sea toopauss jekome, daut de Kjääksche Sofia em Hushault halpt. Un wan see uk mau enne Jungesjoare es, un met eene Wooltfamielje wont, haft see onsen Hushault schmock organisieet, un drajcht uk een frulichet Weete to de Sach bie.

“Waut nu june tweede Froag aunbelangt, hieed ekj Jeschrech ute Rechtunk vom Fruesgausthus väaje Nacht. Ekj hieed dän Kraweel eenje Stunde nodäm Ted Sofia fa de Nacht doahan jebrocht haud. Oba aum basten wudd senne, wan hee junt de Jeschicht perseenlich vetale wudd.”

Winta un Emily wiere sea intressieet aus see dit hieede, wiels see entlich waut Kloaret to de Sach erfoare haude. Bart veleet nu, un aus Ted oppdukt, kjand Emily sien bekaundet Jesecht oppe Städ. Ted wia een langjewossna junga Kjieedel, un haud eene frintliche Oat. Aus am de twee Froage jestalt worde, gauf hee one wiedret Auntwuat.

“Ekj wia vondoag enne Kjoakj soo’s jeweelijch, un ekj sach Taunte Wintasche doa, oba nich junt, Oomkje Winta,” säd Ted met eene betieekjende Stemm. Hee hilt en, un bekjikt sikj dän Winta schneiw un direkjt. Aus hee blooss een onbestemd det Grunze von Winta venaum, sad hee wieda, wan uk met haulwen Hoat.

“De Väasenja wia gauns en sien Element vondoag zemorjes, un een jieda sunk bejeistat met, wan daut Leet uk etwa lank wia,” meend Ted. “Ekj hab mie noch emma nich aune ooltmoodsche Prädichte vom Prädja väajeläst, jewant, un hab mie aul mea aun Prädichte jewant, dee waut met däm Auldach un uk met de Butawelt to doone habe. Mie kaum de Prädicht, em Vejlikj to däm musikaulischen Owent von

from our musical gathering last night, in which talented young people offered tributes to our faith.

“As to your second question I was in the women’s guest house late last night. Our help, Sofia, had asked permission to attend our youth meeting last night. She is an orphan, and her foster parents allow her extensive freedoms. She has learned some Plautdietsch and German and is a great lover of music. Her normal Saturday routine is to complete her work before sundown and return home before dark.

“Yesterday though, she stayed for the youth meeting which ended long after sundown. When the meeting was over she was fearful of returning home in the dark. Understanding that the guest house was unoccupied, I accompanied her there. She entered the smaller bedroom through an open window, as she had done before. I was exhausted and immediately returned home and retired for the night. In the morning Bart mentioned that he had been wakened by a commotion from the guest house. I walked over, and called Sofia but heard no reply. I assumed that she had left for home at daybreak.”

Winter now informed Ted of Karen’s story, and of the screams that had come from the second bedroom. This new information changed Ted’s notion of the situation.

“I myself have seen evidence of jaguars in this area and fear it possible that one bore off Sofia,” he said in apprehension. “I come from a family of hunters, and have a rifle here. It may be late, but I will go to the guest house, examine the grounds, and if warranted, track the animal down.”

At this juncture Bart interrupted the

jistre, wuabie begowde junge Mensche onsen Gloowe groote lea brochte, een poa Stoope oppe Kjoakjeslada entschiedent läaja väa.

“Waut de tweede Froag aunbelangt, ekj wia väaje Nacht lot em Fruesgausthus. Onse Help Sofia haud om Erlaubniss jefroagt, daut Jugenttrafe jistre zeowes to besieekje. See es eene Weis, un äare Flääjelre jäwe äa väl Frieheit. See haft aul een bät Plautdietsch un uk Dietsch jeliieet, un helt sea opp Musikj, sea! Äare Jewanheit aum Sinnowent es, äare Oabeit ver Sonnunjagank to doone, un dan, ea daut diesta woat, no Hus to gone.

“Jistre, oba, bleef see fa dän Jugendverein, dee ieescht lank nom Sonnunjagank to Enj wia. Aus de Verein äwa wia, haud see Angst auleen no Hus to gone. Ekj meend, daut daut Gausthus nich bewont wia, un ekj naum äa doahan. See bestieech de kjlandre Schlopstow derch daut opne Fensta, soo’s uk aul verhää. Ekj wia meed un jinkj fuaz no Hus, un läd mie han. Zemorjes säd Bart, daut een Jereisch em Gausthus am oppjewakjt haud. Ekj jinkj doahan, un socht Sofia, kjrieed oba nuscht to hiere oda seene. Ekj naum fuaz aun, see wia jäajen Morje no Hus jegone.”

Winta vetald Karen äare Jeschicht däm Ted, un vom Jekjriesch, daut see vonne tweede Schlopstow jehieet haud. Dit latste Niess endat Ted siene Oppfotunk von däm waut sikj aufjespält haud.

“Ekj hab selfst jeseene, daut daut hiarom Jaguare jeft, un ekj fercht, daut eene von de groote Kaute Sofia aufjeschlapt haft,” säd hee, volla Angst. “Ekj kom von eene Famielje von Jääjasch, un hab eene Flint hia. Daut es aul lot, oba ekj woa nom Gausthus gone, mie daut Gaunse unjasieekje, un wan daut senne mott, daut Tia oppe Spuare sate, un jäajere.”

Krakjt don unjabruak Bart de Sitzunk un

interview and asked them to hush and listen. They hear a series of screams, coming from the direction of the women's guest house. The group set out at a run, Ted leading the way with his rifle.

At the guest house they found Nurse Karen attending to a patient, who was badly injured. The patient was a young woman, whom Ted identified as Sofia. Karen's manner was poised and professional, unrecognizable from the hysteria she had shown the night before.

Later the Winters told the full story to the Schulze as they had heard it from Sofia. She had been sleeping peacefully when a hissing noise had awakened her. Sighting a jaguar leaping through the window, she had screamed and later fainted. When she regained consciousness, the jaguar was pulling her through the bush. A large animal had crossed their path, the jaguar had let go, and begun a new pursuit. Although badly mauled, Sofia had dragged herself back to the guest house. Karen had screamed on her arrival, but calmed down and treated her. Sofia was alive, thanks to Karen's expert care.

The next day Ted bagged a jaguar, which proved of great age and was missing numerous teeth and claws. Before the Winters' departure several weeks later, Karen had begun a love affair with the colony that would last for decades.

meend, see sulle mol aula stell senne un horjche. See hieede miere Kjriesche vom Fruesgausthus kome. See sade aulatoop em vollen Galop auf, met Ted, eene Flint enne Haunt, veropp.

Em Gausthus troffe see de Krankensesta Karen aun, dee sikj om eene Pazientin bemieejd, dee schlemm velatst worde wia. De Pazientin wia Sofia. Karen jinkj gauns berooplich veraun, ruich un aumtfäich; kjeene Spua von de jistrije Angst.

Nohää vetalde de Wintasch däm Schult de gaunse Jeschicht, von Sofia jehieet. See haud ruich jeschlope, wort dan oba von een zischendet Jereisch jewakjt. Aus see een Jaguar derch daut Fensta sprinje sach, haud see lud jeschrääje, un wia lota beschwient. Aus see wada to sikj jekome wia, schlapt de Jaguar äa derchet Bosch. Een grootet Tiewa an äwrem Stich jekome, un de Jaguar haud äa loosjelote, un sad daut Tiewa hinjaraun. Un oppwool see schlemm aunjegnaubat wia, haud see sikj trigj nom Gausthus jeschlapt. Karen haud jeschrääje aus see trigjekome wia, oba haud sikj don beruicht, un haud äa behandelt. Sofia wia läwe jebläwe, wiels Karen sikj soo goot om äa bemieejt haud.

Dän näakjsten Dach schoot Ted een Jaguar; disa wia sea oolt un am fälde aul miere Täne un Kleiwe. Ea Wintasch een poa Wääkj lota veleete, haud Karen een Leewesveheltniss met de Kolonie oppjenome, daut Joatiende aunhoole wudd.

Mission

*There are many causes I would die for.
There is not a single cause I would kill for.
Mahatma Gandhi*

Winter and Emily were sitting in their garden with Homez drinking tereré. They were scanning newspapers and discussing the headlines. A full decade had passed since the arrival of the last settler group in the Chaco. Recent years had brought many signs of progress; a bulldozer had constructed new roads, a new grass for pastures had been introduced at the experimental station, an air link had been opened to Asunción, and now nomadic Enlhet families were settling on the land. Homez now pointed to a report about a dangerous threat that had appeared on the colony's northern border.

"A new wild tribe has moved into the district," Homez commented. "With the violent attacks suffered by settlers the colonial administration has approved the establishment of an armed guard. I have been appointed leader of this guard."

"We will be going in opposite directions," Winter advised. "Tomorrow we are off to the mission station in the south. The new settlement program for the Enlhet is underway there, and we will take part in this important venture."

The next morning Winter and Emily were in their buggy headed south. Their destination was the mission station at Yalve Sanga founded two decades ago. They followed the new road bulldozed by Vern Buller, the forceful American who had upgraded the colony's trails. The Winters were delighted with the straight contoured road, that had removed puddles and cut hours from their journey. Emily recounted stories about her friend at the station and the exciting new stage in the mission program.

Mission

*Daut jeft väle Sache fa dee ekj stoawe wudd,
oba kjeene fa dee ekj dootmoake wudd.
Mahatma Gandhi*

Winta un Emily saute en äarem Goade met Homez un drunke tereré. See bekjijkte sikj flichtich de Zeitunge un unjahilde siche met de Hauptteemasch. Nu wiere aul tieen Joa vebie seit de latste Siedlagrupp em Chaco aunjekome wia. De latste Joare haude Fortschrette jebrocht: een Bulldozer haud niee Wääj aunjelajcht, eene niee Graussoat wia von de Experimentstazion enjefieet worde, eene Fluachlienje gauf nu Febindunk met Asunción, un nu siedelde de Enlhet Staume oppem Launt aun. Homez muak nu opp eene Jefoa oppmoakjsom, dee sikj aune Nuadjrenz vonne Kolonie aufspäld.

"Een niea willa Staum es en dise Jääjent jetrocke," meend Winta. "Wiels de Siedla sea ruch aunjejräpe worde sent, haft sikj de Kolonie Vewaultunk entschlote een Wajchta met Jewää auntostale. Mie habe se toom Leida vonne Wacht ernant."

"Wie woare en entjääjenjesade Rechtunge gone," meend Winta, "Morje foare wie no de Missionsstazion em Siede. Daut niee Siedlungsprograum fa de Enlhet es doa unjawääjes, un wie woare ons aun dit wichtje Prograum bedeelje."

Dän näakjsten Morje wiere Winta un Emily oppem Bogge nom Siede. Äa Ziel wia de Missionsstazion bie Yalve Sanga, twintich Joa trigj aunjelajcht. See befuare een Wajch, dän Vern Buller, de mooticha Amerikauna, met sien Bulldozer oppjeschett haud. De Wintasch freide sikj to de niee, jlikje, huage Wääj, dee de mieschte Puddels oppjeriemt haud, un väle Stunde Foatiet spoad. Emily vetald Jeschichte von äare Frindin enne Stazion, un de Fortschråde em Missionsprograum.

“Ideas for a mission circulated already in the early 1930s,” she reminisced. “The settlers had arrived in the Chaco welcoming the isolation, but then realized a mission field lay next door. The Chaco War stalled their program, and after the war poverty prevented progress. But by 1936 a mission station was established at Yalve Sanga, where water is available the year round. Volunteers helped with the construction, and at the station a store, medical clinic, school, and chapel were built. The residences of the administrators and missionaries were erected nearby.

“The local mission board has cooperated with a foreign mission board which provides funding. The work began slowly, and only after ten years was the first commitment for conversion made. By 1946 the first baptism service, of seven Enlhet men, was held. With the expansion of landholdings in the Chaco the Enlhet can no longer continue their nomadic lifestyle. In a radical change from their earlier existence, they are now settling in villages, following the Mennonite pattern.”

“The settlement of the Enlhet is a huge undertaking, with major social and economic implications,” Winter now remarked. “The missionary committee began a pilot project in 1955 at Yalve Sanga. A plot of a hundred hectares was divided into twenty equal homesteads, each of which was allocated to a family. Dwellings were constructed and the land was prepared for cultivation. The first Enlhet village Naoc Amyip was thus born. With the success of this village, plans are now underway to vastly extend the program. The hope is to satisfy all settlement needs in a decade.”

On arrival at Yalve Sanga the Winters were met by Anna, Emily’s friend, who

“Idee fa de Mission wiere aul enne tiedje 1930ja Joare em Drei,” simmlieed see. “De Siedlasch wiere em Chaco aunjekome, un freide sikj äwa de Aufsondrunk, de Aufjeläajenheit, oba dan worde see en, daut eene Mission dicht enne Nobaschoft lach. De Chaco Kjrigh hindat daut Prograum, un nom Kjrigh wiere see aulatoop to oam, om vältwaut auntofange. Oba aune 1936 gauf daut aul eene Missionsstazion en Yalve Sanga, wua daut Wota daut runde Joalank gauf. Friewelje holpe met däm Bu von een Laufkje, eene medizienische Klinnikj, eene School, un eene Kjoakj. De Hiesa fa de Vewaulta un Missionoare worde dichtbie aunjelajcht.

“De hiesja Missionväastaunt haud toop met eene butalendsche Mission daut Jelt jeleewat. De Oabeit jinkj mau langsam veropp un ieescht tieen Joa lota haud sikj de ieeschta Enlhet bekjiet. Aune 1946 wort daut ieeschte Tauffast, fa säwen Enlhet, jehoolle. Wiels daut Launt em Chaco emma mea besat wort, muste de Enlhet opphiere Nomade to senne, un muste faust aum Launt jebunge woare. Derch een jewaultjen Wakjssel en äare Läwensoat von eene nomadische Eksistens, siedelde see nu en Darpa, nom mennonitischen Biespell aun.”

“De Aunsiedlunk vonne Enlhet es een jewaultjet Unjanäme, met groote soziale un wirtschoftliche Siede,” gauf Winta nu to vestone. “Daut Missionskommittee funk een kjlienet Mostaprograum aune 1955 bie Yalve Sanga aun. Een Stekj Launt von 100 Hekta wort en 20 äwareene Heimstäde oppjedeelt, eene Städ fa eene Famielje. Jebieda worde jebut, un daut Launt fa dän Pluach un de Drill jeroot. Soo kaum daut ieeschte Enlhet Darp Naoc Amyip to staund. Wiels dit Darp een Erfolch wia, sent nu Plons hinjawäajes, daut Prograum sea groot auntolaje. Eena hopt aule Aunsiedlaziele en tieen Joare to errieekje.”

Aus see en Yalve Sanga aunkaume, worde de Wintasch von Auna, Emily äare Frindin

was head nurse at the clinic. Seeing the enthusiasm of the Winters for the station's program she immediately took them on a tour, beginning at the mission store.

The trio arrived at a small adobe building where a clerk was attending to Enlhet customers. Anna launched into an explanation. "While the prime purpose of the mission is to look after the spiritual welfare of the Enlhet, we also seek to help them cope with the practical world around them. At the station we attend to their economic, medical and educational needs. A long term goal is to bring them into the fabric of a modern nation. This is their best hope for survival in a competitive world.

"In the operation of a store the Enlhet are taught the economic ways of life. The main economic motive is to avoid hunger. At the store the Enlhet learn the role of work in everyday affairs. Work creates products or provides services, for wages paid in money. Money buys goods which are not produced at home.

"In earlier Enlhet society it was considered that food was plentiful when harmony, overseen by shamans, existed between humans and spirits. At the station we stress that hard work and improved production techniques are the key to prosperity. A shaman is not needed to solve this problem."

Anna next took the Winters to the clinic next door, where they observed a practitioner dispensing medicine and treating minor ailments. "While the Enlhet are remarkably healthy, medical problems do arise and are treated here using current western methods," Anna commented. "Formerly the Enlhet relied on medicine men and shamans for this

bejreest, dee hia de leitende Krankensesta enne Klinnikj wia. Aus see enwort, woo bejeistat de Wintasch äwa daut Prograum wiere, naum see an fuaz opp eene Runtreis, un funk doabie biem Missionslaufkje aun.

De dree kaume aun een klijenet Adobejebied aun, wua een Biehutscha eenje Enlhet Kunde bedeed. Auna funk aun to erkjläare, "Wäarent daut Hauptziel vonne Mission es, sikj om de jeistliche Bederfnisse vonne Enlhet to kjemre, kjemma wie ons uk omme praktische Welt om an. Opp dise Stazion kjemma wie ons om äare wirtschoftliche, medizienische un Bildunks Jebruck un Needichkjeite. Ons Ziel oppe lange Dua, es ut an eene moderne Nazion to moake. Daut es de baste Hopninj en eene sträwende Welt to äwaläwe.

"Bie de Fierunk von een Laufkje woat de Enlhet de Wirtschoftlichkjeit vom Läwe biejebrocht. De Haupt Wirtschoftsgrunt es, dän Hunga väatobieeje. Em Laufkje woat de Enlhet biejebrocht, woo de Oabeit toom Auldach jehieet. Oabeit bediet Produkte to moake, ooda Deenste to leewre, fa een Loon met Jelt betolt. Jelt betolt fa Dinja, dee nich Tus produzieet woare.

"Enne friejoasche Enlhet Jesalschoft dochte see, daut jenuach Äte wia doa, wan eene Harmonie, von Schamane äwaseene, tweschen Mensche un de Jeista existieed. En onse Stazion betoon wie, daut hoade Oabeit un moderne Enrechtunge de Schlätel, toom Woolstaunt to fiere es. Een Schaman es nich needich dit Probleem to lese."

Dan naum Auna de Wintasch enne Klinnikj enne Nobaschoft, un doa be-oobachte see eenen Praktikaunt, dee Medizien utgaf, om kjiene Krankeite to behaundle. "Wan de Enlhet uk erstaunlich jesunt sent, habe see doch han un wada medizienische Probleeme, dee met wastliche Medizien no de latste Mood behaundelt woare," säd Auna. "Too eene Tiet veleete sikj de Enlhet

purpose. They assumed that illness stemmed from witchcraft and sorcery, and cures could be obtained through rituals seeking supernatural intervention. We teach the Enlhet that illness arises from germs, which must be avoided. Our treatment is based on a diagnosis and the application of scientifically proven medicines. We do not invoke supernatural powers, although in difficult cases we suggest prayer to obtain divine benediction.”

The three next went to a school where a dedicated teacher was instructing a class under a shady awning. The teacher was writing on a blackboard and his lesson was being closely followed by children sitting on wooden benches.

“The children long for knowledge and their parents realize that progress comes through education,” Anna advised. “Our classes are in Spanish and follow the national curriculum. The Enlhet language is difficult for Europeans, and instructional materials are not available at present. We begin with the teaching of reading, writing, and arithmetic. That knowledge can only be acquired by studying must be revealed. The Copernican universe of western culture is taught at the higher levels. We teach that phenomena are the results of physical laws, not divine intervention. Religion is regarded as a separate topic.”

The trio now arrived at the fourth major institution of the station, the community chapel. An altar stood at the front decorated with a cross, and a high roof provided shade over a large area. On Sunday mornings the local pastor or missionary conducted a service here. “Each week the parishioners are exhorted to follow the example of the Man who did no evil,” Anna said. “He was sent to earth by God and overcame the evil spirits of this world. To obtain a better life and reach heaven we should

opp Medizien Mana un Schamane to disem Zwakj. See naume aun, daut Krankheite vonne Hakzarie staumde, un daut eena jesunt woare kunn, wan eena sikj aun äwanatierliche Machte wende deed. Wie liere de Enlhet, daut Krankheite von Bazille kome, dee eena entgone sull. Onse Behaundlunk befot sikj opp Diagnose, un de Aunwandunk von Medizien opp weetenschoftliche Basis. Wie moake kjeen Apell aun äwanatierliche Machte, oba en schwoare Fal, rod wie an doch to bäde, om jettlichen Säajen to kjreee.”

De drie wankte dan no de School, wua een jewidmetta Liera jrod doobie wia eene Klaus unja een Schauteplon to unjarechte. De Liera schreef jrod waut aune Waunttfofel un siene Lia wort iewrich von Kjinja opp heltane Benkje vefoljcht.

“De Kjinja bange sikj jrodentoo nom Weete, un de Elre weete, daut Fortschrett derch Bildunk kjemt,” säd Auna. “Wie liere enne spaunische Sproak, un hoole ons aun däm nazionalem Liaprogram. Fa Europäa es de Enlhet Sproak schwierich un daut Liamateriol en de Sproak jeft’et noch nich. Wie fange met de Fecha Läse, Schriewe un Rääkjne aun. De Idee, daut Weete derch studiere vemedelt woat, mott ieescht jeliheet woare. Daut kopernische Universum vonne wastliche Kultua woat enne hechre Klausse unjarecht. Wie unjarechte daut de Erjäfnisse von fiesische Jesaze, un nich derch jettliche Vemedlunk to Staunt kome. Relijion woat aus een Sondafach betracht.”

De drie kaume nu aun de vieede Hauptenrechtunk aun, de Jemeen-schoftskjoakj. Een Aultoa stunt Väare met een Kjriez utjstraumt; een huaga Bän leewad Schaute äwa een grooten Plauz. Aum Sindach zemorjes hilt de hiesja Prädja ooda een Missionoa de Prädicht hia. “Jiede Wääkj woare de Kjoakjelijeda aunjehoole daut Biespell no to iewre, von däm Maun, dee niemols Sind bejinkj,” säd Auna. “Hee wort von Gott oppe leed jeschekjt, un hee bewelticht de beese Jeista von dise Welt. Om een bätret Läwe to fiere, un dän

follow His example.

“The minister provides guidance in avoiding the major evils that still haunt the Enlhet life. He emphasizes the major commandment against killing, hopeful to end revenge homicides, infanticide and euthanasia. He counsels against the evil of the dance, which leads to heavy drinking, violence, and lewd behavior. While denouncing the evil practices, he reinforces the positive virtues of Enlhet culture, which are companionship, sharing, and community action.

“In our intervention in the Enlhet religious life we do stress the role of the supernatural. I am referring to the story of the creation, the Trinity, and the miracles of the New Testament. In Christianity we minimize the belief in omens, explaining phenomena as results of physical laws. This differs from the Enlhet belief that humans, the dead, animals, the sun, moon, planets, and lightning contain spirits which affect our lives. Their belief that harmful spirits can enter human bodies turns their life into terror. With the teachings of the Sermon on the Mount the missionary removes this fear.”

“The tour was very informative,” Winter commented gratefully when Anna was finished. “The interest now has shifted to transforming the Enlhet from nomads to settlers. The model Enlhet village is now nearing its first anniversary. Where is it located, and when can we pay a visit?”

Delighted at Winter’s continued interest Anna offered to accompany them to the village. While Winter went to prepare the buggy Anna described the village to Emily. “The village Naoc Amyip in some ways resembles the typical Mennonite village in the Chaco. Twenty families are

Himmel to errieekje, sull wie sien Biespell folje.

“De Prädja jeft de Fierunk, doamet de Hauptsind, woone de Enlhet noch emma ploage, utem Stich jegone woat. Hee betoont, de Hauptjeboote jaaen Dootschlach, enne Hopninj, daut de Rachemort, Kjinjamort un Jnodmort opphieet. Uk prädicht hee jaaen daut Daunze, daut to Suparie, Jewault un prostet Benäme fieet. Endäm hee jaaen aul dise Sindoate prädicht, betoont hee oba uk de goode Sittlichkeite vonne Enlhet, soo’s äare Kultua, soo’s Jemeenschoftssenn, daut Deelee, un äare Kommarodschoft.

“En onsem Enjriepe ennem relijeesen Läwe vonne Enlhet betoon wie de Roll vom Äwanatierlichen. Ekj betrakj mie opp de Schepfunksjeschicht, de Dree-eenichkeit, un de Wunda em Nieen Testament. Em Christendom späle Onunge eene jerinje Roll; wie erkjlääre Fenomena aus Erjäwnisse von fysikalische Jesaze. Doarenn unjascheed wie ons vonnem Enlhet Gloowe, daut Mensche, de Doodje, Tiere, de Sonn, Mon, Planeete un Blitz Jeista en sikj habe, dee onsem Läwe be-enflusse kjenne. De Gloowe, daut schädliche Jeista en dän menschlichen Kjarpa nenkome kjenne, moakt an daut Läwe toom Schrakj. Endäm de Missionoa de Boajchprädicht lieet, woat an dise Angst wajchjenome.”

“Dise Runtreis wia sea liarikj,” säd Winta dankboa aus Auna foadich wia. “Daut Interesse haft sikj veschowe, endäm de Enlhet von Nomade to Siedla jeworde sent. Daut Mostadarp vonne Enlhet es nu meist krakjt een Joa oolt. Wua es daut, un wanea kjenn wie daut besieekje?”

Wiels see vejnieecht wia, daut Winta sikj noch emma fa dise Sach intressieet, boot Auna aun, an doahan to fiere. Wäärent Winta dän Bogge reedtoomoake jinkj, erkjlääd Auna Emily daut Darp. “Daut Darp Naoc Amyip likjent en maunche Stekja een väabiltichet Mennonitedarp em Chaco.

settled on the site, and each homestead is five hectares, the size of Mennonite homesteads. A difference is that Mennonite settlers have additional fields outside the village. Funding for the project was provided by the foreign agency, and their scarce resources prevented the providing of larger properties. This circumstance forces the Enlhet to work outside their property to earn a living.”

The trio was ready to depart for Naoc Amyip when a messenger arrived asking for Anna to return to her post at the clinic. An emergency had arisen requiring her immediate presence. The Winters accompanied Anna in her rush back to her station. A large crowd surrounded the entrance, and they saw somber faces and heard frightened whispers. Clearly a tragedy had occurred, and a victim lay inside.

As Anna entered the clinic her worst fears were realized. She saw a man lying inert on a gurney, covered with a sheet. The doctor motioned to Anna and the two held a whispered conversation. Anna then called Winter and the three went to examine the body. The man was an elderly Enlhet, who clearly had been suffering from a debilitating illness. But he had not died of illness, for a deep gash was visible behind his left ear and his head was bathed in blood.

“This man was brought in from an Enlhet settlement,” the doctor advised. “With the severe physical trauma there was no chance of survival, and he was dead on arrival. The wound was not caused by accident. This man has been murdered.”

Winter now left the clinic and outside met the business manager of the mission, who was serving as head of the station. The alcalde of the victim’s settlement

Twintich Famielje sent opp eene Städ aunjesiedelt, un eene jiedre Heimstäd haft fief Hekta, krakjt soo groot aus de mennische. Een Unjascheet besteit doarenn, daut de mennonitische Siedlasch uk noch toosazliche Stape butahaulfs vom Darp habe. Dit Prograum wort von framdet Jelt betolt, oba doa wia nich jenuach Jelt de Enlhet mea tookome to lote. Dise Enrechtunk sorjt doafäa, daut de Enlhet utschaufe motte, om läwe to bliewe.”

De drie wiere jrod reed om no Naoc Amyip looss to foare, aus een Boote aunjedrebbeld kaum, met de Bedd, daut Auna enne Klinnikj jebrukt wort. Een Nootfaul wia passieet, un see wort oppe Städ doa jebrukt. De Wintasch bejleide äa opp dän Wajch trigj. Eene groote Menschemenj stunt biem Engank, un de drie sage besorjchte Jesechta un hieede uk enjstlichet Jefuschel. Daut wia kloa: een Onjlekj wia passieet, un een Opfa lach benne.

Aus Auna enne Klinnikj nenjinkj, wia uk aul de schlemste Onunk bestäticht. See sach een Maun, bewäajungsllooss opp een Droagbad lidje, met een Loake toojedakjt. De Dokta weifeld leiselkjes, daut Auna noda kome sull, un dan fuschelde see korz. Auna roopt Winta, un dan jinje aule drie dän Kjarpa unjasieekje. De Maun wia een elra Enlhet, dee gauns kloa aun eene sea schlemme Krankheit jeläde haud. Oba hee wia nich aun eene Krankheit jestorwe, wiels hinja sien linkjet Ua wia eene deepe Floa to seene, un sien Kopp wia runtom volla Bloot.

“Dis Maun wort von eene Enlhet Siedlunk enjeleewat,” erkjläad de Dokta. “Wiels hee soo schlemm toojerecht worde wia, wia doa kjeene Mäajlichkjeit toom Äwaläwe, un hee wia aul doot aus hee aunkaum. De Wund wia kjeen Onfaul; hee es omjebrocht worde.”

Winta veleet de Klinnikj un bute troff hee dän Jeschaftsleida vonne Mission, dee aus Väaschta vonne Stazion oabeid. De alcalde vom Opfa siene Siedlunk stunt aun siene

village stood beside him. The manager greeted Winter, who was a long term acquaintance.

“The doctor advised me that death was by foul play,” the manager said. “The victim was one of our new settlers. We have seen only a few killings among the Enlhet, and this is the first in the settlement program. Teaching respect for the sanctity of life is one of our major undertakings in improving Enlhet life, but the old habits die hard. Violence is still used to settle personal grudges. As well, euthanasia and infanticide are still practiced, and animosities between rival groups still abound. We will need a man to investigate the matter, and I must ask for your co-operation. The facts of the killing must be brought to light, and the killer brought to justice.”

Winter agreed to co-operate, but first requested further information. He was told that the man had been found by a villager who had commandeered a wagon to bring him to the clinic. The alcalde had identified the victim, and was familiar with the site of the killing. He ruled out euthanasia as a motive. It was agreed that Winter and Emily would go to the village to meet the alcalde, and Anna would serve as their translator.

Homez had assumed the leadership of the border guard and was returning with his men from a patrol into the bush. His squad consisted of volunteers from the villages, and full time guards. Homez had begun his duties by meeting the military commanders at the nearby Fortín and taking receipt of weapons. He now personally led patrols in response to sighting or provocation by the new wild tribe, the Ayoreos.

On this mission the squad was responding to a sighting by a villager living near the northern boundary. His

Sied. De Väaschta bejreest Winta, see kjande sikj aul lang.

“De Dokta leet mie weete, daut de Maun omjebrocht worde wia,” säd de Väaschta. “Daut Opfa wia eena vonne niee Siedlasch. Daut jeft meist kjeene Mortfelle manke Enlhet, un disa es de ieeschta em Siedlunksprograum. De Respakjt fa de Heilichkjeit vom Läwe es eene von onse wichtichste Sache om daut Läwe vonne Enlhet to vebätre, oba de oole Jewanheite sent schwoa uttoroode. Jewault woat aunjewant om perseenliche Zankariee to erlädje, un Jnodmort un Kjinjamort woare uk noch je-eewt. Striet manke sträwende Gruppe jeft’et uk noch foaken. Wie woare een Maun brucke dise Sach to unjasieekje, un ekj well die bedde, met to halpe. De Tautsache vom Mort motte äwadäl jebrocht woare, un de Merda mott verret Jerecht jebrocht woare.”

Winta säd, hee wia wellich, met to oabeide, oba hee brukt opp verieescht noch mea Bescheet to de Sach. Am wort jesajcht, daut daut Opfa von een Darpla jefunge worde wia, dee dän Woage Jefoare haud, am no de Klinnikj to brinje. Dän alcalde wia daut Opfa un de Mortstäd bekaunt. Jnodmort wia utjeschlote aus Mortdrief. See eenichte sich, daut Winta un Emily nom Darp foare wudde, om dän alcalde to trafe, un Auna wudd Dolmetscha späle.

Homez wia de Leida vonne Jrenzacht un kaum, toop met siene Mana, jrod trigj von eene Patroulje em Bosch. Siene Maunschoft bestunt ut Friewelje ute Darpa un Beroopswajchta. Homez haud sien Aumt aunjefonge endäm hee sikj met de Millitää Offitziere vom fortin dichtbie jetroffe haud, un Flinte em Emfank jenome haud. Hee fieed perseenlich Patroulje derch, wan Noot aum Maun wia, wiels de Ayoreos een gauns willa Staum wia.

Met dise Mission behandeld de Schutzgrupp eene Kloag von een Darpla, dee dicht aune Nuadjrenz wond. Sien Vee

cattle roamed freely, and at times strayed north into a remote monte. One day the man had penetrated deep into the forest looking for strays.

Losing his bearings he wandered aimlessly for hours and then emerged onto an unknown campo. He walked very cautiously, and this was what saved him. Across the clearing in the dimming twilight he made out a rough campsite. From the tattoos and headgear of the men he saw that these were not local Enlhet or Chulupí Indians, but Ayoreos. The villager had quickly back-tracked. Walking at night guided by the stars he returned safely, and sounded the alarm.

The settlement was already in turmoil from a scare received several days earlier. A couple living at the edge of the settlement had encountered a small group of Ayoreo. Alarmed by their war cries the couple had dashed in terror towards their neighbor's homestead. Although the husband was hit by arrows and was grazed by a spear the couple reached the safety of the neighbor's sturdy home. The two were now recovering in the community hospital.

This day Homez and his patrol had made a long tiring march, many miles under a blazing sun. In the open campos the Enlhet scout normally took the lead, with Homez following, and three patrolmen behind. They were dressed in casual khaki uniforms with bush hats and high boots. All carried long guns on their shoulders, but only the gun of Homez was loaded. They alternately passed through campos and montes, stuck to back trails, and rested for hours when the sun was at its peak.

The day had been uneventful but for one shocking incident. At mid-afternoon the patrol had come across an Ayoreo

weid soo's daut wull, jinkj aulsoo frie rom un to Tiede vebiestad daut en eene wiede monte. Eenes Doages wia de Maun deep ennem Woolt nenjegone, om vebiestadet Vee to sieekje.

Doabie vebiestad hee selfst un hee errd stundelank rom un kaum schliesslich en een framden campo aun. Hee jinkj sea behutsom, un dit wia dan uk siene Radunk. Opp de aundre Sied von eene kole Plak em Tweediesta sach hee eene eenfache Fieastäd. Aun äare Tatoos un Koppstraums erkjand hee, daut daut nich Enlhet, ooda Chulupi Indiauna wiere, sonda Ayoreos. De Darpla wia don oba uk fluks äwaroasch utjekjnäpe. Hee jinkj de Nacht un recht sikj no de Stierns, kaum secha Tus aun, un schluach Alarm.

De Siedlunk wia soowiesoo em Opprua von een jefäadlichen Faul een poa Doag trigj. Een Poa, woont aum Raunt vonne Siedlunk wond, haud eene kjliene Grupp Ayoreos jetroffe. Aus see hieede daut dise Wille Kjricksjeschrech muake, wiere see Hauls äwa Kopp blooss utjekjnäpe en Rechtunk Noba siene Heimstäd. Oppwool de Maun von een poa Fiele jetroffe wort, un een Spiess am aunjetukst haud, haud hee sikj em Noba sien jestuktet Hus rade kunt. De twee erholde sikj nu em Jemeenschoftskrankenhus.

Aun disem Dach haud Homez un siene Patroulje eenen langen Marsch, väle Miele wiet unjre brennende Sonn unjanome. Enne campos jinkj de Enlhet Fiera jeweenlich veropp, dan Homez, un dan dree Patroulje hinjaraun. See druage Khaki-Uniforme met Boschheed oppem Kopp un huage Steewle aune Been. Aula druage see lange Flinte oppe Schulre, oba blooss Homez sien Jewäa wia jelot. See derchkriezte campos, dan montes, hilde sikj aune Hinjastiej, un saute Stundelank em Schaute, wan de Sonn too huach stunt.

Aun däm Dach haud sikj nuscht Butajeweeneljet aufjespält buta eene grusliche Bejäwenheit. Medde em

campsite. They had seen it at some distance and immediately dived under cover. Lying on their bellies observing strict silence they had surveyed the camp. Its form followed the standard practice of the Chaco, but here its location had been well shielded by underbrush, high grasses, and cactus. The patrol had remained in position until convinced the camp was abandoned, and then headed back to station, walking with greater care than ever.

On their return the Enlhet guide pointed out signs of the Ayoreo's presence which Homez had missed completely. Evidence abounded of wild pigs, a much desired food source in the bush. On the forest floor lay segments of honey combs, which were used for brewing spirits. Then some minutes later the Enlhet guide had seen the Ayoreo. Without giving alarm he had sidled up to Homez and motioned to his left.

What Homez had seen had made his blood freeze. A dozen warriors were marching unconcerned in full regalia. Homez elected to let them pass unchallenged, but then gave the signal to follow at a distance. The two groups reached an open campo, and Homez now whispered to his guide. Some minutes later the guide gave the desired signal. He had seen a huge blackbird appear above, flying high across the campo.

The Ayoreos had been aware of Homez' armed patrol from the time of the discovery of their campsite. They had been scattered in the bush when the intruders arrived, but responding to signals quickly assembled. The discovery of this campsite had been unexpected, and they were not geared up for a hostile encounter. This was a camp for a hunting party and the main encampment was some hours away. Discreetly the men gathered and the

Nomeddach haud de Patroulje aun eene Ayoreo Fieastäd jestat. See haude dee von een Enjskje auf jeseene, un haude sikj fuaz vestoake. See haude sikj plaut jelajcht, un wiere muskjesstell jewast, un haude sikj daut Loaga bekjikt. Daut Loaga wia soo's jeeenelje Loagasch em Chaco sent, oba daut lach gauns hinja Struck, huaget Grauss, un Kaktus vestoake. De Patroulje haud sikj lank un goot vestoake jehoole, bat Homez sikj secha wia, daut daut Loaga velote wia. Dan wiere see trigj no de Stazion jegone, oba sea väasechtich.

Opp dän Trigjkome, haud de Enlhet Fiera opp Bewiess vonne Ayoreos oppmoaksom jemoakt, dee Homez total äwaseene haud. Daut gauf väle Bewiess von wille Schwien, dee sea jieren vonne Indiauna em Bosch jejäte woare. Oppem Wooltboddem lage Honichwoaw, dee see brukte om Alkohol to koake. Un dan, een poa Minnute lota, haud de Enlhet Fiera de Ayoreo jeseene. One een Mucks to saje, wia hee däm Homez noda jekrope, un no linkjsch jedied.

Waut Homez dan sach, brocht am daut Bloot toom enschelwre. Eene Dutz Jääjasch jinje gauns sondasorj ver sikj han. Homez leet an vebietrakje, un gauf ieescht dan Signaul langsam hinjaraun to gone, wan uk een Enjskje trigj. De twee Gruppe kaume opp een opnen campo, un Homez fuscheld waut en däm Fiera sien Ua. Eenje Minnute lota gauf de Fiera een Signaul, soo's berät. Hee haud een jewaultjen schwoaten Voagel jeseene, dee huach äwrem campo fluach.

De Ayoreos wiere Homez un siene Patroulje, met Flinte un schoape Uage, aul enjworde aus see äare Fieastäd ieescht entdakjt haude. See hilde sikj aulewääje em Bosch opp aus de Petroulje aunkaum, oba dank jeheeme Tieekjen wiere see schwind toopjekome. De Entdakjunk von de Fieastäd wia eene Äwarauschunk, un see wiere nich reed fa een fientlichen Aunjriep, to näme, ooda to jäwe. Dit wia een Jääjaloaga un äa Hauptloaga lach eenje Stunde auf. See kaume nu gauns stell toop

chief led the march home along a route that provided abundant shelter.

The hunting party had carried out the raid on the colony homestead several days ago. Their tranquil existence in this new territory was being disturbed by the settler intrusions. This territory had proved an auspicious location, blessed with abundant food and water. But the settler's cattle strayed into their gardens. Then one of their children had gone missing. Fearing it had been stolen and eaten the party had gone to exact revenge.

All warriors carried weapons of their own construction, but for the spear tips which featured metal gleaned from the invaders. Before long the party spied the guard patrol marching parallel to their path. The chief paused to observe and take stock of this threat to his group's safety. The leader he recognized as one of those white men, who marched awkwardly through the bush. The others in the patrol he recognized as Enlhet. All men carried long guns, and were laboring in the sun. The chief saw the patrol pause, as an Enlhet conferred with the group leader. No doubt he was reporting their presence.

At this point one of the young warriors came to the chief and urged an attack on the patrol. The chief demurred, mentioned that guns could kill from a distance, and it was better to avoid pitched battles. Attacking people in houses who rarely had weapons was much safer. But the young warrior was in a frenzy, insisting that the patrol was a threat to their people.

The chief ignored the outburst and now commented on the discipline of the patrol. Despite the alert the guard patrol was continuing with its march. As they advanced they emerged from dense

un äa Fiera naum an no daut Hauptloaga opp een Stich, dee secha un jeschitzt wia.

De Jääjagrupp haud dän Äwafaul opp de Kolonie Heimstäd een poa Doag trigj utje-eewt. Äare ruje un frädlich-stelle Läwensoat en dise niee Jääjant wort von de Siedla derchenaunda jebrocht. Dise Jääjant jefoll an, wiels daut hia jenuach to Äte un uk goodet Wota gauf. Oba de Siedla äa Vee haude en äare Goadess jebiestat. Un dan wia uk noch eent von äare Kjinja verschwunge. Wiels see Angst haude, daut daut Kjint jestole worde wia, haude de Jääja loosjesat un wulle Rach eewe.

Aule Jääjasch druage äare leewste Jewäare. Eenje naume Flitzboages, un aundre brukte leewa lange, haundliche Spiesse. See muake aules selfst, oba de Fielspetze wiere ut Metol, un dee worde vonne Siedlasch jefippst. Daut dieed dan uk nich lang bat de Fiera enwort, daut daut Patroulje noda kaum. De Fiera hilt en, un taksieed de Loag, om to seene, aus see enne Jefoa utstunde. Hee sach uk, daut de Patrouljeleida een Witta wia, dee onbeholpe derch daut Bosch traumpeld. De aundre enne Wachgrupp wiere Enlhet, daut sach hee bestemt. Aule haude lange Flinte, un schweete enne Sonn. De Fiera sach, daut see stell hilde, un daut de Enlhet met däm Leida räd. One Twiewel berecht hee am von an.

Krakjt nu jinkj een Jääja nom Fiera un pord am de Patroulje auntojriepe. De Fiera schlud, un holp am denkje, daut Flinte von wietauf dän Doot brinje kunne, un eena sull soont aum basten doch tochlote. Mensche en Hiesa, dee mieeschtens kjeene läwendje Jewäare haude, aunjriepe wia wiet sechra. Oba de junga Jääja wia wilt volla lewa, un bestunt doaropp, daut de Patroulje eene Bedroonk fa äare Lied wia.

De Fiera hieed oba nich opp am, un gauf nu siene Meeninj äwa de Patroulje. Oppwool see Alarm jeschloage haude, kaum de Patroulje wieda aunmarschieet. Aus dee aunkaume, kaume see von dichten

bush and approached a campo with tall grasses. The patrol now slowed down, the leader scanning the heavens. As a blackbird came flying high across the campo the leader swiftly raised his gun. There came a single sharp report and the bird came crashing down. The warriors watched this display in apprehensive silence. In future battles these warriors might kill or be killed but today the leader had commanded discretion, and obediently they headed back to their encampment.

In the morning Winter, Emily, and Anna headed for the new Enlhet village. Although a Sunday, the search of the crime scene could brook no further delay. Emerging from a small monte the trio caught sight of the town site. The work was still in progress, but significant advances in building shelters and planting gardens had been made. Winter was reminded of the early days of the Mennonite's settlement. But he could not avoid noting the modest scale of the project. He recalled the traditional life of the Enlhet, and felt saddened at the changes he observed here.

"Whereas their domain previously stretched to the horizon the Enlhet now live in cramped homesteads with few physical comforts," Winter observed. "Their venture into capitalism has brought them onerous obligations but only a few petty possessions. In terms of life's joys, their present state must compare poorly with their past pleasures. Hunger is now absent but then so is their main diversion of dancing.

"I am reminded of the Mennonite oppression by the Marxists in Khortitza. The Mennonites did not want to become atheists, nor join the collectives. They clung to their old lifestyle and resisted changes even when these meant progress. One feels sadness on seeing

Struck rut un jinje noda opp een campo met deepet Grauss opptoo. De Patroulje jinje nu langsomma, un kijkte no bowe. Aus een schwoata Voagel huach äwrem campo fluach, puakst Homez schwind siene Flint enne Hecht. Een luda Schoss, un de Voagel schoot heistakopp rauf oppe leed. De Jääjasch kijkte dit met opne Miela too, un wiere muskjesstell. Enne Tookunft kunne dise Jääjasch dootjeschote woare ooda wurde aundre to Doot brinje, oba vondoag haud de Fiera opp Fräd aunjehoole, un see jinje jehuarsom trigj no äare Hauptfieastäd.

Zemorjes sade Winta, Emily un Auna auf nom nieen Enlhet Darp. Un wanet uk Sindach wia, de Sieekj no de Krimistäd kunn nich lenja oppjeschowe woare. Aus see ut een kjlienen monte rutkaume, kjrieeye de dree daut Darp to seene. Daut Darp wia noch em Bu, oba eena kunn doch aul aulahaunt seene, waut jedone worde wia: Won jebieda stunde, un Goadess wiere uk aul aunjelajcht. Winta kaum de ieeschte Tiet vonne mennische Aunsiedlunk em Denkj. Oba am foll nu doch sea opp, woo hia aules doch mau em Kjlienen wia. Am kaum daut jewande Enlhet Läwe em Denkj, un waut hee hia sach, stemd am truarich.

"Verhää rieekjt daut Launt vonne Enlhet soo wiet aus daut Uag seene kunn, un nu wone see en Klotjess," meend Winta. "Äa Wanke nom Kapitalismus haft an aulahaunt Flichte jebrocht, oba vedollt weinich leejendom. Wan eena de Läwensfreid bedenkt, es de Vejlikj met äare väaje Läwensplezhiere doch mau sea derftich. An wort de Hunga jenome, oba äare jratste Freid, daut Daunze es an uk jenome worde.

"Mie felt doabie de mennonitische Unjadrekjunk derche Marxiste en Khortitza bie. De Mennonite wulle nich Gottlose woare, un uk nich em Kolkhoz nenn gone. See honge aun äarem oolen Läwensstil, un wäade sikj jäajen Enderunge, soogoa wan dise Väasprunk bediede. Eena felt Trua

people abandon their traditions and adopt those of strangers. Before, the Enlhet lived for seasons of plenty, when bellies were full and dances were held nightly. Now the bellies may be full, but hard work is required, and no dances are held at night. Their transition will be a long journey, with no chance of return.”

On their arrival they were met by the alcalde, who first invited them to attend their Sunday service. The meeting was well attended, and the trio saw an enthusiastic congregation. A minister spoke, and Anna advised that he was repeating the basic tenets of their faith. The address was followed by joyful singing.

The passion of the parishioners showed their sincere interest in the minister’s message. Winter’s attention was caught by an elderly man who was closely following the service. Anna whispered that he was a former cacique, or chief. Winter watched him sway precariously; he appeared in the throes of a severe illness. Great respect was shown to this man, but Winter caught sight of a lone man who showed great resentment.

After the service the alcalde led the trio to the home of the witness who had discovered the victim. This man led them to a bushy thicket on a trail connecting the village to a neighboring one. Winter recognized the advantage of the site for a killing; seclusion was provided from all persons but those passing on the trail. Winter surveyed the scene, located a pool of blood, and then found the murder weapon. It was a bulging stone with a sharp end that was encrusted in blood.

Analyzing the footprints, Winter noted the killer and victim had moved in slow motion. He theorized that the killer had hidden behind a thicket. After the victim had passed he had followed and crushed

wan eena sitt, daut Mensche äare friejoasche Moode velote, un framde aunnäme motte. Verhää läwde de Enlhet fa de Joarestiede, wua see sikj dän Buck volschlone kunne, un see met vollem Buck, jieden Owent daunze kunne. Nu habe see dän Buck voll, oba hoade Oabeit woat von an velangt, un de Daunz es vebie. Dis Äwagank es eene lange Reis, un kjemt niemols trigj.”

Aus see aunkaume, worde see vom alcalde bejreest, dee an ieescht to de Sindachsaundacht enjelode haud. Daut Trafe wia goot besocht, un de dree erlände een bejeistadet Publikum. Ieescht räd een Prädja, un Auna säd, daut hee de Gruntjedanke vom Gloowe utläd. Aus hee foadich wia, wort no de mennische Oat jesunge: lud un vom Hauls un Hoat.

De Hangow vonne Jemeentejlida beweese äa Interesse en daut Wuat vom Prädja. Winta foll opp, daut een elra Maun sea jeneiw oppe Aundacht oppaust. Auna fuscheld, daut dee een cacique ooda Heiptlinkj jewäse wia. Winta sach, daut dis Oola bedenkjlich duckyd aus wan hee krank wia. Däm Maun wort grooten Respakjt erwäse, oba Winta sach uk een Kjieedel, dee am sea jäajenaun wia.

No de Aundacht, naum de alcalde de dree nom Hus vom Zeij, dee daut Opfa entdakjt haud. Disa fieed an no een Struck oppem Stich von daut Darp nom Nobadarp. Winta foll fuaz en, daut dit de ideale Städ senne wudd, om wäm omtobrinje, wiels kjeena nuscht seene kunn buta soona oppem Stich. Winta unjasocht sikj de Städ, funk een Puddel driejet Bloot, un funk dän Mortjäajenstaunt. Daut wia een knubbelja Steen met een schoapet Enj, met driejet Bloot vekjarscht.

Aus hee de Footstaupe unjasocht, bemoakjt Winta, daut de Merda un daut Opfa sikj langsam bewääjt haude. Hee naum aun, daut de Merda sikj hinjrem Struck vestoake haud. Nodäm daut Opfa

the back of his skull with this stone. A tedious search brought to light an ear disc, which the witness found familiar. Winter felt certain this had belonged to the killer, and he now expressed the wish to visit the home of its owner. The witness nodded sagely, as if all was now revealed.

The party returned to the village and the witness guided them to a humble homestead. The scant comforts of the home caught Emily's attention, and she further noted the lack of a fire and provisions. Winter recognized the owner as the cacique whom they had seen at the service. He lay motionless under a tree but on their arrival wearily raised himself to a sitting position. Winter caught sight of the twin of the ear plug, but he feared that their quarry might be seriously ailing.

The cacique now began a lament, translated laboriously by Anna for Winter and Emily. "The dance was our life and joy. During the day the men prepared their toilette and the women brewed the beer. After darkness fell the dance began in the firelight. The drums set the rhythm and we men danced, with a calabash in each hand, ostrich feathers at the ankles and underarms, flamingo feathers in the hair. We sang to the rhythm, dancing forwards and backwards, following the movement of our leader. We drank beer without measure. Then the women danced in their rows, piercing the ground with their long sticks at the top of which wild pig-hoofs rattled.

"We had danced for hours when my love came to fetch me. She was the tallest, most desirable of the women. Quickly we hurried to a thicket. My love and I were alone with the starry sky as our companion. But then my enemy burst

vebiejegone wia, haud hee am hinjaraun jesat, un haud am dän Schädel met däm Steen enjeschloage. Een jrindeljet Sieekje brocht een Uabommel toom Väaschien, un de Zeij schiend dit to kjane. Winta wia sikj secha, daut dit däm Merda jehieed, un gauf nu däm Wunsch Utdruck, daut see daut Hus vom leejendeema besieekje sulle. De Zeij nekjkoppt nu sea ooltnäsich, soo's wan nu aules jeräajelt worde wia.

De Grupp jinkj trigj nom Darp un de Zeij leid an no eene oame Heimstäd. De prosta Toobehia vom Hus wort Emily fuaz en, uk bemoakjt see daut doa kjeen Fiea brennd un sest uk nuscht nich äwadäl wia. Winta kjand dän leejendeema von däm cacique vonne Kjoakjeaundacht. Hee lach one sikj to bewäaje unja een Boom, oba aus see aunkaume, sad hee sikj schlaup opprechtich. Winta sach, daut dee blooss een Uabommel haud, oba hee fercht, daut dis Maun iernsthauft schaubich wia.

De cacique funk nu aun to loamentieere, woont Auna fa Winta un Emily äwasad. "Daut Daunze wia ons Läwe un onse Freid. Dän gaunsen Dach äwa, muake sikj de Mana straum, un de Frulied koakte Beea. Nom Diestawoare funk de Daunz biem Loagafiaa aun. De Dromle schluage dän Ritmus, un wie Mana daunzte, met eene Kruckebeet en jieda Haunt, un met Straussfadre aune Kjnechels un unjre Oarms, un Flamingofadre em Hoa. Wie sunge em Ritmus, un foljde doabie de Bewäajunge no Väare un no Hinje von onsem Fiera. Wie drunke Beea one Mote. Dan daunzte de Frulied en äare Rieeje, un stuake doabie met äare lange Stakja enne leed. Oppe Spetz vonne Stakja haude see Heefta vonne wille Schwien, dee klaupada biem Daunz.

"Wie haude aul Stundelank jedaunzt, aus miene Leewste mie hole kaum. See wia de lenjste, un uk de schmokste von aul de Frulied. Wie muake ons fuaz toop en daut Struck. Miene Leewste un ekj wiere auleen, un de Stiernkjes aum Himmel wiere onse

upon us with a sharp stone that ended in a bulge. I parried back in my surprise, but he gashed my love until her life's blood flowed, and she was gone. I was up after him and struggled fiercely but he took to his heels and disappeared. He fled from the village and was not seen again. Meanwhile, I was left to mourn my love, and to sorrow for the rest of my days.

"The war came and we suffered invasion of white men on all sides. When we helped one side, the other side killed us. For years we were forced to hide in the montes. After the war more white men came, and their farmers and ranchers took our lands. With our fields gone we were forced to work for a living. We had food but no freedom. We sat in huts that grew old and stale. Although the seasons changed, we had to stay. We missed our friends in other bands, who no longer came to visit. But most we missed the dance; our life had been taken from us.

"The mission station was opened. Here we received food and kind treatment. The white men told us of their God and His love. They told us that our beliefs were false and offered relief against our terrifying spirits. They said that the dance and drinking were evil. Then killing of children and old people were forbidden. All this time we had no land and worked for the white man.

"Now the settlement of the Enlhet has begun. My family received a homestead in a new village. We have a permanent shelter and grow our own food. Our bellies are full, and our children attend school like those of the white man. But I miss the old life. Recently, while visiting a new village I caught sight of my old

Bejleitasch. Oba dan kaum mien Fient opp mie todoak met een Steen, un schluach mie eene Bul. Hee fieed sien Vespräakje derch un brocht miene Leewste met däm Steen om, un äa rand daut Bloot ut, un dan wia see uk aul wajch. Ekj sad am hinjaraun un wie rautzte gauns schrakjlich, oba don kjneep hee ut. Hee flicht vom Darp wajch, un wort niemols mea jeseene. Enne Tweschentiet bleef ekj trigj om miene Leewste to beduare, un äa fa daut äwaje von mien Läwe to tuare.

"Dan kaum de Kjrigh, un wie worde von aule Siede vonne witte Mensche besat. Wan wie de eene Sied holpe, brocht de aundre Sied ons om. Joarelank must wie ons enne montes vestäakje. Nom Kjrigh kaume mea witte Mensche, un äare Foarmasch un Ranchers naume ons daut Launt fuat. Endäm onse Flekja wajch wiere, must wie utschaufe, om läwe to bliewe. Wie haude to äte, oba kjeene Frieheit mea. Wie saute en onse Boode rom, dee oolt un walkj worde. De Joahrestiede wakjselde, un kaume un jinje, oba wie muste bliewe. Wie vemiste onse Frind enne aundre Stam, oba see kaume nich mea spaziere. Oba aum mieeschten vemist wie onsen Daunz; ons wia ons Läwe jenome worde.

"Dan wort de Missionsstazion opjemoakt. Hia kjrieeje wie Äte un goode Behaundlunk. De witta Mensch vetald ons von Gott un siene Leew. See säde, daut onse Gloowensoate faulsch wiere, un boode ons Erleichterunk jäajen onse enjstliche Jeista. See säde, daut daut Daunze un Drinkje Sind wiere. De Kjinjamort un daut Ombrinje von oole Mensche wia vebode. En dise gaunse Tiet haud wie oba kjeen Launt, un muste fa dän witte Maun oabeide.

"Nu haft de Aunsiedlunk vonne Enlhet aunjefonge. Miene Famielje kjrieech eene Heimstäd en een nieet Darp. Wie habe nu emma Hus un Schulinj, un trakje ons ieejnet Äte. Ons Buck es foll, un onse Kjinja gone no School, soo's de witte Kjinja. Oba ekj bang mie nom oolen Läwe. Korz, aus ekj een aundret Darp besocht, kjrieech ekj

enemy whom I had not seen since that fatal dance. I asked neighbors about him and they said that although gone for years he had received a homestead. My life was again filled with sorrow, and I smoldered with rage at the man who had killed my love. I pledged revenge, even though my life was ending.

“Then I heard that my enemy was dying, and I feared he would escape justice. I resolved his evil deed must not go unpunished. I followed him in secret, found out his ways. Yesterday, on the trail to the other village I was ready for him. I found a stone just as he had used on my love. From my hiding place I watched him pass by. Summoning up my strength, I came up behind him and gashed his head as he had done to my love. My children obey the new justice, but I had to complete something started long ago.”

Years later Winter, Emily, and Homez were again seated in the Winter garden. The colony was quiet now. The three were reminiscing about the early days of the settlement of the Enlhet, and the Ayoreo attacks. After the success of the Enlhet settlement program other tribes had followed their lead. Winter mentioned that upon the death of the suspect their murder investigation had ended. Homez stated that his guards had never fired a shot in anger at the Ayoreo. After months of patrols the Ayoreo had come into the settlement and sought peace. They were now receiving the attention of the missionaries, and preparing their own settlement.

mien oolen Fient to seene, däm ekj seiddäm doodeljen Daunz nich mea jeseene haud. Ekj fruach de Nobasch no am, un dee vetalde mie, daut hee eene Heimstääd jekjraaje haud. Mien Läwe wia wada volla Trua, un ekj koakt fa Wutt, daut hee miene Leewste omjebrocht haud. Ekj schwua Rache, wan mien Läwe nu uk to Enj es.

“Dan kaum mie to Ua, daut mien Fient aum stoawe wia, un ekj haud Angst, daut hee aune Jerajchtichkeit vebiegone wudd. Ekj jinkj am heemlich hinjaraun, un wist waut hee deed, un wua hee sikj opphilt. Jistre, opp däm Stich nom aundren Darp, wia ekj fa am reed. Ekj funk eenen Steen, krakjt soo aus hee met miene Leewste jebrukt haud. Von mien Vestääkj sach ekj am vebiegone. Dan naum ekj miene gaunse Krauft toop, jreep am von hinje aun un drascht am oppem Kopp, krakjt soo aus hee daut miene Leewste jedone haud. Miene Kjinja sent de niee Jesaze jehuarsom, oba ekj must, daut waut ver langem aunjefonge worde wia, to Enj brinje.”

Joare lota, saute Winta, Emily un Homez wada em Wintagoade. De Kolonie wia nu stell. De dree simlieede äwa Friejejoa enne ieeschte Siedlunk vonne Enlhet, un de Ayoreo Aunjriepunge. Nom Erfolg vom Enlhet Siedlunksprograum, haude aundre Stam dän Biespell jefoljcht. Winta erwänd, daut nom Doot von däm Vedajchtjen, de Mortunjasiieekjunk to Enj wia. Homes säd, daut siene Wachlied nich een Schoss em Dollen oppe Ayoreo aufjedrekit haude. See wiere nu unjre Oppsecht vonne Missionoare, un doabie äare ieejne Siedlunk auntolaje.

Ruta Transchaco

He who would do great things should not attempt them all alone. Seneca proverb

It was late October 1961, the spring was fading, and in a few months the green hell would be boiling again. Homez had just endured his first drive from Asunción to the Chaco colonies on the Ruta Transchaco, inaugurated by the President only days before. Homez had been on the road since early morning, had made good time, suffering no great delay.

The twilight was deepening when he arrived in the Menno colony, and pulled up outside the Winter homestead. He spied Winter and his wife Emily sitting in the cool shade of the garden. They looked up with chagrin as a motor car spewed dust over their verdant oasis. Winter's face darkened ominously, but then he spied his old friend Homez at the wheel. Homez had been his detective partner, but had not been seen in the Chaco for years. Quickly Winter leapt up, and with Emily trailing, hurried forward to bid Homez welcome.

Homez watched the couple approach and observed how gracefully his old friend and his wife were aging. For three decades they had weathered the full punishment of the Chaco, but were still going strong. Steadily they had built up a homestead which now in their later years offered them comfort. Winter meanwhile saw that Homez' black mane now had streaks of grey, dignity adding to strength. With a steady honking Homez showed he still burned at his former tempo.

Some moments later the threesome was sipping lemonade in the garden while Homez was spinning the tale of his historic ride. With a newly purchased

Ruta Transchaco

Deejansja dee groote Sache doone well, sull dee nich auleen doone. Seneca Sprechwuat

Daut wia lot em Oktooba, 1961, daut Farjoa wort blauss; noch een poa Moonate, un dan wudd de jreene Hal wada koake. Homez haud jrod siene ieeschte Foat von Asunción nom Chaco oppe Ruta Transchaco äwastone, dee de President ieescht ver een poa Doag fiealich opjemoakt haud. Homez wia aul von tiedich zemorjes aun unjawääjes, un haud goot Jefoare, one Unjabräakjunk.

De Tweediesta wort diestra aus hee enne Mennokolonie aunkaum, un hee butre Wintaheimstääd Hault muak. Hee sach Winta un siene Fru Emily em kjeelen Schaute em Goade sette. See kjkjte oajalich aus eene Koa Stoff äwa äare jreene Oasis streid. Winta sien Jesecht trock fa Wutt auf, oba dan sach hee sien oolen Frint Homez aum Stiea sette. Homez wia lange Tiede sien Detektivpoatna jewast, oba hee haud am nu aul joarelank nich em Chaco jeseene. Winta sprunk schwind opp, un met Emily hinjaraun, bejreest hee Homez, un bedd am Welkom!

Homez bekjikt sikj daut Poa biem nodakome, un wundad sich, woo schekjlich sien oola Frint un siene Fru ellade. Aul dartich Joare haude see de Strofunge vonne Chacopitsch wadastone, un see piljade noch emma mootich wieda. See haude eendrajchtich eene Heimstääd Stekj fa Stekj oppjebut, un daut leewad an nu enne lotre Joare een maklichet Heim. Winta sach oba doch, daut Homez sien schwoaetet Kaumhoa greiwe Striepe wausse leet; dee gauwe däm studjen Oolen Wirde to siene Krauft. Homez blod en siene Koa, om to bewiese, daut hee noch emma opp aule Zylindasch fiere kunn.

Eenje Momente lota saute de dree uk aul em Goade un drunke Lemonade wäarent Homez von siene Foat oppem freschen Wajch Resse reet. Met eene Koa, nie

auto he had dared to tackle the new roadway.

“The route built by your Pax men is straight and true, narrow perhaps, and somewhat lonesome,” he announced. “No sharp turns, hills or valleys that I observed, just endless thorny Chaco. Here and there come stretches of mud or wooden bridges, a welcome break from the endless cloud of dust. Fortunately, there were no closures today; some days a complete stop of traffic is reported. While the roadside is bordered by ditches, fences are not provided, so one must keep a sharp look out for game and cattle. Scenic sites are missing, aside from the embarkation point, the Botanical Gardens, and the wide Paraguay River.”

Winter now enquired about Homez’ mission in the Chaco, and his friend stated the reasons for undertaking his day long journey. He had business prospects in the colony, he said, the economy would soon be booming and there would be need for his special expertise. His family would follow later. He predicted vast changes were coming, which not everyone would welcome.

“After thirty years of poverty an economic breakout is coming, ensuring the colony’s survival,” Winter remarked. “The steady emigration was bleeding the Chaco dry, only hope for economic betterment could stop it. The highway is a key to opening new markets in Asunción. And new foreign loans will stimulate local industry, and increase efficiency to ensure a profit. When revenues exceed costs of production, the expansion of farms and ranches will be rapid.”

“The opening of the Chaco was opposed by many of our senior settlers,” Emily

jekoft, haud hee sikj jewoagt, dän nieen Huachwajch auntonäme.

“De Strot, von June Pax Mana jebut es jlikj un jeneiw, schmaul veleicht, un een bät eensaum,” säd hee. “Kjeene schoape Akje, Boaj ooda Jade, dee ekj jeseene hab, blooss endloosa struckja Chaco. Hia un doa gauf’et Puddelstrakja ooda heltane Bridje, un daut wia dan uk eene welkome Unjabräakjunk vonne eewje Stoffwolkje. Toom Jlekj brukt eena nich to foaken wachte; maunche Doag kjemt de Vekjää gauns to Enj, un nuscht nich dreit. Un wäärent de Wajch uk von Growes jetieekjent es, jeft daut kjeene Tuns, un soo mott eena een schoapet Uag ophoole fa Wilt un Vee. Uk jeft daut kjeene straume Strakje, buta de Aunfanksuat, dän Botaunischen Goade, un de breeda Paraguay Riefa.”

Winta befruach sikj nu wääjen Homez siene Mission nom Chaco, un sien Frint gauf am de Jrind fa siene teenstundje Foat. Hee haud Jeschaftsmääjlichjeite enne Kolonie, säd hee, un de Jeschafte wudde blieeje, un hee wudd een jefroagda Maun senne, wääjen siene groote Konst un sien grootet Kjenne. Siene Famielje wudd am lota nokome. Hee profezeid groote Ve-enderunge, dee nich aula goot senne wudde.

“No dartich Joa knaupe Noot woat daut nu wirtschoftlich boajopp gone,” meend Winta, “Un doamet es daut Fuatbestone vonne Kolonie jesechat. De stendje Utwaundrunk ut vonne Kolonie blad ons drieech, un blooss een wirtschoftlicha Oppschwunk kaun ons rade. De Oprinj von disem Huachwajch es de Schlätel to niee Moakje en Asunción. Un nieet Framdenjelt woat de Wirtschoft aunkurble, un dän Haundel jleia moake om dän Rubel rolle to lote. Un wan de Tolunk jrata woat aus de Koste, woare de Foarms un Ranches blieeje aus een Goade, blooss noch schwinda un dolla!”

“Daut Opmoake vom Chaco woat von Väle von onse Oolasch jehindat,” meend Emily.

observed. "In their mind isolation is essential for the survival of our way of life. For this reason the migrants of 1927 selected the Chaco for settlement. They sought a refuge from a broadening secular community in Canada, obsessed with economic progress. They feared the world surrounding them would overwhelm their lifestyle and beguile their children. With this new construction we have created conditions which they sought to avoid."

"But remember the experience of our people in Russia," Winter countered. "For decades they were also mired in poverty. While the community argued that poverty assured piety, one man, Cornies, dissented. Confronting religious leaders he struggled to improve people's lives. He urged interaction with the general population, co-operation with the Russian authorities, and a sharing of advances with the Russian peasants. The safe way forward, he lectured, was progress, and a progress shared by all."

"An isolated life can become overly self-centered," Emily admitted. "Ignoring the world surrounding us is no longer an option. Our neighbors look up to us, and their improvement depends on our own improvement. Increased contact will lessen privacy, and risk the piety of the fickle, but bring improvement to the whole community. In Russia, after the Cornies push, the Mennonites led forward to economic and technical breakthrough. Sadly the Marxists brought their golden years to an end."

"I have some worrying news to share with you in that connection," Homez now advised. "It is news that has been

"Äare Meeninj no woat doamet ons Läwensstil bedreiw. Ut disem Grunt wälde de Immigraunte dän Chaco aune 1927. See sochte eene Tooflucht von de Veweltlichunk en Kanada, wua nuscht nich buta Dolamoakarie aunjinkj. See ferchte, daut de Welt an, äare Läwensoat, un äare Kjinja jeleewat näme wudd. Met disem nieen Bu hab wie de Bedinjunge fa aules waut see nich habe wulle, jeschaufe."

"Oba vejat nich de Erfoarunge von onse Mensche en Russlaunt," gauf Winta nu trigjaun. "Joatiende stuake see doa uk enne Oamheit. Un wäarent de Jemeenschoft sijk jacht un doaropp bestunt, daut Oamheit Fremmichkeit brocht, gauf daut een Maun, Cornies, dee daut nich aunnaum. Hee boot de Prädjasch dän Stiern, un bemieejd sich, daut Läwe vonne Lied to vebätre. Hee bestunt doaropp, daut de Menniste sijk mea met de ertliche Bevelkjerunk enlote sull, sijk met de rusche Autoritätte opp Toopoabeit enlote sulle, un äaren Fortschrettsiewa met de rusche Bures deele sulle. De sechasta Wajch no Väare, lieed hee lang un lud, wia Väasprunk, aun däm sijk aule bedeelje kunne."

"Eena kaun seene, daut eene aufjeläajne, isoliede Läwensoat uk sea to eene Sichenne-Medd-Mentalität fiere kaun," gauf Emily too. "De Welt om ons to utschlute, es nich mea mäajlich. Onse Nobasch kijke ons met Wunda aun, un äare Vebäterunge henje von onse Vebäterunge auf. Toonämenda Vekjää woat daut Priewaute vedriewe, un oba uk de Fremmichkeit vonne Wankelmootje riskiere, oba uk onbedinkjt een Väadeel fa de gaunse Jemeenschoft brinje. En Russlaunt, no de Cornies Schuwarie, wiere de Mennonite fierent opp wirtschaftlichen un teknischen Jebiet. Leida, un truarich jenuach brochte de Marxiste daut aules toom gruljen Enj."

"Ekj hab besorjnisserräajende Norecht em Toophank fa junt," leet Homez nu weete. "Dise Nieichkeit somt aul doagelank derche

broadcast on the radio for days. There has been a prison break in the large penal station in Asunción. Rumors have circulated that escapees are threading their way up the new highway. The vast expanse of the Chaco offers them hope for escape. They have been sighted already at Pozo Colorado, traveling by night and hiding by day. Among the highway's excavations they find easy refuge. The wild Indians that threatened the colonies earlier are now history. But here comes a new source of worry."

"The prisons on this continent are badly overcrowded and amenities are sorely lacking," Winter added. "The story of penal servitude in this country forms a sad part of its history. During the Chaco War penal brigades were formed to fight in the most desperate battles. Prisoners were offered their freedom by fighting at the front. Some of our settlers witnessed the herding of these men to the battlefield. They were fierce, desperate men, who struck terror in our hearts."

The trio's discussion was now broken up by a noisy disturbance on the street. A loud ringing noise was heard, which Emily announced she had heard earlier. In a temper she went out to investigate. To her surprise she found a tradesman speaking Spanish who boldly offered to sharpen her household cutlery. Homez explained this city custom to an incredulous Emily.

She stared with open mouth, but on hearing that the man was offering top rates, instantly perked up. Always a quick thinker, she realized this man could end her frustration carving with dull knives. Soon the tradesman was industriously exercising his profession in her kitchen.

While wielding his tools the tradesman kept up a steady chatter. He was

Loft vom Radio. En een grootet Jefenkjniss en Asunción sent von de Jefangne utjebroake. Nu jeft aul väl Jeräd, daut dise wille Baund sikj oppem nieen Transchaco befinje, un sikj wieda fädme biem derchgone. See sent aul en Pozo Colorado jeseene worde; de Nacht äwa rane un reise see, un äwadach vestääkje see sikj en aul dee väle Utholkjerunge un Growes oppem Huachwajch. De wille Indiauna, dee de Koloniste to eenatiet een Bedreiwnis wiere sent nu vebie, oba nu kjemt eene niee Sorjeskjwal opp an too."

"De Jefenkjnisse opp disem Kontinent sent emma äwafelt, un de Enrechtunge prost," meend Winta noch doatoo. "De Strofjeschicht en dit Launt es truarich. Em Chaco Kjrlich muste de Jefangne oppe jefäädlichste Städe kjamfe. Jefangne wort de Frieheit aunjebode, wan see sikj aune Front begauwe. Eenje von onse Siedlasch habe jeseene, woo dise Jefangne häädwies, nom Schlachtfeld jedräwe worde. De sojenande Soldote wiere wille Mana, dee jiedem, uk bie ons, bette Knoakes engrulde."

Daut Spazieere vonne dree wort nu von een ludet Jereisch oppe Gauss unjabroake. Een ludet Jekjlinja wia to hiere, un Emily säd met Bestemtheit, daut see daut aul ea jehieet haud. Oppjeräacht soo's see uk wia, jinkj see sikj daut to unjasieekje. Äare Äwarauschunk wia nich kjlien aus see eenen spaunischrädenden Fachmaun sach, dee sikj aunboot äa Kjääkje Jescherr to schoape. Homez erkjlääd äa, daut soon Beroop enne Staut auldoagschsach wia.

Emily staund met opnet Mul, oba aus see hied, daut hee siene Konst fa biljet Jelt uteewd, wort see wellich. Wiels see aul emma sea schwind bie de Sach wia, wist see, daut soon Schliepa met äare stompe Massasch opprieme kunn. Un boolt schleepd hee uk aul en Emily äare Kjääkj, daut de Funke fluage.

Wäarent hee sien Beroop uteiwd, schnautad de Schliepa one opptohiere. Hee

moving from village to village in the colony in touch with many people. With emotional gestures he passed on rumors of a frightening prison escape. He warned of small groups of escapees, seen sneaking through the fields. Soon hunger would overcome their fear, and they would approach the houses.

Together with her payment Emily gave the tradesman a small bag of her favorite buns, which he accepted with quiet dignity and appreciation. When he was gone, Winter commented that the man likely would find little tariff here, and they would soon again enjoy their privacy. Homez though said that nature abhorred a vacuum, and he might choose to stay.

The following morning Homez advised that he was off to visit the administrative office in Fernheim and invited the Winters to come along. When they hesitated, Homez assured them there was no cause for worry. The Winters accompanied Homez to the street and cautiously inspected his car. Homez boasted that this was a special edition of a famous brand car, a rare model with numerous expensive extras.

Emily admired the plush upholstery, but found layers of dust in the interior. Fetching her broom and scoop she gave the car a good scrubbing. In the meantime, Winter had an unnerving feeling of being watched, but no matter which direction he turned he saw nothing. When they were ready to go and Homez roared the engine, Emily clung to Winter for dear life. Homez then set out, waving lustily to a host of neighbors who had emerged to witness the Winters' first car ride.

jinkj von Darp to Darp enne Kolonie un kaum met vël Mensche toop. Endäm hee met Henj un Feet räd, vetald hee vonne Pludarie von däm ferchtalichen Jefenkjnissbruch. Hee woarnd een jieden, daut kjliene Gruppe von derchgonasch oppe Flekja jeseene worde wiere, un woo see sikj doa romdreewe, om Äte to stäle. Boot wudd an de Hunga de Angst vedriewe, un dan wudde see oppe Hiesa tookome.

Met äare Tolinj gauf Emily däm Schliepa eene kjliene Lusch von äare baste Tweebak, dee hee met stelle Dankboakjeit aunnaum, wan uk met läwendje Jedonte. Aus hee wajch wia, meend Winta, daut de Schliepa hia nich vëlwaut to doone kjriee wudd, un daut see boolt wada äa Priewautet trigj habe wudde. Homez meend oba noch bieaun, daut de Natua kjeen Vakuum liede kunn, un daut de spetza Schliepa veleicht bliewe wulle wudd.

Aum näakjsten Morje säd Homez, daut hee de Vewaultunk vonne Fernheima besieekje wull, un hee kroagd de Wintasch enntoosette, un met to foare. Aus de Wintasch sikj stiepade, vesechad hee an, daut see kjeene Uasoak haude, sikj to sorje. De Wintasch jinje met am bat aune Gauss, un dan bekijkjte see sikj ieescht de Koa. Homez puchd, un meend, daut dise Koa een Sondamodel von eene beriemte Sort wia, un daut siene Koa aulahaunt aun Luxus haud, woont mau selden väakaum.

Emily bewundad de Koa, oba äa stieede aul de Stoffschichte doabenne. See hold ieescht dän Basseem un de Schoop un riemd nu no de Fruesoat opp. Enne Tweschentiet ond Winta waut, hee feeld sikj be-oobacht, oba krakjt enndoont, wua hee sikj handreid, sach hee nuscht nich. Aus see dan entlich foadich wiere, looss to foare, staup Homez oppem Gauss, un Emily hilt sikj aun Winta verret Läwe faust. Homez weifeld wilt no aule Nobasch, dee kijkje kaume, woo de Wintasch daut bie äare ieeschte Foat enne Koa gone wudd.

On route, Homez explained the rules of the road to the Winters. He honked loudly at a passing truck, stressing the importance of making your presence known to other drivers. When Homez stopped at the connecting road to the new highway, a youngster raced up, carrying a pail of water and a brush. In breakneck Spanish he offered to clean the car's windshield, and Homez immediately accepted. Later, Winter and Emily argued long over the usefulness of the service provided, and the size of the requested payment.

Homez arrived at the administrative center in Filadelfia to enquire about assuming residency in Fernheim with his family. With the Chaco primed to prosper, he stated that his services could be in great demand. Although gaining admission to the office, he found that the functionary was away. Outside in the waiting room he found a heated discussion raging. The subject was the colony's prospects now that the highway had opened. An old-timer was discussing similarities between current conditions and those in pre-revolutionary Russia.

"For decades in Russia the Mennonite settlers lived in poverty, suffering from make-shift housing, disease, and hunger," he observed. "Moving from prosperous Prussia to the open Russia steppe, devoid of infrastructure and other comfort, had meant huge changes. For years the settlers saw no progress, only poverty and stagnation.

"Enterprise for the Russian colonies had its beginnings in the trading excursions of Cornies. As a young man he took risks, arranged for loans, and found markets for Mennonite products. Living frugally, exerting great effort, and learning from mistakes he built up capital to expand his business. He widened the

Unjawääjes muak Homez de Rääjle vonne Koafoararie de Wintasch dietlich. Hee piept un blosd aus een Laustwoage vebiekaum, wiels hee säd, de Mensche sulle am un sien Foatich gauns, un uk aul von wiet auf enwoare. Aus Homez aum Vebinjwajch nom nieen Transchaco stell hilt, kaum een junga Schnääkjat aunjedrebbelt met een Ama Wota un eene Barscht. Em kutawonschen Spaunisch boot hee Homez aun siene Wintschutzrut to wausche un Homez säd uk fuaz: 'Jo' doatoo. Nohää zankte sikj Winta un Emily lank un bossich aus soowaut needich wia un uk äwrem velangden Pries.

Homez kaum aune Vewaultunk en Filadelfia aun om sikj to befroage, aus hee toop met siene Famielje no Fernheim trakje kunn. Wiels de Chaco sea boot soo loosburre wudd soo's siene Koa, wudd hee un sien Weete boot sea jefroagt senne. Am wort fuaz nenjelote, oba de toostendja Schriewa wia aundawääjes jrod hinjawääjes. Bute enne Wachtstow wort heet un iewrich äwa de Kolonie un waut nu aules passiere kunn, wiels de Welt derch dän nieen Huachwajch aunjekome wia, jerät. Een Ooltheima vejlikjt de niee Veheltnisse met de Veheltnisse en Ruslaunt verre Rewoluzion.

"Joatiendelank en Ruslaunt wonde de Mennonite enne Oamoot un Hunga," meend hee. "Endäm see von een blieejendet Preise no de opne Stap en Ruslaunt kaume, wua daut kjeene Wääj, ooda Growes, ooda Bridje, ooda Tromme gauf, wiere groote Omstalunge needich. Joarelank haude de Siedlasch kjeen Veraunkome jeseene, blooss Oamoot un stockendet Läwe.

"Unjanämejeist fa de rusche Koloniewe funk ieescht met Cornies aun. Aus junga Maun bejinkj hee Jewoachheite, lied Jelta, un funk Moakjte fa mennische Produkte. Hee läwd spoasom, strenjd sikj aulewääje jewaultich aun, oabeid sikj schiemich, un derch, uk von siene Fäla emma reed wia to liere, saumeld hee Kapitol opp om

villager's outlook to include the Russian world around them. He gained the trust of the Russian administration, and was given advantage and authority. Diligently he sought better methods, better products, and directed his energy to long term projects. Grasping all opportunities, he forged forward, generously sharing his progress with others.

"After economic progress was in swing he sought to improve education, discarding obsolete traditions, and sterile perspectives. Trampling over opposition, he incurred the displeasure of many people. But following his death the momentum he had built allowed the colonists to forge ahead. Their lives were forever changed for the better. Curiously, it was a secular not a religious leader who had pushed the settlers forward.

"With the highway opened, conditions in the Chaco now resemble those encountered by Cornies. Markets are now open, loans are available to those who want them, and trained hands are available to provide the labor. Prudent men must grasp the opportunity offered, and propel the colony forward."

Homez listened carefully to the argument, largely in agreement. When the administrator's delay continued, he vowed to return another day. For the return trip, Homez sought a back-ways route, and now came across a muddy stretch. Not familiar with local conditions he took an inexperienced run at the morass and was soon mired in the mud. He offered to push while Emily took the wheel, but she would have none of that. Seeing no alternative, Winter and Emily put their shoulders to work, while Homez roared the engine. When finally in the

Jeschafte to miere. Hee läd de Darpsplonunge ut, om uk de rusche Nobasch met entoschlute. Am kaum daut Vetrue vonne rusche Vewaultunk entjääjen, un uk Väadeel un Autorität too. Omsechtich socht hee bätre Meddel, bätre Produkte, un socht aules opp lenjre Dua auntolaje. Hee jreep no aule Määjlichkjeite, un rosd no Väare, un deeld one leejensenn sien Verwoatsgone met aule aundre.

"No däm wirtschoftlichen Fortschrett, dän hee em Schwunk jebrocht haud, dreid hee sikj no Bildunkssache, un läd daut nutzlose Oole auf, un uk daut doodje Struck em Denkje riemd hee opp. Wiels hee soo's een Bulldozer vääjinkj, oajad hee väle Mensche en. Oba no sienem Doot, sad sikj de Schwunkkrauft von siene Jedanke un sien Unjanämungsjeist wieda, un de Kolonie blieejde opp un wieda. Daut Mennonite Läwe haud sikj derch am jewaultich vebätat, un uk fa aule Tiede. Sondaboa es doabie, daut daut een jeschafts Leida wia un nich een relijeesa, dee de Siedla no Väare bewääjd.

"Un nu daut de Huachwajch op es, likjne de Veheltnisse em Chaco dee, woone Cornies uk ver sikj haud. De jratarä Moakjt wia op fa dee, de Gone wulle, un jeliiede un fäiche Mensche wiere doa om de Oabeit to doone. Väabedochte Mensche motte de Jelääjenheit aum Kaumhoa to hoole kjriee, un de Kolonie em Schwunk no Väare brinje."

Homez horchd sorjfeltich too, un stemd mieeschtens äwareen. Wiels de Schriewa noch emma nich trigjekome wia, entschloot hee sikj enne näakjste Doag trigjtokome. Fa dän Trigjwajch, entschloot Homez sich, eenen aundren Wajch, weinja jebrukt, entoschlone un boolt wia hee opp eene blotje Strakj. Wiels am de Wajch onbekaunt wia, vesocht hee derch een Puddel to rose, oba boolt wia hee uk aul em Toarauss stääkje jebläwe. Hee boot sikj aun to schuwe, un Emily sull foare, oba Emily säd 'Nä!'. Wiels an nuscht nich aundasch äwrich bleef, schoowe Winta un Emily, un

clear, Emily ruefully mourned the mud splatters on her dress.

The afternoon sun was still blazing and at the car front steam now gushed skywards. The car was overheating, Homez advised, and stopped at the roadside. He and Winter opened the hood and began to tinker with the engine. After a quick check Homez advised that it was the fan belt. It was missing, had been torn and had vanished. With the belt gone, the fan was not cooling the radiator, which was now boiling over. A new fan belt was needed, but where could he get one?

Homez advised that a long strand was needed in emergency replacement, and with surreptitious glances began to eye Winter's tie. Winter was never without this item of his wardrobe and his face darkened, recognizing that a sacrifice would be demanded of him. Winter announced that he had been bountifully blessed all these year but this brown tie was his only one. But he surrendered it at Homez' insistence, and soon a scissor had materialized, and Homez had sliced it in strips, and was splicing it into a viable band.

Homez nursed the car forward but advised that a stop at a gomería would be necessary to procure a real belt. It was impossible to proceed with this temporary one, he advised. At a junction outside Loma Plata he found a gomería open. Facing a lengthy delay, the two Winters opted to walk home, braving sweltering heat rather than endure prolonged boredom. Homez would come along later.

By the time of their arrival at their homestead both Winters were feeling

Winta gauf däm Moota Zunda. Aus see entlich utem Blott bute wiere, wia Emily äa Kjleed met Blottplake bespretzt, un äa sach et so schakjich auls een Holsteinkaulfkje.

De Nomeddachsonn wia noch emma heet un vääre biem Moota stritzt de Daump rut. De Koa wia to heet jeworde, meend Homez, un hee bleef aune Wajchsied stone. Hee un Winta muake de Vedakj op un funge aun met däm Moota to kloare. See funge uk fuaz de Uasoak; de Kjeelunksreeme wia wajch, twei, en Stekja. One Kjeelunk koakt daut Wota. See brukte een nieen Reeme oba wua wia dee hia to kjriee?

Homez säd, daut see een langet Strämel Zeich ooda soowaut brukte aus Nootersaz un funk een bät heemlich schneiw aun Winta sien Schlipps to beuage. Winta druach emma een Schlipps, un hee kijkt aul een beskje diesta, aus hee bejreep, daut een Schlippsopfa needich senne wudd. Winta leet weete, daut hee foaken un vâl äwre Joare jesääjent worde wia, oba daut hee mau dän eenen Schlipps haud, un daut wia de Bruna om sien Gorjel. Oba hee gauf dän nu wadawellich opp, un don haud Emily uk aul eene Scheea to Haunt. See schneet dän Schlipps en lange Strämels, un dan wort doarut eene Zopp jedreit, un opp verieescht jinkj daut met däm Schlippsreeme.

Homez fua langsam veropp, meend oba, daut see eene gomería oppsieekje muste om een jescheiden Reeme to kjeepe. Soo jeit daut nich mol opp Verieescht wieda, leet Homez an weete. Bie eene groote Kjriezunk butahaulfs Loma Plata wia eene gomería op. Wiels de Veblief lang diere wudd, entschloote sikj de twee Wintasch no Hus tofoot to gone; see trocke de Hett verre Lankwiel vää. Homez wudd dan nohää aunjebommelt kome.

Aus see don entlich aun äare Heimstääd aunkaume, wiere de Wintasch aul

faint. Emily had not brought the water bottles usually kept in their buggy, and Homez had let his supply lapse. The two walked directly into the cool dark house, locked doors being unknown in these parts. On entry, the Winters sensed an unknown presence, and after a few steps heard a noise behind them. A scuffle now erupted, which was over in seconds.

Homez had spent long frustrating hours at the gomería, first waiting, and then assisting the attendant to select an appropriate fan belt. He spent further agonizing hours waiting for its installation. It had been a long day, and Homez was exhausted as he headed back to the Winters. He noted the presence of a second car in the village, and then carefully parked near the Winters' homestead as he had done before.

On arrival at the Winters' gate Homez paused, listening to a house that was eerily quiet. He wondered whether his hosts had already retired. He stole up the path and peeked through an open window. It was dark inside, but he reeled back in shock.

A man and a woman could be seen sitting in adjacent chairs, tied up and gagged. He felt the presence of others in the darkness, and heard soft noises from the kitchen. Sensing a hostage situation, he pulled back from the window. Painfully, he recalled the news of the Asunción prison break, and the rumors of the prisoners' flight along the Ruta Transchaco.

Homez imagined the scene upon the Winters' return home. Their first act would have been to change, discarding their muddy clothes for clean ones. The intruders would have entered later, brutally overpowered them, and then bound and gagged them. While one

schaubich. Emily haud de Wotabuddle nich utem Bogge jenome, un Homez haud kjeene metjebrocht. See jinje direkt em Hus nenn; toojeschlotne Dääre gauf daut hia nich. Aus see nenkaume, onde Wintasch waut Onbekaundet, un see hieede uk fuaz een Jereisch hinja an. Een Haundjemenj jinkj looss, daut wia uk aul sea schwind vebie.

Homez haud lange enteischende Stunde bie de gomería vebrocht, ieescht biem Wachte, un dan endäm hee dän Garazhmaun holp dän rechtjen Kjeelreeme to finje. Un dan must hee noch lang wachte, bat see dän Reeme oppjelajcht haude. Daut wia een langa Dach jewast, un Homez wia huntmeed aus hee trigj no de Wintasch fua. Hee bemoakjt nu eene tweede Koa em Darp, un don stald hee siene Koa väasechtich dicht bie de Wintasch äare Heimstäd auf, krakjt soo's verhäa.

Aus hee aun daut Wintaschpuat aunkaum, hilt Homez en, un horchd, un hieed nuscht, rein nuscht nich em Hus. Hee äwaläd em Stellen, aus siene Wieetslied aul schlopejegone wiere. Hee schlikjt sikj oppen Stich aune Sied, un zield derch een opnet Fensta. Daut wia benne diesta, oba don foll hee meist oppen Ridje.

Een Maun un eene Fru saute opp twee Steela jäajenäwa, Henj un Feet faustjebunge, un uk de Miela toojebunge. Homez feeld dan uk noch aundre enne Diestaniss, un hieed leiselkjes Jereische enne Kjääkj. Wiels hee een Jeiselfaul ond, trock hee sikj vom Fensta trigj. Dan kaum am daut toom truajen Denkj, daut'et en Asunción to eenem Jefenkjnisbruch jekome wia, un daut de Jefangne sikj de Ruta Transchaco delenjd schlikjte.

Homez mold sikj ennalich een Bilt aus de Wintasch no Hus jekome wiere. Aus ieeschtet wudde de Wintash sikj omjetrocke habe, äare blotje Kjeleeda aufjenome. De Endrinjasch wudde lota jekome senne, dan de Wintash opp hunjsche Oat unjajenome habe, un dan an faust habe. Wäarent dee

intruder watched his captives, the other was now rummaging through the house.

een Endrinja de Jefangne bewache deed, kromd de aundra daut Hus ut.

A streak of light illuminated the parlor for an instant. To Homez' surprise he caught sight of a bright blue tie worn by the man. Fearing for the further safety of the Winters, Homez retreated. It was vital not to alert or antagonize the intruders. Let them find and seize the Winters' possessions, they could be replaced later.

Eene Striep Licht bedacht de Wonstow een Momentlank. Homez wia äwarauscht aus hee een buntbleiwen Schlipps vom Maun to seene kjrieech. Wiels Homez Angst haud, de Wintasch waut passiere kunn, trock hee sikj trigj. Daut wia wichtich de Enbräakja nich to vewillere ooda ento-oajere. Lot an de Winta Sache finje un näme, dee kunne wadajestalt woare.

With the Winters apparently safe for the moment, Homez began a silent withdrawal. He would formulate a plan and return later. The night he would spend in his car, and he would make his move early in the morning.

Wiels de Wintasch schienboa secha wiere, funk Homez sikj aun gauns stell trigjtottrakje. Hee wudd eenen Plon schmäde, un nohäa trigjkome. Hee wudd de Nacht en siene Koa vebrinje, un tiedich zemorjes sikj enne Pluche laje.

As he retreated, Homez thought again about the blue tie that he had seen. On facing the loss of his tie to form a fan belt, Winter had insisted it was his only one. For the first time in Homez' recollection, Winter had openly misled him. He wondered why? A single tie surely was not of great significance, not even in the Chaco. Sadly he concluded that the esteem he held for his old friend was overrated.

Aus hee sikj trigjtrock, bedocht Homez noch eenmol dän bleiwen Schlipps, dän hee jeseene haud. Aus Winta doabie jewast wia sien Schlipps fa een Kjeelunksreeme to opfre, haud Winta absolut vesechat, daut daut sien eensja Schlipps wia. Toom ieeschten Mol, soo väl aus hee sikj denkje kunn, haud Winta am jeteischt. Wuarom, wundad hee sich? Een eensja Schlipps kunn doch nich soo wichtich senne, nich mol em Chaco. Truarich, meend Homez, oba de groote Huachachtunk, dee ekj fa mien Frint Winta haud, es, leida, wiet äwadräwe.

Hours later Homez woke up in a fright. He had been sleeping uncomfortably in the back seat of his car. Although thankful for Emily's cleaning of the interior, he regretted lacking the foresight to equip the car with water, a blanket, and a mosquitero. It had been a cold night, and he was ravenously hungry. He wondered why he had wakened. He sensed a brain-wave stuck at the back of his mind, a thought that would not emerge. Slowly his mind drifted back to Winter's tie, there was a mystery lurking there, but he could not place his finger on it.

Stunde lota wuak Homez met een Schrakj opp. Hee haud ommaklich oppe hinjaschte Sett von siene Koa jeschlope. Un wan hee Emily uk dankboa wia, daut see am de Koa reinjemoakt haud, deed am daut nu leet, daut hee nich väabedocht jewast wia Wota, eene Dakj, un een mosquitero met to brinje. De Nacht wia kolt, un wiels hee nuscht nich jejäte haud, hungad am nu aus een Roggewulf. Hee wundad, waut am oppjewakjt haud. Hee ond een Raschkje hinje em Bräajen vestoake, daut sikj malde wull. Langsom kaum am wada Winta sien Schlipps em Denkj; doa lach een Jeheemnis, oba hee wist nich wua.

The sky now began to lighten and shapes began to form in the darkness. Homez carefully analyzed the situation. Last night he had been convinced of the presence of two intruders, but could there be more? He then recalled the second car parked down the street and went to investigate. In minutes he reached it, and began an inspection. It was a modern luxury car in good condition. He wondered whether it had been stolen by prison escapees, who were now holding the Winters hostage.

In the growing light he spotted two sets of footprints. One set marked the high heels of a woman, a stranger to the village. He followed the prints to a nearby homestead, where the woman had stopped. He followed them further and realized that they were directed at the Winter home. On arrival at the Winters' Homez paused, listening closely. A soft scuffling noise was coming from the outdoor kitchen. Cautiously Homez crept forward. To his surprise he saw Emily busily cooking breakfast, softly humming a joyful tune.

In the evening the Winters told Homez the full story of their encounter with the home intruders. It was Emily who first took up the story.

"We walked into our unlocked house, tired, thirsty, and famished," she said. "Barely had we entered the kitchen when we heard a noise behind us. Turning around, we saw two intruders behind us, a man and a woman. It was Wellem who first reacted. In his training as an investigator he had learned the art of self-defense, so his opponent stood no chance. In seconds Wellem had grasped the man and wrestled him to the ground. There followed a further scuffle which ended with Wellem holding the man face down with his arm twisted behind his back. Meanwhile I confronted the woman, but when she saw her

De Himmel funk nu aul aun Licht to kjrree, un Homez kunn aul Forme un Figure utmoake. Hee bedocht sikj de Loag gauns jeneiw. Vääje Nacht wia hee sikj secha jewast, daut doa twee Endrinjasch jewast wiere, oba wiere doa veleicht soogoa mea jewast? Dan foll am bie, daut doa noch eene tweede Koa oppe Gauss jestone haud, un nu jinkj hee han om sikj dee to unjasieekje. Daut wia een Luxusmodell en goode Vefotunk. Hee wundad sich, aus dee vonne Jefenkjissutbrääkjasch jestole worde wia, un dee nu de Wintasch aus Jeisle hilde?

Em waussenden Licht sach Homez twee Sauz Footspuare aune Gauss delenjd. Een Sauz jehieede eene Fru met huage Hake, eene Framde em Darp. Hee jinkj de Footstaupe hinjaraun bat eene Heimstäd, wua de Fru aunjehoole haud. Hee vefoljd dee wieda, un sach, daut dee nom Winta Hus leide. Aus hee nu nom Winta Hus kaum, hilt Homez en, un spetzt de Uare. Gauns väasechtich kroop Homez wieda. Hee wia vebleft aus hee Emily doabie sach, Freestikj pienich reed to moake, wäarent see een freelichet Leetje somm.

Zeowes vetalde de Wintasch däm Homez de gaunse Jeschicht von äarem Tafe met de Endrinjelje. Emily funk de Jeschicht aun to vetale.

"Wie jinje en ons Hus, nich toojeschlote, nenn, meed, darschtich un utjehungat," vetald see. "Wie wiere jrod enne Kjääkj aunjekome, aus wie een Jereisch hinja ons hieede. Wie dreide ons om, un sage twee Endrinjelje hinja ons, een Maun, un eene Fru. Wellem haundeld oppe Städ. Aus Krimiforscha haud hee daut Fote en de Selbstveteidigunk jeliheet, un soo en een nu wia hee met sien Jääjna foadich. Dree Sekunde lota lach de Nenkrupa uk aul oppe Flua. Dan wäad hee sikj noch een beskje, oba hee leet gauns no aus Wellem am mettem Jesecht no unje, un dän Oarm hinjrem Ridje aunjewinkjelt hilt. Enne Tweschentiet jinkj ekj de Fru todoak, oba

husband's unequal struggle she fainted.

aus see sach, daut äa Maun plaut lach, beschwiemd see.

"Wellem now shouted for me to bring a rope to tie the man. When I found nothing in the house Wellem directed me to the barn. There I found an old frayed rope, which I brought to him. While Wellem held the man, I tied his legs together. Wellem then lifted him onto a chair and lashed his arms together behind his back. With the man shouting loudly, Wellem called for me to bring a towel and gag him.

"Wellem schrieej nu, ekj sull am een Strank brinje, om dän Maun faust to binje. Aus ekj oba nuscht em Hus funk, schekjt Wellem mie nom Staul. Doa funk ekj eenen utjefrensden Strank, däm ekj am brocht. Wäarent Wellem dän Maun fausthilt, bunk ekj am de Been toop. Wellem hoof am dan opp un sad am oppen Stool, un bunk am de Oarms hinjrem Ridje toop. Aus de Mensch lud schrieech, roopt Wellem mie un säd, ekj sull am daut Mul met een Hauntuak tobinje.

"The woman had by now regained consciousness and was observing her husband's confinement with horrified eyes. Suspicious of her intentions, Wellem called for another chair to be brought. There remained some rope, and we tied her up as well. When the woman let out a monstrous scream, I used another towel to gag her. Wellem then placed the two chairs together against the wall in our parlor where we could keep the two under observation. Utterly exhausted, Wellem now slumped to the floor. Quickly I went to the kitchen to fetch some water. I believe it was at this moment that you first glanced through the window.

"De Fru wia enne Tweschentiet wada to Besennunk jekome, un besach äaren Maun siene vebungene Loag met Schrakjungsuage. Mestrusch äwa äare Aufsechte, roopt Wellem, ekj sull noch een Stool am to Haunt brinje. Wiels doa noch een Stekj Strank äwrich wia, bunk wie äa uk faust. Aus de Fru aunfunk gauns schrakjlich lud to gaulme, naum ekj noch een Hauntuak un wie bunge äa uk daut Mul too. Wellem sad de Steela dan toop jääjne Waunt enne Wonstow, soo daut wie dee bäta beseene kunne. Huntmeed soo's hee wia, rutscht Wellem nu oppe Flua, siene Been wulle am nich mea droage. Ekj jinkj schwind enne Kjääkj nenn un hold Wota. Ekj jleew, krakjt dan kjikjt du derch daut Fensta.

"After we had taken some water I returned to the kitchen, as we two were famished. Wellem continued observing our intruders, contemplating what could be done with them. When I had prepared a meal I called him to the kitchen."

"Nodäm wie noch mea Wota jedrunke haude, jinkj ekj trigj enne Kjääkj, wiels ons noch hungad. Wellem hilt noch emma de Endrinjlinje em Uag, un äwaläd, waut wie met an aunfange kunne. Aus ekj daut Äte jemoakt haud, roopt ekj am enne Kjääkj nenn."

Winter now took up the story. "We sat down for our meal keeping an eye on our prisoners through the open door," he said. "But then Emily mentioned that our prisoners surely must also be hungry and thirsty. They clearly had not touched our food or water before our arrival. We left our meals and together went to closely

Nu fua Winta met de Vetal wieda. "Wie sade ons toom Äte han, oba hilde een Uag opp onse Jefangne derch de opne Dää," säd hee. "Oba dan meend Emily, daut onse Jefangne sechalich uk hungad un darschd. See haude ons Äte ooda Wota nich aunjeschieet ea wie trigjkaume. Wie stunde nu vom Desch opp, un bekjijkte ons onse

inspect our two captives.

“Only then did we note their advanced age, and their clothes, which were civilian, not prison uniforms. The man was cleanly shaven, dressed in a fashionable white shirt, adorned with a bright blue tie. The woman was attired in an elegant gown, modish in our eyes. With considerable chagrin we realized these two were certainly not dangerous prison escapees from Asunción.

“I now went up to the two and removed their gags. With slow gestures I sought to express my contrition for our precipitous actions. The man answered calmly in Spanish, introducing himself as Don Carlos and his wife as Doña Sofia. After some moments of careful observation I began to untie their bonds. The two spent some time stroking their hands, relieving painful cramps. Emily now brought cool glasses of water, and invited them to join our meal. Between mouthfuls Don Carlos began to tell his story.

“‘We are from Asunción,’ he began. ‘We are both retired teachers. For years we had taken an interest in the building of the Ruta Transchaco. When it was finally finished, we sprang at the chance to explore the Chaco and to visit western Paraguay. As well, I wanted to complete some unfinished business. This business dates back nearly thirty years, the years of the Chaco War.

“‘In the early thirties I was a prisoner at the Tacumbu prison in Asunción. While never considering myself justly incarcerated, I am not proud of that part of my life. I was serving a long sentence, and expected to spend the rest of my days behind bars. During the early desperate days of the Chaco War the federal government was in a panic. Bolivia had built forts on the Chaco frontier, then approached the Paraguay

Jefangne een bestje jrintelja.

“leescht don sach wie, daut see ella wiere, un zivil aunjetrocke wiere, un daut see nich Jefenkjnisskleeeda druage. De Maun wia fresch resieet, haud een moodischet wittet Hamd aun, un druach een bunten bleiwen Schlipps. De Fru druach een elegauntet haulfsindachschet Kjeet. Wie schämde ons nu jrodentoo, daut dit nich jefäadliche Jefenkjnissutkjniepasch ut Asunción wiere.

“Ekj jinkj nu opp de twee opptoo, un naum an de Hauntdieekja vonne Miela. Met langsomme Jedonte vesocht ekj an wiese to lote, daut ons onse hunjsche Behaundlunk leet deed. De Maun auntwuad ruich opp Spaunisch, un stald sikj aus Don Carlos vää, un siene Fru aus Doña Sofia. Nodäm ekj mie dee noda unjasocht haud, funk ekj aun, an de Hautspaunsels auftonäme. De twee saute nu, un reewe sikj de Kraump ute Henj. Emily muak sikj daut nu drock un brocht an groote Jläsa met Wota, un dan loot see an en, met ons to Äte. Biem Äte vetald Don Carlos ons siene Jeschicht.

“‘Wie sent von Asunción,’ funk hee aun. ‘Wie sent beid Lierasch em Rustaunt. Joarelank haud ons de Bu von däm Ruta Transchaco intressieet. Aus dee entlich foadich wia, kroop wie enne Koa, om dän Chaco un wastlichen Paraguay to besieekje. Uk wull ekj doabie aunjebroakne Jeschafte erlädje. Dit Jeschaft es aul dartich Joa oolt, noch vom Chaco Kjrigh.

“‘Enne tiedje Dartjajoare wia ekj Jefangna em Tacumbu Jefenkjniss en Asunción. Un wan ekj mie uk niemols aus een gaunsa Jefangna vääkaum, sie ekj nich stolt äwa dän Deel von mien Läwe. Ekj haud een langet Uadeel, un räakjend doamet, daut ekj mien wiedret Läwe hinjre Sprote vebrinje wudd. En de Vetwiewlunk von de ieeschte Doag vom Chacokjrigh wia de Bundesrejierunk en een Schrakj. Bolivien haud Fastunge aune Chacojrenz, dichtbie

River. When the hostilities started they held the upper hand.

“With disaster imminent, the government opened the prisons. The inmates were forcefully enlisted, and promised freedom if they fought and survived at the front. I was one of the first to be enlisted. Our regiment was transported by steamer up the river to Puerto Casado, and then put on a train that took us to the End Station.

“From there we marched to the front, escorted by military guards. This was a death march, through a dry thorny jungle, with little water and under a scorching sun. Only the most meager rations were allocated to us, as we were expected to die.

“One day to our surprise we arrived at a thriving village. Later I learned that this was a Mennonite village. In fact it was a particular village, this particular village. Standing at the roadside I saw a local woman, dressed as many others. I saw her face, a face filled with compassion. Marching on the outer row of the column I was greatly surprised when this kind woman pressed a bag of buns in my hands. She quickly retreated behind her gate, but I clearly saw her face and figure.

“A local man was standing nearby and I shouted for the name of the woman. He shouted a name back to me. This name became etched in my mind, and was not forgotten, not in thirty years. The name of the woman was Emily Winter. Doña Emily, it is my pleasure to formally make your acquaintance.’

“At this point Don Carlos rose and with great dignity took Emily’s hand and kissed it. Emily, not accustomed to such gallantry turned crimson red.

“Don Carlos now continued his story.

däm Paraguay Riefa aunjelajcht. Aus de Kjrlich aunfunk, haude see de Bowahaunt.

“Aus dan aules to Enj jinkj, muak onse Rejerunk de Jefenkjnisse op. De Jefangne worde derch Macht enjetrocke, un an wort de Frieheit vesproake, wan see aune Front kjamfe wudde. Ons Regiment wort met een Daumpa opp däm Paraguay Riefa no Puerto Casado jeschekjt, un dan oppem Zuch no Enj Stazion.

“Von doa marschieed wie no de Front, von Millitääawajchta bejleit. Dit wia een Doodesmarsch, derch een drieen Stachelwoolt met weinich Wota un jliecejende Sonn äwrem Kopp. Wie kjreeje mau bietselwies to Äte, wiels wie soowiesoo stoawe wudde.

“Oba eenes Doages, to onse Äwarauschunk, kaum wie aun een blieejendet Darp. Nohää wort mie vetalt, daut dit een mennonitischet Darp wia. Jo, un nich blooss daut, daut Darp wia krakjt dit! Doa aum Wajchraunt stunt eene Fru un krakjt soo aunjetrocke aus de mieeschte aundre uk. Ekj sach äa Jesecht, een Jesecht volla Leeftolichkheit. Aus ekj aune butre Sied von miene Rieej marschieed, wia ekj sea äwarauscht aus dise leeftolje Taunte eene Lusch met Tweebak mie enne Henj drekjt. See trock sikj dan wada haustich trigj, oba ekj sach äa Jesecht un äare Figua gauns dietlich.

“Een Darpla stunt dichtbie, un ekj roopt nom Nome von de Fru. Hee roopt trigj met däm Nome. De Nome es en mien Jedajchtnis von don aun nenjeschräwe, un wort niemols vejäte, nich en dartich Joare. De Nome wia Emily Winta. Doña Emily, daut freit mie, un daut es miene Plezhia, june Bekauntschoft to moake.’

“Un nu stunt Don Carlos opp un met groote lea naum hee Emily äare Haunt un drekjt doa een Kuss nopp. Emily, dee soone heefliche Oat nich jewant wia, wort fiaroot.

“Don Carlos sad nu siene Jeschicht wieda.

'When the regiment reached the front we were thrown into battle. My comrades died by the score but by a miracle I survived. Our battalion was cited for bravery after a victory against great odds. Badly wounded, I was sent back to Asunción, where I received my pardon.

"Years later, I became a teacher, married Sofia, and we raised a family. With the opening of the highway we set out to visit the Chaco, and to thank my benefactor. On arriving in the village we parked our car and from a neighbor obtained your address. Finding the door unlocked we entered to escape the heat. We had entered only some moments earlier when you arrived."

Homez had listening to the story with great interest, but now motioned to the street where a police van had arrived. Two officers were conducting an inspection of his car. When Homez went to investigate, they advised that they had been searching for this car for days. It had been stolen in Buenos Aires, and its owner had traced it to Asunción. It was a sad day for Homez, for the car was impounded, and he was stranded in the Chaco.

Although his car had been seized, Homez seemed unconcerned. It was of greater importance to him that Winter had not deceived him with the story of his brown tie, although he questioned Winter's commitment to his non-resistance principles. Winter's sincere apology though, offered comfort on that issue.

Homez again visited the colony's administrative office and now found the functionary present. But a discussion was again raging. Were conditions ripe now for a Cornies to appear in the Chaco? If one did come, what action should he take?

'Aus ons Regiment aune Front kaum, wort wie enne Schlacht jeschmäte. Miene Kommarode storwe schockwies, oba ekj äwaläwd derch een Wunda. Wiels ekj schwoa vewundet wia, wort ekj trigj no Asunción jeschekjt, wua ekj bejnodicht wort.

"Joare lota, wort ekj Liera, befried mie met Sofia, un wie trocke toop eene Famielje opp. Aus de Huachwajch opjemoakt wort, sad wie looss om dän Chaco to besieekje, un om mien Gootsdoona to bedanke. Aus wie em Darp aunkaume, stald ekj de Koa auf, un kjrieech june Adrass von een Noba. Wiels june Däa op stunt, jinkj wie nenn, om ons verre Hett to rade. Wie wiere afens benne, aus jie aunkaume."

Homez haud dise Jeschicht met grootem Interesse toojehieet, oba nu died hee no de Gauss, wua eene Polizeikoa aunjekome wia. Twee Poliziste unjasochte sikj siene Koa. Aus Homez rutjinkj om sikj daut Gaunse to unjasieekje, wort am jesajcht, daut see dise Koa aul Doagelank jesocht haude. De Koa wia en Buenos Aires jestole worde, un de leejendeema haud dee bat Asunción vefoljcht. Daut wia een truja Dach fa Homez, wiels de Koa nu enne Paunj wia, un hee saut one Räda em Chaco.

Oppwool see siene Koa jenome haude, wia Homez nich wieda besorjcht. Am wia daut wichtja, daut Winta am nich wäajen de Schlippsjeschicht bedroage haud, un hee nu oba doch Winta siene Wäaloosichkjeit em Twiewel stald. Winta entschuldicht sikj nu vom Hoaten, un daut holp dan doch de Schult to vedempele.

Homez besocht de Koloniewewaultunk wada un nu wia uk de Schriewa doa. Oba nu wort lud han un hää diskutieet. Wiere de Veheltnisse reed fa een Cornies em Chaco opptoducke? Un wan eena kome wudd, waut wudd hee unjanäme?

The improvements made by the local heroes, Friesen, Harder, Buller, the PAX men, Duerksen, the Unruhs, etc. had already set the stage. With men such as these the further secrets of development for the area would be found. Subsistence farming would be replaced by profitable ventures; cattle raising, agricultural processing, and associated industries. Difficulties such as water supply, suitable grass for pastures, and access to market had already been addressed. The colony could confidently stride into the future.

When Homez requested an answer to his request he was advised, that with the Chaco opening up, there was room for him and many more.

De Vebäterunge vonne hiesje Helde, Friese, Hoadas, Bulla, de PAX Mana, Derkjse, de Unruhs, usw, jemoakt, haude aul de Dinja em Schwunk jebrocht. Met soone Mensche wudde de Jeheemnisse fa de Entweklunk von dise Jääjant jefunge woare. De Haunt-toom-Mul-Foarmarie wudd derch fedeenstliche Unjanämunge ersat woare, Veefoarmarie em Grooten, un Jeträäjdmäle, un doamet vebungene Industrie wudde kome, un dee bie de Dutz, un uk sea boot. De Schwierichkjeite mettem Wota, goode Weide, un Toogank toom Moakjt wiere jedone. De Kolonie kunn met Moot un Sechaheit enne Tookunft loosmarschiere.

Aus Homez opp eene Auntwuat bestunt waut siene Froag aunbelangd, wort am metjedeelt, daut nu, daut de Chaco siene Puate opjemoakt haud, wia doa Rum fa am un noch väl mea von siene Sort.

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