

ALL ABOUT THE JUSTS



***A historical review of the people from whom the Swiss
Justs descend and their migration from early times***

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All About the Justs
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On the cover.

Guscha, Switzerland. The small settlement from which Florian and Menga Just migrated. There are presently three houses at the settlement along with some outbuildings. No one lives at the settlement. It is a restricted military area. Visitors must secure permission. In the foreground is the house where Andreas Just lived. Beyond, and toward the center of the settlement, is the house where Christian Just lived. Beyond the center of the settlement, and slightly higher than the rest of the structures, is the house where Florian Just lived. They were brothers. 2008 photo.

ALL ABOUT THE JUSTS

My curiosity about the country of my ancestors, and the people from whom I have descended, gave me the incentive to travel to Switzerland and do the research I did over many years.

Several of my relatives have asked that I share the experiences that my wife and I have had in our travels to Switzerland and what I have learned about the Just family as a result of my research.

Therefore, I have assembled the following information, numerous documents and photographs in the form of a book. I do apologize to the reader for my short-comings as a writer.

The inspiration for writing this book is to inform those who follow me so that they may know something of their origin.

Vernon D. Just

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FORWARD

In March of 1859 Florian Just, his wife Menga, and their four small children Christian, Andreas, Margaret and Amalia, emigrated from the small settlement of Guscha, nestled near the peak of the Falknis mountain, high above the village of Maienfeld, located in the canton of Graubünden, Switzerland.

The occupants of Guscha, including Florian, were a group of German speaking people known as "Walsers." They were descendents of a tribe of the "Alamanni," a Teutonic people who migrated out of present-day Germany.

It is not known where Menga was born or whether she was a Walser, but it was the custom of the people of Guscha to select a spouse from nearby settlements. The most popular choice was the settlement of Fläsch down the mountain a short way from Guscha. It is likely Menga was a citizen of Fläsch.

Florian, Menga, and their children boarded the ship *Progress* at LeHavre, France for their journey to America. They entered the United States at New York and settled in or near the small town of Holton, Kansas. They were sworn in as naturalized citizens on June 27, 1859, at Lawrence, Kansas, which, at the time, was the capital of Kansas.

Switzerland is a small country in Central Europe upon which this book concentrates. Its countryside is dominated by beautiful mountains and rugged terrain. It is spotted with quaint little villages throughout. Its people, as we shall learn, are of many cultures. They are polite, intelligent and unique to the area where they reside. They are governed by a federation of 22 cantons which, remarkably, operate in unison, much as the federation in the United States operates.

In the earliest times, there was a small population of people who lived around the glacial lakes in Switzerland, only to disappear. Later, the area was occupied by the Celts. For many years the area was occupied by the Romans who subjugated the Celts. Thereafter the northern area of Switzerland was overrun by the Alamanni, a Teutonic tribe from the north. The democratic principles of the Swiss confederation had their seeds in the Alamanni culture.

The Walsers were tough mountain people and for many years were outcasts from the people who occupied the valleys below. But they survived under the harshest of conditions. It was these conditions, along with the American railroad companies' promises of utopia that persuaded Florian and his family to immigrate to America.

Holton, Kansas, was a frontier town at the time, very near the Kansas / Missouri border. As the reader will learn, they were greeted with harsh conditions in the state of Kansas.

The following pages deal with the history of the people that we Justs descend from. I attempt to describe who they were, where they came from, how they lived, why they may have emigrated and the circumstances surrounding them and their forbearers' migration.

Obviously, these pages are not all conclusive, nor are they meant to be. They will give the reader some perspective about the history of the Just clan. Time does not permit expansion into the history of other nearby countries, the many peoples who occupy Central Europe, most of the cantons of Switzerland, nor those persons who the Justs married. This book concentrates on the Just clan only, from their earliest known origin to the first generation of American-born Justs.

OUR FIRST TRIP

When I was a small boy an oilcloth covered the dining room table in our house. Its pattern was a repetition of the image of skyscrapers. I was barely tall enough to see over the table, but the tall skyscrapers intrigued me. I asked my mother if they were real. She said they represented the skyscrapers of New York. I asked her if we ever lived there and she said no, so I asked her where we were from. She told me that my ancestors came from Switzerland. That didn't mean anything to me. I knew it must have been a world away, but I had no image of it. What is significant about that conversation was that as a small boy, I was curious as to where I was from.

Traveling to Switzerland never entered my mind for several years. As I was growing up, commercial airlines were rare. If you traveled to Europe, you traveled by ship. I imagined that only the rich could do that, so I put Switzerland out of my mind.

As I grew older I began to form an image of Switzerland. My first perception was of a country whose major contributions to the world were watches, chocolate and cheese. Later I perceived it to be a country full of spies for the Allies and the Axis during, and shortly after, the Second World War. Still later, I perceived it to be a country full of rich bankers who opened and maintained bank accounts for all the evil people in the world.

Of course, these perceptions came out of children's books and paperback novels. As I continued my education I acquired a more realistic view. While I was in the Army, I was destined to be shipped to Germany and the thought of being able to visit Switzerland intrigued me. However, I wound up in Korea instead. Therefore, the thought of visiting Switzerland was shelved. I vowed that someday I would be able to make the trip.

Not until I was attending law school, in Topeka, Kansas, was my interest in visiting Switzerland renewed again. My cousin, Royanna Just Brix, was attending school in Topeka as well. She reminded me that our Aunt Millie had maintained my great grandparents' travel papers and had accumulated sufficient information to prepare a family tree. Royanna had updated it. She promised to provide me a copy. When she did, and I learned more about my great-grandparents immigration, I knew that some day I would visit Switzerland. It was to be many years, however, before the opportunity presented itself.

My wife, Judy, and I were able to visit Switzerland during the fall of 1977. Upon our arrival in Luxemburg we took a train to Basel, Switzerland, and spent the night. The train service was so convenient that we decided to travel Europe by train. Of course, once we arrived at our destination we are on foot, unless we hire a cab. We did a lot of walking. We found the experience very rewarding. We met many wonderful and helpful people on the train and at the train stations. We were very naïve. We were looking

forward to visiting Maienfeld, Switzerland, the village from which the Justs emigrated. Unfortunately, on our train ride from Zurich to Maienfeld, we did not find anyone who could speak English.

Since we did not understand the language, we watched for signs along the railroad track to give us some notice as to where we were. We followed along on a

railway map. We were looking forward to our stop in Maienfeld in order to see the village and find some Justs. Our arrival time was to be about 5:00 p.m. Around 5:00 p.m. we stopped at Bad Ragaz, a village which we knew to be close to Maienfeld. But, as we continued on, there was no Maienfeld. We finally stopped at Chur. Everyone got off the train except us. No one got on. We knew we were in trouble. A young lady started to exit, then looked back at us. We were sitting there all alone. She returned down the aisle and asked us in English if she could help us. We told her our destination was Maienfeld and she said, "Oh you have already passed it and this train goes no further than Chur." She pulled out a train schedule and hurriedly told us there would be a train to Maienfeld arriving any moment and that we should hurry to the opposite platform. Our tickets would be good. We thanked her and flew across to the opposite platform. No sooner had we got there when the train arrived. We were both somewhat shaken by the experience but we can now laugh at it. The train arrived at Maienfeld about 20 minutes later. We later learned that we should have exited at Bad Ragaz.

It was around 6:00 o'clock in the evening when we arrived at Maienfeld. It was a cool October evening. We stepped onto a wooden platform and the train proceeded on. We were immediately overwhelmed by the surrounding beauty. There were gigantic snowtipped mountains all around us. The peaks were reaching for the sky. To the North and East the peaks were kissed by the last rays of the sun. To the South and West the mountains were shaded in deep purple. I began to appreciate the term "purple majesty." The approach to the mountains seemed to be covered with a deep green lawn interrupted with trees and shrubbery whose leaves had acquired the fall colors of crimson, orange, yellow and brown, all of which were intermingled with tall green pines. The terrain was immaculate. There hung in the air thin wisps of floating chimney smoke moving slowly in ghostly shapes. The aroma of burning pine touched our nostrils, being consumed no doubt, by cottage fireplaces. The air was still and there was no sound except for an occasional distant cowbell which echoed in the distance. For a couple of flatlanders the view was overwhelming. We felt insignificant.

It was getting dark, and we found ourselves standing alone on the wooden platform. It didn't seem as if there was another person in the world. We became concerned. The train had long since departed. We couldn't see anything which indicated there was a village nearby. We needed to find some lodging. There was a small wooden hut on the far edge of the platform, so we proceeded toward it. Behind the hut and extending beyond the platform on each side was a large grove of trees which obscured our vision to the North except for the tips of the mountains. As we approached, a small

window opened. A young blond-haired man in a black uniform peeked out. He had friendly sparkling blue eyes and a generous smile. He greeted us in German. Through a long process of playing "charades" we finally conveyed to him our need for a room. He pointed toward the grove of trees and walked his fingers along the counter. He then circled the face of his watch with his index finger. We didn't know whether he meant an hours' walk or a minutes' walk. At any rate, we gathered our luggage and proceeded toward the grove of trees. As we neared the end of the grove we saw a dirt road winding upward toward a mountain. Sure enough, as we proceeded around the trees and up the road we saw a white two-story house in the distance. As we neared the house we were very relieved to see a sign on it which said "Hotel."

Soon we were walking on a narrow cobblestone road. We could see that the hotel was on the south edge of a village and there were colorful cottages with shale roofs beyond. The windows were decorated with little flower boxes. It looked as though we were walking into the Fourteenth Century. Our immediate concern however was lodging, so we stopped at the hotel.

We entered the hotel to find a café, which was closed, but there was a small counter near the entrance with keys hanging on the wall behind it. As we approached a lady greeted us in German. "Haben sie Zimmer?" I asked. "Ja," she answered. We had a room! After negotiating our room price and getting settled in our room we went searching for food. Since the lady didn't speak English we again played charades. She directed us up the little cobblestone road. Soon we discovered a café and entered. Lucky for us, the waitress spoke English. She had attended school in New Jersey and had stayed with an American family while doing so.

After a nice meal, and a visit with the waitress, we returned to our room for a comfortable night of well deserved rest. It had been a long and exciting day. The beds were covered with down-filled comforters and we were soon nice and cozy. With full tummies and the warmth of the comforters we were soon asleep.

In the morning we stepped out of the hotel into a bright sunshiny day and were greeted by a herd of milk cows. The cow in the lead had on a cow bell which jingled as she walked. The herd was followed by a little, plump woman in a long dress wearing a sun bonnet, equipped with a switch. Up the cobblestone road they meandered toward the center of the village. We followed slowly. Within a block or two we came to the town square. There were many booths set up in the square made with pine limbs and branches with the foliage still attached. A sign on one of the booths said "Herbstfest." We know it as "Octoberfest." We had just missed it. One of the buildings in the square had paintings of official-looking persons on the wall. We decided this was the "Rathaus" (City Hall) and proceeded to enter. We wanted to look at whatever records there might be of the Justs.

We were greeted by a young man behind a counter who did not speak English.

We showed him a portion of the Just Family Tree and he immediately understood what we were looking for. He wrote out the word *Kirchenregister* and gave us an address with the name "Braun." It was many years later before we learned what the long word meant. It means "Church register." We left the City building not really understanding what he had written, where he was sending us, or what we would find when we got there, if we got there. It wasn't difficult to find the street.

All the streets of the village, consisting of four or five, enter and leave at the town square. We followed a horse and carriage for a block or two down a narrow cobblestone street. Shortly we were in the countryside walking along with vineyards on both sides of the road. The grapes had been harvested but the vines remained standing like soldiers in formation. They were still green but sprinkled with yellowing leaves. Between the vineyards were lush green grazing areas where an occasional cow and some sheep could be seen. The grazing areas and the vineyards were separated by waist-high stone fences. The area was in a high alpine valley surrounded by mountains which were highlighted by a deep blue sky stretching on forever. The air was fresh and clean. How invigorating this walk was. A postman, dressed in a black uniform and wearing a billed cap approached us riding a bicycle and we stopped him. He didn't speak English, but after we showed him the Braun address, he pointed in the direction we were going. We continued on and soon came upon a group of cottages and located the address.

We knocked on the door and a young woman answered. She spoke English and identified herself as Mrs. Braun. We explained what we were looking for and she indicated that her husband was the caretaker for the church book. However, he was not present. We asked if we could examine the book. She was reluctant. When we explained we were from America and had only one day to visit she invited us in, ushered us into a utility room and presented us with a large book, heavily bound. We examined it for a few minutes while it rested on the top of her washing machine. All pages were beautifully hand-written in German script. It had many entries. We located the name "Just" several times. The earliest entry, as I recall, was in the Seventeenth Century. For many years it was the custom of churches in Europe and America to maintain records of births, baptisms, marriages and deaths of their members. We were viewing the church records of the Community Church of St. Luzisteig, a little church that we would later visit.

Mrs. Braun had indicated that she and her small children had the flu. We could tell she did not feel well, so we were uncomfortable in imposing upon her. We asked if she could research the book for us and provide us with information from it as it related to the Just family. She promised she would. We gave her our names and home address, but we have never heard from her.

We returned to explore the village to see if we could find any Justs. A thorough search of the outside of mailboxes proved fruitless. We found the name Just on a

building. It was on a small nameplate just above a doorbell. I rang the doorbell several times. I knocked several times. There was no answer. By that time we had pretty much explored the entire village. It was late morning and we decided to head for the cafe. At the last moment I decided to check the post office. I left Judy standing in the middle of the cobblestone street. The person in the post office did not speak English and could not figure out what I wanted. It was later that I learned the Maienfeld Justs do not pronounce their name the same as we do. The name has a unique dialect which is not common in the English language. Therefore it is difficult to pronounce correctly without practice. The name is pronounced somewhere in between "Youst" and "Yost." No wonder they didn't understand what I was after. So, disappointed, I returned to the street, thinking we had failed. Judy was not in the street.

I waited and waited. Finally, she came out of the bank with a tall, well dressed gentleman. He spoke English haltingly. Wow! Judy had found Anton "Toni" Just. When Judy had entered the bank she had also used the name Just as we pronounce it. It didn't mean anything to the clerk. Toni, who had studied in England, came out of his office and invited Judy to his office. There, on the wall of Toni's office was a large family tree full of Justs, so, she had invited him out to meet me.

He asked us to return at 1:00 p.m. After lunch, we returned to the bank and Toni was waiting for us. He closed the bank for the day. Wow, can you imagine that? We later learned that as banker he held a prestigious position in the village. His children, we learned, were very proud of him. He was referred to as "Bank Toni." At any rate, the three of us entered his two-seated car. Cramped though it was, we were very excited to accept his invitation. He drove north through the village, and on beyond about two and one-half kilometers. It was a road that wound up toward the mountain peak we had seen as we were walking into the village the previous evening, a beautiful drive.

Toni stopped the vehicle, motioned for us to get out along the edge of the road and pointed up toward the mountain. There was a clear green area high up the mountain with a few little white buildings scattered about in the clearing. I asked him if that was the Just farmstead and he said yes. He mentioned the word "Guscha," but that didn't mean anything to us at the time. The girl in the café had also mentioned Guscha and we thought she was referring to the mountain.

After photographing the farmstead, we returned down the road a short way and entered an inn located in the small settlement of St. Luzisteig. It was a quaint little inn with a bar and a few tables. We joined Toni for a cup of coffee and had a nice conversation. Later we learned that the inn had rooms for rent and we have since stayed there many times.

I asked Toni where the Justs had come from and he told me from the Geneva area.

He indicated that Switzerland had been settled by the Celts. He gave me a name which he

attached to the Just people but it didn't mean anything to me at the time. I later learned that he was referring to the Just people as "Walsers." After finishing our coffee we left the inn. Toni took us on a tour behind the inn where there was an old church. He told us this was where the Justs went to church. I later learned it had been established around 800 A.D. The building had been refurbished many times. Anyway, we could stand at one corner of the church and look up toward Guscha. As we circled the church Toni said, "This yard is full of Just bones." There were no markers though. Toni asked us if we would like to meet his uncle. We said yes.

We descended back down the mountain to a small cottage on the edge of the village where we met Mathis Just who invited us into his kitchen. We learned that Mathis was 79 years old. His red face was covered with a full white beard. He had long white hair. He had a facial expression full of mischief with twinkling blue eyes. He looked like Santa Claus. We liked him immediately. He wore a gray wool shirt and trousers, which would become significant to me many years later. We seated ourselves around his kitchen table. He spoke no English. Toni interpreted as best he could. It was here that I learned about our "Heidi" connection. Mathis had acted as "Grandpa" in a promotion of the film Heidi. He was very proud of that fact. The little village of *Mayenfeld*, below Grandpa's cabin, mentioned in the classic by Johanna Spyri, was none other than Maienfeld, Switzerland.

While visiting with Mathis he opened a bottle of wine and, as is the custom, the four of us consumed it. I noticed a chair which was sitting in the kitchen. It was made of rough tree limbs. The backrest had some lettering carved into it. It said "C J 1639" except the "C" was carved backwards. I asked Mathis what that meant. He said "Christian Just 1639." He laughed and said, "They didn't spell so good in those days." After an hour or so we bade Mathis goodbye and Toni returned us to the bank. Toni invited us into the bank and we followed. His office was toward the rear of the building. He showed us the large family tree which was posted on his wall. He was able to provide us with a copy which had been reduced in size. You will find a copy of that family tree following this chapter. Note the numerous "Andreas," "Christians" and "Florians" contained in the family tree. Shortly we said our goodbyes as we had a 6:00 p.m. train to catch. We had a wonderful day in Maienfeld, learned something of our origin and, most importantly, had met some Justs.

I left Maienfeld with a lingering question. Why, oh why, would my ancestors leave such a beautiful country? That question would become the focus of my efforts at gathering information for this book. As the years passed I did much research. The more I did the greater my curiosity became. In some instances it was a challenge. I researched the origin and migration of man. I studied ancient history. I familiarized myself with

man's migration into Switzerland and the many peoples who ultimately occupied its territory. I studied Swiss history, the development of its cultures, its military upheavals, its political development, religion and many other topics. I was fortunate to learn about the people from whom we descended and their way of life. I followed their migration. Many of the sources that I researched used different words for the same subject. For instance "Graubünden," "Grisons," or "Grigioni" were used interchangeably which at first was very confusing. They all refer to a geographical area in eastern Switzerland. I hunted and hunted for some information on what the word "Walser" meant. The word is unique to the people we descended from. Only when I met a lady from St. Gallen, Switzerland who did some translation for me was I able to learn that it was the name of a group of people. Other translators had no clue as to what it meant. When Judy and I were able to return to Switzerland on occasion, some of my research came to life. These visits gave rise to many more questions. But I also learned the answers to others. All of us have asked those questions on occasion. Who are we? Where did we come from? How did our ancestors live? What language did they speak? What did they eat? How did they dress? What was their religious faith? What education did they have? What rules did they abide by? Why did they immigrate to America? Where or how did the name "Just" originate? Does the name "Just" have a meaning? And so on. I attempt to answer some of these questions in the following pages.

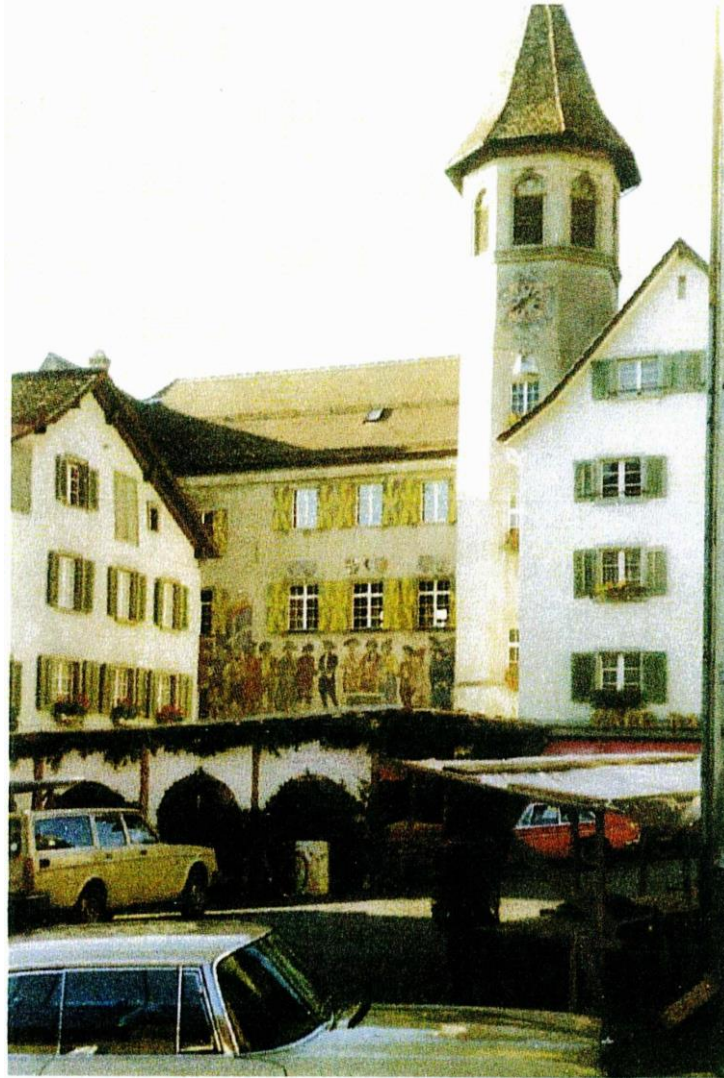
On the following pages I have reviewed the migration of early man in a limited way. I review the origination and development of the country of Switzerland, and its early inhabitants, such as the Lake Dwellers, the Celts, the Romans and the Alemanni. I review the origination and migration of the Walsers. I touch upon the cantons of Valais, Graubünden, their history and connection with the Justs. I review the history of Maienfeld, Guscha, and Holton, Kansas, the communities where our ancestors lived.

There have been thousands of volumes written about some of the topics that I have covered, so I had to pick and choose which topics to touch upon and to what extent. My purpose in selecting and presenting what I chose is to give the reader some perspective. I have not attempted to provide an in-depth study of a given topic. Hopefully my presentation will be of interest to the reader.

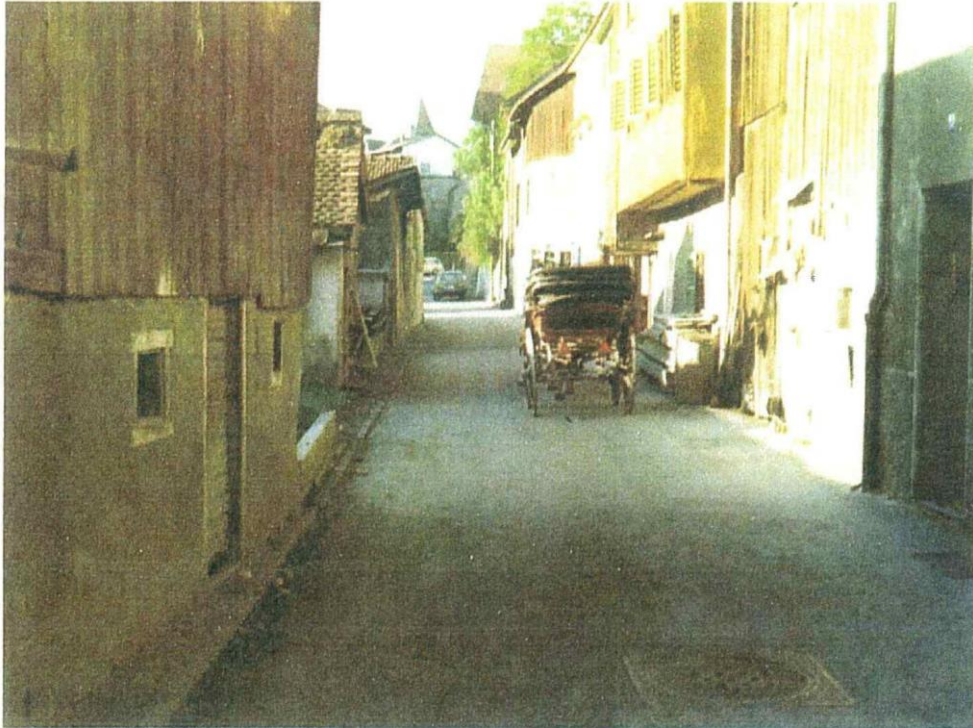


Herbstfest

The Herbstfest sign which we observed at the village square of Maienfeld on the morning after our arrival. It is a celebration of the harvest of grapes from local vineyards, similar to our "Octoberfest." 1977 Photo.



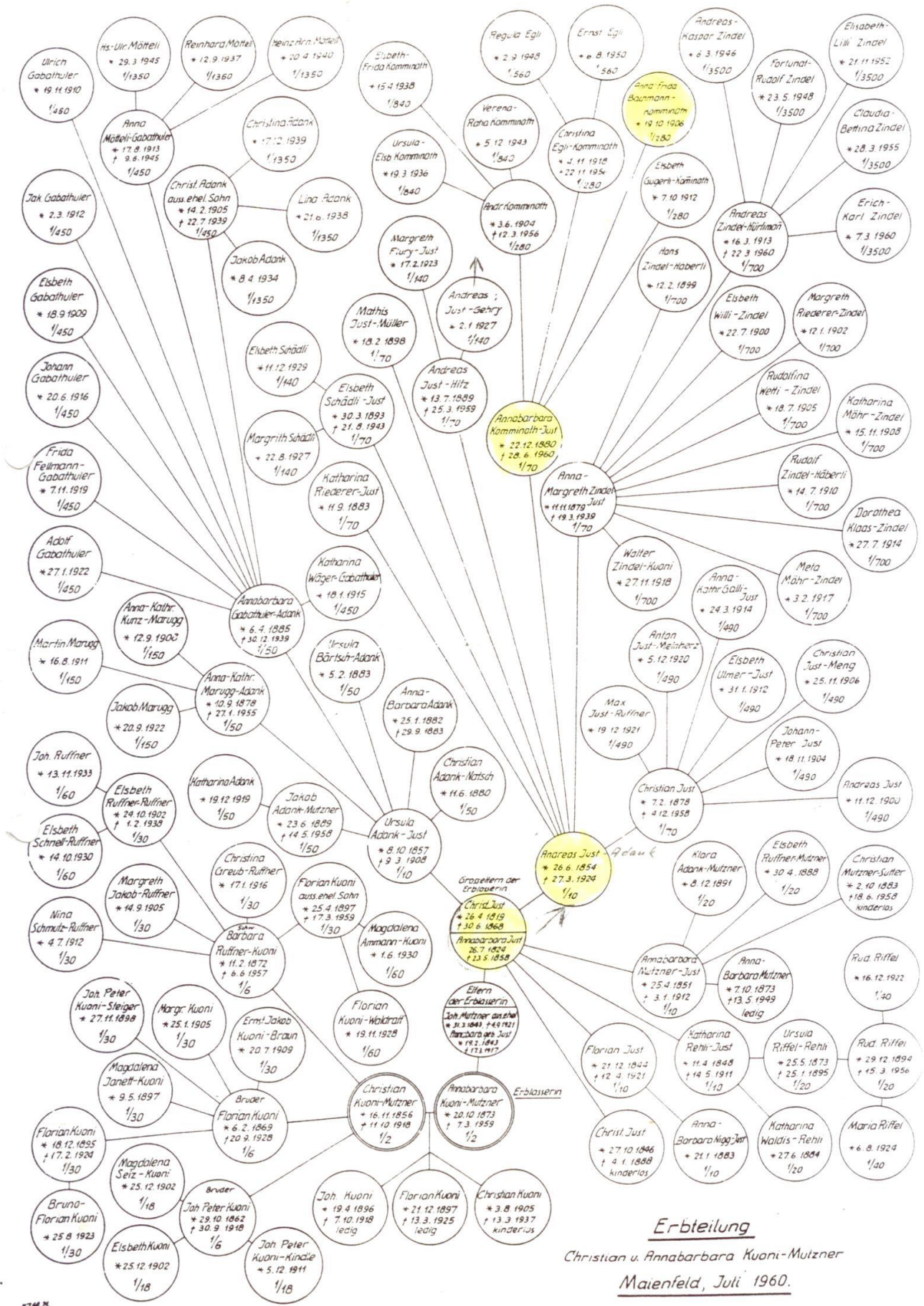
The Maienfeld "Rathaus" (City Building). Notice the paintings on the building which represent some of Maienfeld's former leaders. This is where we started our search for some Justs. The booths wrapped in shrubbery were used by the locals in displaying their products during Herbstfest. 1977 Photo.



The carriage we followed toward the Maienfeld countryside in search of the Brauns' residence in order to find what we knew not. Notice the width of the vehicle in the distance. 1977 Photo.



Mathis, Judy and Anton "Toni" Just in Mathis' backyard. Mathis was filmed as Grandpa in a promotion of the film Heidi. He was one of the last inhabitants of Guscha. Notice the gray clothing, typical of the early inhabitants of the canton of Graubunden and the basis for its name. 1977 Photo.



IN THE BEGINNING

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Genesis 1: 26-28 (King James Version)

"It is interesting to contemplate a tangled bank, clothed with many plants of many kinds, with birds singing on the bushes, with various insects flitting about, and worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each other, and dependent upon each other in so complex a manner, have been produced by laws acting around us. These laws, taken in the largest sense, being Growth with Reproduction; inheritance which is almost implied by reproduction; Variability from indirect and direct action of the conditions of life and from use and disuse: a Ratio of Increase so high as to lead to a Struggle for Life, and as a consequence to Natural Selection, entailing Divergence of Character and the Extinction of less-improved forms. Thus, from the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals, directly follows. There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed laws of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved."

The Origin of Species (1872), by Charles Darwin

So, who are we and where do we come from? I believe God created man. That is based on faith. I also believe there is some substance to the theory of evolution. That is based on theory. Which one is the most accurate is a matter of controversy which will rage on forever. It is not my intent to engage in that controversy.

It can be said that man does exist. It can also be said that modern man came from a single source. However there is no *pure* race. Where his origin took place has been the subject of many theories which differ from one another. The truth is, no one really knows *where* man originated. However there is a present consensus of opinion on man's migration. The migration of man is what I shall concentrate on. Of course, wherever man may have originated, we know that he now occupies the whole earth. His migration routes from his place of origin took many simultaneous routes over thousands of years.

Since we are primarily interested in the Justs, this book will concentrate on man's migration into the area now called Switzerland, located in Central Europe, the people which populated that area, where they came from, the cultures that developed, merged and ultimately prevailed. Of course, there were many other areas of Mother Earth which became populated before, during and after the birth of the country of Switzerland. The process continues and various populations continue to mix. It is a continual process.

Early man was a wanderer. His primary source of food was nuts and berries. His search for food took him from place to place. He banded together first as a family unit, and later in tribes. With the passing of time he added hunting to his source of food. With the development of more sophisticated tools, and the assistance of other tribal members, he became a very successful hunter of wild game. With success came expansion. As tribes grew larger the area which was necessary to support the tribe was extended. Hence, either by rule or necessity, groups broke off and became another tribe which gathered and hunted in another area. This concept continued on for many thousands of years. This constituted early migration.

As time progressed man was able to capture and tame animals. The animals assisted him in his hunting and other labors. Man also commenced to raise animals and keep them captive as an immediate source of food. Of course, these captive animals grazed in the area of their masters. Grazing also required movement because herdsman, for the same reasons set forth above, were required to migrate in order to insure that their animals had grazing areas that weren't depleted by other grazing animals.

Some of these herdsman and gatherers camped along rivers and streams in order to have a ready source of water for themselves and their herds. Eventually, man learned to grow vegetables and crops, another source of food. Man learned that land along the rivers and streams were more fertile. This was due to frequent flooding and the residue left after the flood which fertilized the land. Hence, some herdsman and gatherers were able to remain in one area. They became farmers. The groups that stayed expanded in numbers rapidly. With the explosion of population it was necessary to develop rules so

the increasing population could live together peacefully and in some semblance of order. This was the early development of what we call civilization.

One of the first great civilizations was Mesopotamia. It was located along the Tigris and Euphrates rivers located in present day Iraq. The Egyptian civilization along the Nile River developed shortly thereafter. These civilizations developed some 5,000 to 6,000 years ago. Many other ancient civilizations developed thereafter, generally in the regions between Mesopotamia and Egypt

With civilization came politics and politicians. For want of a better term we will call them "leaders." Leaders organized these population centers into "city-states." With time, the greater European area had many city-states. There also remained the individual family groups, tribes and larger "clans" which continued to migrate. Certain leaders were more power seeking and aggressive than others. They sought to expand their power by invading and dominating other tribes, clans and city-states. The more successful these leaders were, the larger the area of rule. This was the process of creating empires. Some empires became known as monarchies. Some became known as kingdoms. It really does not matter what the structure was called. They were all similar in nature, embodying a ruler, a political system, a developed economic system and a military force. The concept of a "country" or a "state" with fixed borders, as we understand them today, did not really come into being until around the Seventeenth Century. That is when the concept of nationalism as we perceive it today commenced to develop. That is not to say that city-states, clans or tribes did not join together and create a political or military geographical center which occupied a given area, for that was a continual process over the centuries.

Historians have classified man's record into two major categories, (1) *History* and (2) *Prehistory*. History is based upon written records and generally covers the last 5,000 years. Prehistory is based largely on archaeological evidence and the tracing of languages back to their origin. Prehistory covers a period of more than one million years.

The time when prehistory ends and true history begins varies greatly from region to region. By way of illustration, consider the American Indian. Although all tribes had a language, it was not, for the most part recorded. Archaeologists relied on evidence located years after the tribes disappeared or were absorbed by the European population. Europeans, on the other hand, had records dating back several thousand years. Hence, the era that I am speaking of, as far as the American Indian is concerned, was prehistoric, while during that same time period European recorded activities would be considered historic.

The greater period of man's migration, therefore, would be prehistoric. Of course, archaeologists, anthropologists, geologists, historians, linguists and others have drawn different conclusions from the evidence that has been discovered. Not only have they disagreed on what it is that has been discovered, what its age and era may be, but how it

may relate to man in general. In other words, professionals theorize from the evidence that has been recovered and their theories may differ as to what is significant about a given piece of evidence.

There is, however, a consensus of opinion on certain theories, at least until someone proves them wrong and other theories are developed. It is on those theories where there is a consensus that I will rely upon to provide the reader with some perspective.

The earliest known skeletal remains that are accepted as human are believed to date from the early Pleistocene period. Most recent geological opinion assigns one and one-half to two million years to this period, so geologists believe they have evidence of man's existence dating back almost two million years.

The Palaeolithic era, or the Ice Age, in which Palaeolithic culture developed was marked by four major glacial advances (Gunz, Mindel, Riss, and Wiirm) and they were separated by three warmer periods. This era dates from approximately 1.8 million years ago to approximately 11,000 years ago. Very few skeletal remains have been found

which with any certainty can be assigned to the lower or middle Palaeolithic era. Those which have been found were in Java, China, England and Germany. Much more evidence has been discovered in Europe since Wurm, or the last ice age. Many remains of the Neanderthal man have been found, but a controversy exists as to whether modern man is his descendent or whether he was a separate species.

Beginning with the upper Palaeolithic period, about 30,000 years ago, representatives of modern man appear on the scene. Remnants of skeletal remains located in and around the lakes of Switzerland are believed to be those who migrated from northern Africa. This is concluded from the body size and because of the small round head which is consistent with those skeletal remains found in northern Africa, Spain and Portugal which are much older. It is believed the early Swiss people inhabited the areas around the lakes between Riss and Wurm during a warmer period and disappeared with the last ice age, either because of their extinction or because of their assimilation with groups of other, more recent occupiers.

With the disappearance of the last ice age, or the beginning of the Mesolithic era, evidence has been found that some parts of Europe continued to be occupied by the small round-headed people. However, most of the European population then was of a long-headed European stock. During the succeeding thousands of years the three fundamental modern European types became established in their respective areas: the Mediterranean in southern Europe, the Alpine in central and eastern Europe and the Nordic in northern Europe. During the latter part of the Bronze Age, roughly 5,000 years ago, and especially into the Iron Age, roughly 4,500 years ago, there is evidence of great movements of peoples who spoke what has been termed the Indo-European languages. They commenced to occupy the larger part of Europe.

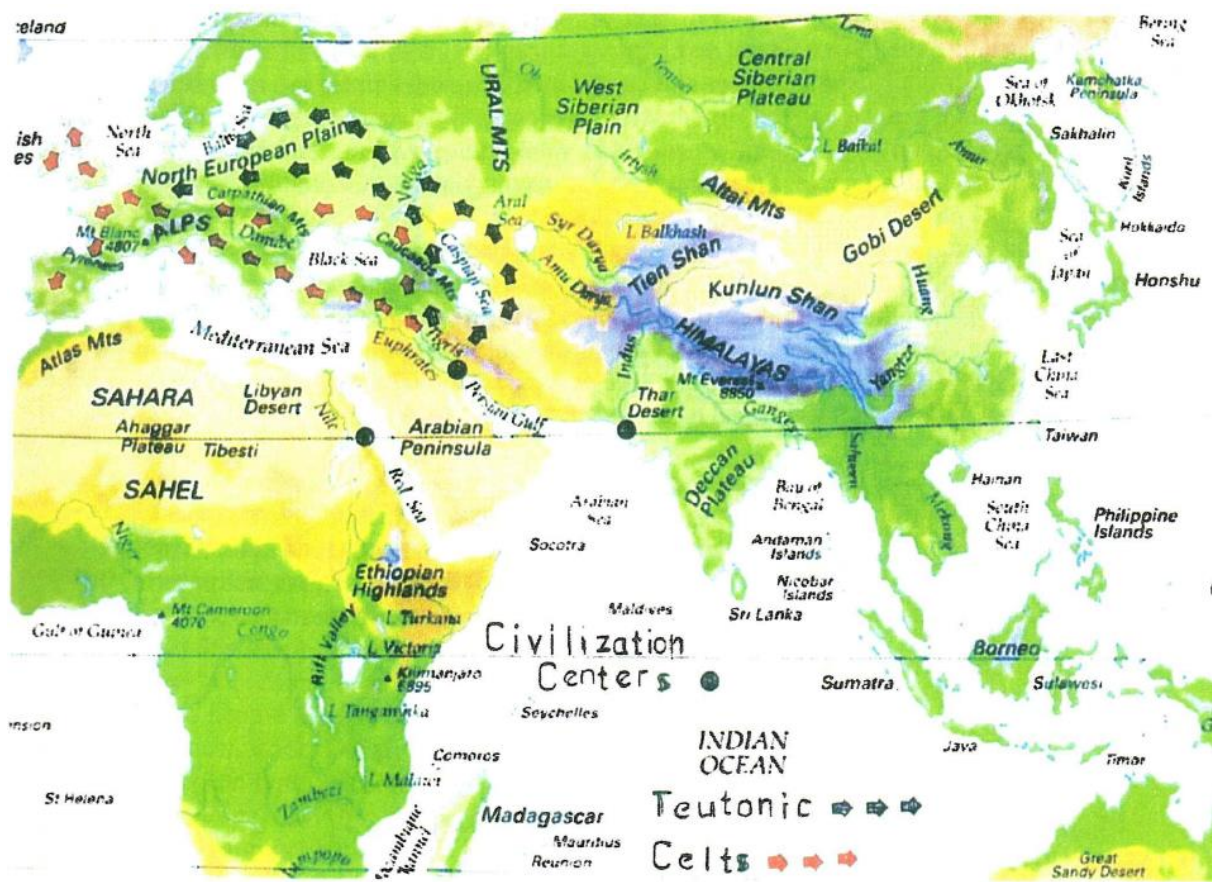
Greek speaking peoples came down through the Balkans into Greece, Italic speaking peoples into Italy, Celtic speaking peoples poured out of the Russian Steppes

and moved west through central and northern Europe as far as France and the British Isles, and were followed over the same route by Teutonic and, for part of the way, Slavic speaking peoples. See the illustration at the conclusion of this chapter. That map reflects a rough migration route of what were to become known as the Celtic and Teutonic tribes to give the reader perspective. It does not include the many other peoples that migrated into Europe with similar routes.

This great migration into what is now Europe commenced after the last ice age and continued over many thousands of years. It involved many peoples, usually from the area surrounding the Indian Ocean and Mediterranean Sea, who traveled up through the Balkans or over the Russian Steppes and spread into the greater European area. Present-day Switzerland, France and the British Isles were generally occupied by Celtic tribes. Present-day Germany was generally occupied by the Teutonic tribes. Italy was occupied by the Mediterranean people. Later, the Romans occupied most of Central Europe and dominated its populations for several hundred years.

The geographical area of present-day Switzerland was invaded many times, either militarily or by migration, after the area was populated by the Celts. Some of the invaders were beaten back. Others withdrew or assimilated themselves into the existing population. In either event many peoples of various cultures remained in the area now known as Switzerland and their influence remains. We will be interested in a group of migrants who settled in Switzerland around 980 A.D. It is this group from whom we Justs descended.

The few pages in this chapter cover world history over a period of two million years. Many volumes have been written about the topics which I have covered in a few paragraphs. Therefore, the events which I have covered have been oversimplified by necessity. Hopefully, these few paragraphs will give the reader some perspective as to who we are, where we came from and how we are distinguished from others.



A rough estimate of the migration routes which the Celtic and Teutonic tribes followed over thousands of years. Notice that both originate near the Tigris and Euphrates civilization center. There were many different tribes within these general groups of peoples. Notice the civilization centers near the Nile River and Thar Desert region. The Slavs' migration routes were more to the East and North.

SWITZERLAND

The Crossroads of Europe

Switzerland is frequently referred to as the "Crossroads of Europe." This is so because it is in the middle of Central Europe. Notwithstanding its natural barriers of the *Jura*, the *Rhine*, the *Alps*, and the *Leman*, invading armies crossed Switzerland from all directions for centuries.

Although modern Switzerland remained neutral during the last two world wars, it has in its past experienced tremendous military and political upheavals throughout the centuries, primarily due to its location. Despite the smallness of the country it has been well protected by its natural barriers. Even the boldest of invaders throughout the centuries thought twice before invading. Nevertheless, invaders from all directions made use of the many great routes through Switzerland: Celts from the East, Germanics from the North, Lombards from the West, Latins came from the South. Because of its history, the Swiss government mobilized its army and called upon all capable males to serve during World War II. Its borders were secured from German and Italian attack.

Switzerland has been a coherent entity for a relatively short time. For many hundreds of years the territory was made up of separate and distinct clans. These clans were influenced by many different cultures over time. They were more interested in preserving their independence or attacking their neighbors than forming an alliance for the benefit of all.

In the earliest times, the country was occupied by lake dwellers who lived peacefully along the banks of the big glacial lakes. They were skilled agriculturists and fishermen. They made their appearance about 100,000 years ago. They disappeared with the ice ages. Then they reappeared after the melting of the last ice age. Seeds, iron weapons and pieces of pottery they used tell the story of these primitive tribes. The lake dwellers were known to have traded with tribes along the Danube region as early as 2500 B.C. Metal goods first reached the lake dwellers from the Mediterranean by way of barter between 1800 and 800 B.C. Around 700 B.C. the lake dwellers appear to have been driven into the forests by the Celts, a very warlike tribe from the region of present day Austria.

Around 600 B.C., according to records that have been found, a prince of an Etruscan tribe invaded the mountain region of the Grisons (an area now embraced by the canton of Graubünden which we will learn about later). Then the Romans invaded around 15 B.C. and overwhelmed the Etruscans. They created the Roman state of "Rhaetia Prima" in the Grison region. With the passing of time the Romans occupied all of Switzerland and gave it the name "Helvetia," or "Hilly Country." They called its Celtic inhabitants "Helvetii." The Romans occupied the area for centuries. There are conflicting reports as to how the inhabitants accepted them. Some say that the Romans were

accepted by the locals because they brought civilization and progress to the area. They built roads, erected bridges and aqueducts and provided many other benefits. Some of their works remain in evidence today. Others say that the Helvetii resented the invasion of the Romans and refused to submit to them. In order to communicate with one another the Roman occupiers and the Celtic population combined their languages. As a result a new language evolved called "Romansh."

After the fall of the Roman Empire, during the Fifth Century A.D., varied Teutonic tribesmen of the Alamanni overran the Helvetii in the process of their migration toward the South. These Germanic invaders from the North settled in northern Helvetia and imposed their language and customs upon the hill people. The German domination imposed by the Alamanni has remained for several centuries.

At about the same time that the invaders of the North came, the Burgundians settled among the Helvetia of the West. They were more friendly than the Alamanni and allowed the Helvetii to live as they pleased. After many years the language of that area became known as French.

For these reasons, today the Swiss recognize four different languages as official: German, which is predominate in the North and East; French, which is predominate in the West; Italian which is predominate in the South; and Romansh, which is found in pockets along the Austrian and Italian borders of Switzerland.

The Swiss rural people were determined to be free and independent and wanted nothing to do with the city-states, monarchies and empires. This did not prevent them from fighting among themselves. Civil war raged continuously. Made up of separate, distinct clans, each group was anxious to preserve its own independence. They would not unite until a common enemy threatened.

Among the various military, political and economic upheavals that occurred throughout the ages, religion joined them during the Reformation. Upon the death and ascension of Christ some of his disciples had established themselves at various locations in the Old World. These locations became centers of Christianity. One such location was Rome whose Christians established the Roman Catholic Church. Its influence spread across central Europe and dominated most of the inhabitant's religious practices.

Martin Luther (1483-1546), a Catholic priest, separated from the Catholic Church and taught that justification by faith alone, rather than by the practice of strict liturgy and doctrines of the Catholic Church, was the way to eternal life. Shortly after Luther tacked his demands on his Catholic Church door, Huldrych Zwingli (1481 - 1531), who was also a Catholic priest, presented his innovations. He believed that Christ's presence in the Eucharist was not corporal but symbolic.

Zwingli, like Luther, had his own ideas about the Christian Gospel, which differed from the conservative Catholic Church. He commenced to spread his beliefs throughout central Europe and gathered many followers who adopted his teachings. In 1525, Zurich's Great Council adopted his teachings. The Reformation strengthened the

urban class, but the Protestant movement among the rural also gained strength. As a result, the Swiss split into two camps. Ultimately the Reformation resulted in a sense of alienation between the Swiss Protestants and their Catholic neighbors.

The communities of Basel, Schaffhausen, St. Gallen, Appenzell, Glarus and a large part of the Grisons supported Zwingli's teachings. These communities occupied the northern and eastern parts of Switzerland. The heart of the country, however, stuck with Catholicism. Later, within a few years after Zwingli's death, Geneva, in southwest Switzerland, became the center of additional reforms. The new leader of this reform was John Calvin, whose teachings emphasized the strong sovereignty of God and the doctrine of predestination.

The years from 1386 to 1515 were the most turbulent in Swiss history. The area fought wars with each of its powerful neighbors, and showed that it too could be a power in Europe, with a force of fighting men who were feared and admired, so much so that foreign powers employed them as bodyguards, palace guards, ceremonial guards and, in some instances, their formations were used as fighting troops in the field. These Swiss mercenaries were well disciplined fighters and had a reputation of loyalty to their employers. They became known as *Schweizergarde* (Swiss Guards).

Various units of these "Swiss Guards" have existed for hundreds of years. The earliest detachment was the *Swiss Cent-Gard* (Hundred-Guard) at the French court from 1497 to 1830. The Papal Swiss Guards were founded in 1506 and the group still exists today although in a ceremonial form only. Their first and most significant hostile engagement took place in 1527. During the hostilities, 147 of the 189 Guards died fighting the unruly troops of Charles V during the sack of Rome in order to allow the Pope to escape. It was this incident and those which followed which developed and established the tradition of the Papal Swiss Guards.

The wars with Switzerland's neighbors, the civil wars among the clans and the religious Reformation with the resulting antagonism between neighbors were all taking place during the same period. It was during this period of war, the development of mercenaries, civil strife and religious antagonism that the Swiss nation evolved.

Notwithstanding all of the contradictory interests of the various clans, the desire to be free and independent was common to all of them. The struggle for independence from the various foreign powers, the city-states, the municipalities, the monarchies and various religious powers began among the peasants in the heart of the country. It spread outward, gradually embracing more and more clans until a federal state developed, taking its name from one of the original members, the tiny canton of *Schwyz*.

Three cantons, *Uri*, *Schwyz*, and *Unterwalden* formed a confederation in 1291. This alliance became the origin of the successful modern confederation. The three cantons were soon joined by another five, *Luzern* (1332), *Zürich* (1351), *Glarus* and *Zug* (1352), and *Bern* (1353). In 1481 *Fribourg* and *Solothurn* joined the alliance. In 1501 the cantons of *Basel* and *Schaffhausen* joined, with the canton of *Appenzell* following in 1513.

In 1798 the federation collapsed with the French invasion. When the French occupation was eliminated, the confederation was reformed with the additions of the cantons of *St. Gallen*, *Graubünden (the Grisons)*, *Thurgau*, *Ticino*, *Aargau* and *Vaud* in 1803. Then in 1815, the cantons of *Geneva*, *Valais* and *Neuchatel* joined to complete the modern-day confederation. Finally, then, today there are 22 cantons with historical differences in population, culture, language and religion. A political district map identifying the cantons is displayed at page 29.

The canton of Valais located in southern Switzerland where our teutonic ancestors first settled in Switzerland and the canton of Graubünden, where the village of Maienfeld and the settlement of Guscha where our Walser ancestors emigrated from are the cantons which we will be primarily concerned with. The locations of Guscha and Maienfeld are shown on the display at page 29.

Because of all the foregoing, the Swiss people have a great many different traits, but they combine rather than conflict. They form a strong unified whole. The Swiss person is conscientious, disciplined, and proud of his country, and he is a perfectionist. Once a visitor steps into Switzerland he finds that the country has an atmosphere, a character all its own. The visitor will find neatness, solidarity, charm, discipline, honesty and politeness. Everywhere flowers adorn the cottage windows and clean public places are provided. Flags, coats of arms and smiling people are everywhere. Wine and beer flow freely.

Most people, when they think of Switzerland, think of the majestic, snow-covered mountain peaks, its glaciers, its many blue lakes and its beautiful manicured green valleys. It has acquired many names. As mentioned earlier, it has been called the "Crossroads of Europe." In modern times it has been called the "Playground of Europe." This is so because of its many ski resorts and jet-setting tourists. It is also often referred to as the "Roof of Europe" because of its majestic mountain ranges and high altitude. One visit will explain the country's nickname to a traveler.

Switzerland is a landlocked country. It is small. It could fit into the state of Texas sixteen times with room to spare. Germany is to the North. Austria is to the East. France is to the West. Italy is to the South. The western border of the principality of Liechtenstein touches Switzerland on the East.

The Alps, the most important and most beautiful range of mountains in Europe, and the Jura mountain range, a high plateau between the Rhine and Rhone rivers, make up three-fourths of Swiss territory. Four of Europe's rivers flow through Switzerland. The Rhine forms the northern border of the country and eventually flows into the North Sea. The Rhone, in the southern part of Switzerland, flows out of the Alps into Lake Geneva, then on into France. The Ticino flows out of the Alps and southward into Italy. The Reuss, in western Switzerland, flows through Lucerne as a tributary of the Aar, a branch of the Rhine.

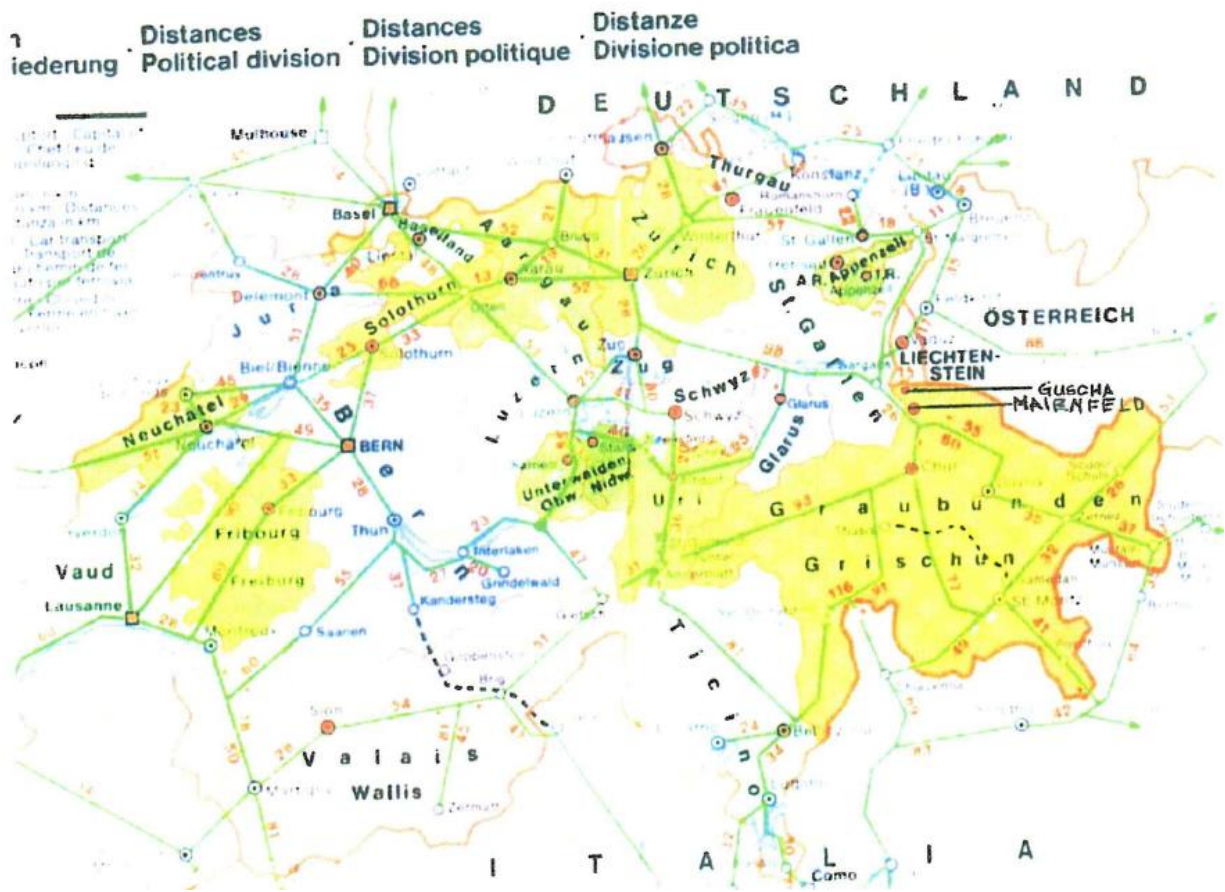
Because of its mountainous terrain, high altitude and abundance of rain, Switzerland is not an agricultural country. Farming is difficult. The country is more suited to dairy farming and pasturing of herds. For that reason, Switzerland is dependent on other countries for her supply of food and grain. She also needs to import oil, iron and coal, but, because of her abundant water power, she is able to convert it into high quality products. Today, tourism is also a very important industry.

Beeches, oaks, pines and fir trees grow in the valleys and the lower slopes of the mountains. To help prevent avalanches, forests of pine and spruce trees are planted and cultivated. Switzerland has adopted severe forest laws. No one is allowed to cut down a tree, not even his own, without consent of the local forest ranger. However, I'm told that most, if not all, of the area residents of a given region join together during the fall and cut off dead limbs, gather those and the sticks which have accumulated on the ground during the year and, generally clean up the forests. From early spring until late fall the valleys, foothills and alpine slopes are covered with a multitude of beautiful wild flowers. In the fall, crimson, orange, gold, brown and green foliage adds to the colorfulness of the terrain.

Among the snow-covered peaks of Switzerland lie picturesque valleys dotted with tiny villages with simple cottages of local folk. Here and there, mighty rivers of ice, called glaciers, move slowly down the mountain sides. Two rivers, the Rhine and the Rhone, originate among these glaciers. The glaciers create crevasses over the land as they slide down the mountain sides and, when covered with snow, can create dangerous situations for man and beast. Avalanches are a continual problem and are dangerous. Spring rains, warm winds, thunder and even a shout can start masses of snow plunging downward, but the Swiss by reason of their hard work, discipline and ingenuity have managed to harness these terrible dangerous situations and, in some instances, make use of them.

The population of Switzerland, notwithstanding all their conflicting history and infighting, is essentially of Celtic and Alamanni stock. The Burgundians in the West were also of Celtic stock. It is likely there was some intermarriage between the Roman soldiers and the Celtic population so there is no doubt some Roman offspring. The lake dwellers disappeared long ago either by way of extinction or assimilation among the later occupiers.

We turn now to each of the major groups who have occupied the territory now called Switzerland.



The above map shows the political districts in Switzerland. Each Swiss canton is a different color. In the Southwest you will see the canton of Valais (Wallis) where the term Walser originated and the area from which the Walsers began their migration. Graubünden is the large canton in the southeast. In the extreme north of Graubünden are Maienfeld and Guscha.

THE CELTS

Imagine, if you would, that you are a Roman soldier around 390 B.C., and you are marching north along a Roman roadway. You are but one soldier among many, marching in unison. You are equipped with the usual soldier's implements of the time, a metal helmet, touched with feathers, a metal vest, a metal shield, a metal sword, perhaps a spear and the usual leather wraps. All of your equipment is shining brightly in the sun. As a member of the Roman Legion, you are proud to be a soldier of this well trained group. You and the others are an impressive sight indeed.

All of a sudden you hear a horrible screaming. It is ear shattering. It is being produced by hundreds of men running down a hill directly toward you. They are waving swords and spears and screaming at the top of their voices. They are all fair-skinned and blue-eyed. All have either blonde or red hair. They have mustaches which have grown long enough to cover their mouths. They are all tall and very muscular. Their faces are contorted in anger and *they are all naked!* What would you do? Run? That's exactly what the Romans did. It happened. These animated creatures were Celt warriors and were known for their viciousness.

The records of various nations in the Europe make frequent references to a people who existed about 500 years previous to the Christian era. They were a people who were sometimes at war with others and sometimes at peace with them. They were sometimes referred to as warlike and other times as peaceful in nature. In either event, these people evidently occupied a position of great strength and influence in middle Europe. These people were called Celts by the Greeks and Gauls by the Romans.

Hellanicus, a Fifth Century historian, describes the Celts as practicing justice and righteousness. On the other hand, Plato describes them as drunken and combative. The Romans called them barbarians. The term barbarian did not have the same meaning in those days as it does today. The term was a Greek word attributed to the Persians. The Greeks did not understand the language of the Persians which, according to Greek ears, called themselves "Barbarbar." The Romans adopted the word from the Greeks and applied it to all peoples who did not speak Greek or Latin. Thus, all the Celtic tribes, as well as the many other tribes which continually confronted the Romans on the empire frontiers were called barbarians.

Unfortunately, most of what is written about the Celts is through the eyes of others. Of course, how a person is described depends on the relationship with that

person. The Celts sacked Rome around 400 A.D. so the Romans' view of the Celts was not too compassionate. Further, the Romans at the time were one of the more "civilized" people. They were clean, well dressed, educated and they lived in a well organized society in keeping with their time. On the other hand the Celtic and warriors of other tribes who confronted the Romans, appeared to the Romans to be unkempt savages. One wonders if the Celts were the ones which gave the present-day meaning to the term barbarian.

There are no Celtic records which, so far, have been discovered, but many artifacts have been found, so the information available about the Celts has been presented through the eyes of other peoples and the Celtic artifacts which have been discovered. Pockets of their language also exist. As with many other races, the Celts were not a single pure and homogeneous race. The true Celts were a tall fair race, warlike and masterful, who originally established themselves along the Danube, and then spread by dominion and conquest over middle Europe. Their warlike nature and their custom of working themselves into a frenzy prior to battle and fighting in the buff was almost a religion with them. Ultimately their influence subsided and the Teutonic influence took its place.

It is believed that most of the general population of Switzerland descended from the Celtic and the Teutonic tribes that invaded from the north, but the Swiss no longer speak the Celtic language. The Celts, and the Roman soldiers who occupied Switzerland, developed a means of communication which was neither Celtic nor Italian, but a combination of both. It became known as Romansh. That language still exists in pockets along the Swiss, Austrian and Italian borders. There are also pockets of the Celtic language in the United Kingdom.

One of the hundreds of Celtic tribes that have been identified was the Helvetians, a name given to them by the Romans. They arrived on the Central Plateau of Switzerland around 58 B.C. and became the dominant Celtic tribe in Switzerland. The Celtic population in this area soon became assimilated into the Roman civilization and they enjoyed peace and prosperity for about 200 years. Then, around 260 A.D. the Alamanni crossed the northern frontier and pushed southward only to be pushed back by the Romans until around 400 A.D. when the Romans evacuated the Alpine territories. Western Europe then succumbed to the Germanic invaders. These migrants were referred to as the *heathen Alamanni* by the Romans. They settled in the area between the Rhine and the Aare. They did not succeed in completely infiltrating or dominating the Roman state of *Rhaetia* (which occupied the general area of present day Graubünden). Therefore, the area of Switzerland that we are primarily interested in, the canton of Graubünden, remained occupied by the Celts, who had absorbed the culture of the Roman civilization.

Even though the Celts are described by historians as warlike, they have become known to have contributed greatly to our civilization. They are credited with the earliest mining of iron ore around 500 B.C. and the development of various implements from the ore. It is believed they were the first to develop and use the chariot. They also mined salt. Celtic coins that have been recovered evidence the existence of their civilization.

The artifacts reveal the Celts were an intelligent and talented people. They were not a race of savages.

Before the Celts developed and used iron ore, bronze, a mixture of tin and copper, was the only metal known in Europe. Both tin and copper were rare at the time, but iron ore was plentiful, and the Celts knew how to turn it into metal. For this reason the Celts were able to make more tools and weapons than other cultures. They manufactured metal scythes used to cut hay, metal shears to clip their sheep wool and the metal sickle which was used to harvest grain. These tools were similar to the tools still being used at the beginning of the Twentieth Century.

The Celts were basically farmers, and because they had better farming tools they were able to grow more food. They were also able to produce superior weapons. As a result, their population began to increase and they began to spread throughout middle Europe. The Celts were also craftsmen and artists. Much evidence has been found demonstrating their talent: metal mirrors, gold jewelry, metal jugs, metal coins, metal figurines, glass bracelets of contrasting colors, metal cooking and eating utensils and many other artifacts.

The Celts were a compassionate and merciful people, at least with their own. The Celts took care of their elderly. If the elderly had no family, the community took care of them. They also established hospitals for the sick and injured.

While not readily recognized, much of the Celts' contributions to the world have survived throughout Europe. For instance, Paris is named after the *Parisii* tribe. Belgium is named after the *Belgii* tribe. Their language survives among people who speak Welsh, Gaelic, Erse, Manx, Cornish and Breton. In Switzerland Romansh is a derivative of the Celtic language. Many of their farming methods and tools have survived in concept. Much more is to be learned about the Celts as new discoveries are made. It can be said that there is a little *Celt* in all of us.

THE ROMANS

Most of us have learned about the Roman Empire during our school days, so I will review only enough to give the reader some perspective as it relates to Switzerland.

The Roman Empire was founded in 753 B.C. by *Romulus* and *Remus*. They established a city-state which eventually evolved into a kingdom which survived for two centuries. Rome emerged as a republican oligarchy in 509 B.C. By the time of its fall to bands of *Barbarians* in 476 A.D., who we now know included the Celts and the Alamanni, the Romans had amassed formidable territories. The Roman territories included present-day Italy, Switzerland, France, Spain, the lower half of the United Kingdom, Belgium, parts of Germany, Holland, Greece, Turkey, India, parts of Asia Minor, the extreme northern edge of Africa, Egypt, Israel, Saudi Arabia, parts of Iraq, Syria and fringes around that entire area. Rome governed these territories far longer than any government before or since. The empire lasted almost eleven hundred years.

Rome was populated by Italic tribes which migrated into the area in a manner similar to the Celts and Alamanni to the north although they were a different people. Sometimes they are referred to as Mediterranean. There is much history dealing with the peoples who occupied the area of present-day Italy from the Etruscans on. What has become so important about Rome is that modern western civilization has borrowed so much from it, even though a great deal of their culture was borrowed from the Greeks.

When the Romans occupied a territory they established a system of justice. They brought civilized practices to the occupied regions, at least in keeping with their times. They built roads, bridges, aqueducts, fences and buildings, some of which remain to this day. Generally, they introduced their way of life. In most of the territories they introduced a better way of life. Some of the inhabitants did not like the subjugation but others accepted the Romans. The Romans also adopted some of the culture of the peoples whom they had subjugated.

Switzerland was no different from the other occupied areas. The people who occupied Switzerland generally accepted Roman rule and enjoyed the improvements that the Romans brought with them. It was the Romans who gave the Celts in Switzerland the name *Helvetii*, which survives today on some Swiss coins and elsewhere. Evidence of Roman occupation is prevalent all over Switzerland. Many of the roads, bridges, aqueducts and buildings built by the Romans can be seen throughout Switzerland.

It was no doubt the presence and dominance of the Romans which caused the disappearance of the Celts' way of life from most of the area. When the Roman Empire fell, and was survived only by the Byzantine Empire, the Germanic tribes overran most of northern Switzerland and the Alamanni influence took over. However the population in the Roman state of *Rhaetia Prima*, which for the most part is now the canton of

Graubünden, remained Celtic. The rough terrain and areas of isolation which we shall learn about in the canton of Graubünden no doubt contributed to the Celts' ability to resist the Romans and the Alamanni. The German influence, nevertheless, took over eventually. Today the prominent language and system of government in Graubünden derives from the influence of the Alamanni.

Although there was no doubt some intermarriage among the Celts and Roman soldiers and administrators, the area is predominately populated by the northern and central European peoples of Celtic and Alamanni stock.

THE ALAMANNI

For thousands of years man feared the massive geological formations which are now known as the Alps and which are believed to have been formed during the ice ages. As the ice receded, leaving a vast area of unexplored ice and rocks, forests soon formed, grasses grew and native plants began to thrive. Humans, curious as always, began to explore this vast area of unexplored wilderness. Among the first to venture into this wilderness were the *Alamanni*, one of many Teutonic tribes that had swarmed out of the steppes of Russia, following the path of the Celts, but migrating into northern Europe instead. They explored southward out of what is now present-day Germany. These people were nomads, hunters and herdsman. Their migration southward came to a halt, however, when they were confronted with the virgin forest. Of course, the Alamanni were but one of the several peoples who migrated into Central Europe over the years.

The first mention of the Alamanni in a historical source was in 213 A.D. when they were driven out of upper Germany. Twenty years later they are mentioned as having invaded the Roman frontier causing much damage. In 260 A.D., along with many other *barbarian* groups, they brought about the retreat of the Romans from their northern frontier.

The word Alamanni means "all men" or "everybody." This is an indication that the Alamanni were a confederate group. One might guess they were a loosely linked group of tribes with several leaders.

As the years passed and the Alamanni overcame the forests, their migration continued southward. They were eventually confronted by the Romans and their migration came to a temporary halt. Commencing in the Third Century, the Alamanni were making raids into Roman held territory of northern Switzerland. The Romans held their ground for about 100 years, but eventually were unable to withstand the eventual mass migration. After Rome fell, around 400 A.D., the Alamanni continued their migration southward. Other peoples also pressed against the Roman frontier as can be seen by the illustration at page 37, but it was to be the Alamanni who ultimately dominated and pushed on and into Roman occupied territory. The invasion of the area now known as Switzerland by the Alamanni had a decisive effect on what was to become that part of Switzerland which is still German speaking.

The Alamanni had a profound effect upon the inhabitants of the areas they occupied as well as upon their successors. The political center of gravity was the *Landsgemeinde* which was to play an important part in the future development of the Swiss cantons. During the Fifth Century, when the Alamanni distribution of territory was

undertaken and, the land divided into farmsteads, a portion was reserved to be owned and used by the Alamanni community as a whole. Decisions concerning the use of the community land were determined by majority vote. This process of majority rule established by the Alamanni prevailed. It was the Alamanni, therefore, which laid the foundations of democratic village life upon which the future Swiss confederation was rooted.

Toward the end of the Tenth Century, around 980 A.D., a clan of the Alamanni migrated further south than the majority of the tribes. They migrated across the *Berner Alps*, a mountain range extending generally from southwest Switzerland toward the northeast. The south slope of the range descends into a long flat valley known as the *Valley of Goms*. After crossing *Lötschental*, a high valley between the Berner Range and the Goms, these migrants settled along the north bank of the *Rhone River*. They also settled along the *Saas Valley* which extends south from the Rhone River. *Binn*, *Simplon* and *Zermatt* are a few of the villages which were established by these people. The area they migrated into was the extreme southeast area of present-day Switzerland and was occupied by French-speaking peoples. This area of present-day Switzerland is in the canton of Valais. They also settled on the southern slopes of the Alps and established some Italian villages. Some of the first Alamanni settlements along the Swiss and Italian border are *Gressoney*, *Alagna*, *Rimella*, *Macugnaga*, *Ornavasso*, *Formazza* and *Bosco/Gurin*. These settlements were established during the Thirteenth Century. The inhabitants of these villages later became known as the *Walsers*, and the Walsers are the people from whom we Justs descend.



Above is a representation of the pressure being placed upon the Roman frontier by various tribes, the strongest and most successful being the Alamanni, who ultimately caused the Romans to withdraw from what is now Swiss territory.

THE WALSERS

The history of the Walsers, as previously indicated, begins in the upper part of the canton of *Valais*. Tough and inventive, these descendants of the Alamanni tribe adopted their lifestyle to the high, rough mountain terrain. They developed their own implements which would be better suited for the terrain they dealt with. They were isolated from the villages below, so they adopted their own laws. They cleared forests, built their houses of timber and stone found nearby and laid out terraces for agriculture with ingenious irrigation systems. The Walsers were the first known permanent settlers of the high Alps.

The Walsers retained their *earthy dialect* of the Germanic language, as one source describes it, notwithstanding the predominant languages of the people which had previously settled in the valleys below. Their Walser language was a different dialect of German than what is understood by present-day Germans. Hermann Just, son of Toni, indicates that the Swiss understand present-day German but the Germans do not understand the German of the Walsers. The Germans call it *Schwyzertütsch*. The people in the valleys below the Walser settlements spoke a different language. People in the Southwest, for instance, below Zermatt spoke French, along the Swiss-Italian border it was Italian and in parts of the Southeast Romansh.

Life as a Walser was anything but easy. They were highlanders and lived on the mountainsides of the Alps. Their settlements were remote and, for the most part, cut off from the rest of the world. Among their means of survival was the growing of hay on the high alpine meadows. It was harvested with a scythe. The scythe used was unique to the Walsers. Because the hay was grown on the slope of the mountainsides a blade was developed to better harvest the hay, angled in such a way that when swung it was parallel to the slope.

Whole families took part in the harvest, grownups and children alike, usually during July of each year. The hard work and the danger of the steepness of the slopes were unbelievable; but hay was essential to the family survival. The hay was bundled and, when necessary, carried below. Sometimes the bundles were just rolled or slid down the mountainside to the settlement. Every bundle was important because it helped an animal survive the harsh winter.

People in the markets, down below the Walser settlements, used to say "he walks like a Walser." The "Walser walk" evolved because of the necessity of leaning backwards when descending a mountain slope carrying a heavy bundle of hay. You can see this walk today in some of the Walser descendants. Once the bundles were in the settlement, they were formed into giant stacks. This was the ritual for centuries. As time passed, a variety of rye, unique to the high meadows, was developed by the Walsers.

The animals of the Walsers were goats and sheep. Some might have a cow or two, but owning a bull was a prize. Sheep produced wool. Goats produced milk and cheese. A cow produced milk, butter and cheese. The animals were not ordinarily butchered for meat. To supplement their diet, the men hunted wild animals. Wild game was a common item on the table. Furs and wool were sold or traded to other people in return for staples. Rye was used for bread.

The men and women were involved in chores every hour of the day. When weather permitted, the women cooked outside. A fire wall was prepared with stone stacked in a circle. A large vat would sit on rocks above a fire. Bars were placed across the vat and cooking containers were placed on the bars. Settlement fountains were developed in the center of a village where the women would do laundry in water that was somehow heated. Water was carried to and fro. Some of the men were involved in tending the animals. They usually started their grazing high up in the mountains and worked their way down. A herdsman would stay with the animals in their grazing area and would sleep with the herd. With the passing of time small cabins were built at each grazing location in order that the herdsman had shelter. Usually, with the passing of the seasons, the herdsmen moved the animals to a new grazing area seven times during the year. It is said that the herdsmen slept under seven roofs during the course of a year. Other men slid hay on their sleds from the stacks to the animals. They hunted. They gathered fuel for the fires and cut wood when necessary. They maintained the houses and outbuildings.

The Walser settlements were established at springs and near the woods. They settled in the upper part of the mountain ranges because the valleys were already occupied. Settlement at the altitudes they were required to occupy year around in that day and age is almost unthinkable. It ranks as one of the most remarkable achievements of farmers anywhere in the world. The Walsers learned to come to terms with the ice, snow, avalanches, steep slopes, cliffs and rocks. They cleared the forests with axes and cut wood for fuel. They built their houses and outbuildings from the materials available to them nearby. They cleared forest areas, removed rocks and then converted the land into useful terraced meadows for growing hay and rye.

The earliest Walser settlements were made up of widely scattered houses. Each house was at the center of the property occupied by a particular family. They liked to keep their distance from their neighbor. They preferred to live in loneliness far from the centers of civilization. As they developed rules among themselves, one rule prevented them from selling their land to outsiders. Thus, the Walser land remained Walser land. Their custom of leaving their holdings to a single descendent, gradually forced others within the same family to move on.

The houses reflected their culture and still do to this day. They were massive wooden or stone buildings. The wooden structures were made of local pine logs

much like the American log cabin, except that they are much larger and their wood has been treated so that they are much darker. The stone structures appear to be similar to the structures of the people in the lower valleys. In both situations they are very sturdy structures that have survived for hundreds of years.

My wife and I were fortunate to be able to visit Alfred "Fredi" and Antoinette Just, the son and daughter-in-law of Toni, high up on the mountains above the village of *Stels, Switzerland*. While there we were able to see the inside of a Walser wooden structure. As we stepped inside we could immediately see that the structure was well built and well maintained. Above one window was neatly engraved "Christian Ochner 1816." Except for the engraving we could easily assume the structure had been built yesterday. Alfred and Antoinette's house, just behind the Ochner house, is ten years younger than the Ochner house. A photo of the Ochner house is on page 44 and a photo of Alfred and Antoinette's settlement, high up in the Alps is on page 43. They prefer to live as the Walsers do, isolated and far from their neighbors.

During the Middle Ages many of the houses not only served as a home for the family but as a shelter for their animals, a trait common throughout central Europe at that time. The house and the barn were one. A person entered into the animal portion of the shelter and then progressed to the family quarters with the entry inside the structure. One can imagine what the aroma was like. It is often said that the Walsers, who in later years joined the people in the valleys below, missed the aroma so unique to their settlements. Although some of these structures remain today, they are mostly used as barns or warehouses.

It was common to mark the farm animals with a family sign, much as American ranchers brand their cattle today. Sometimes the signs were also engraved on the entryway to the family quarters or above a window. The Justs were no different. Some of the Just signs are shown following the chapter "What's in a Name."

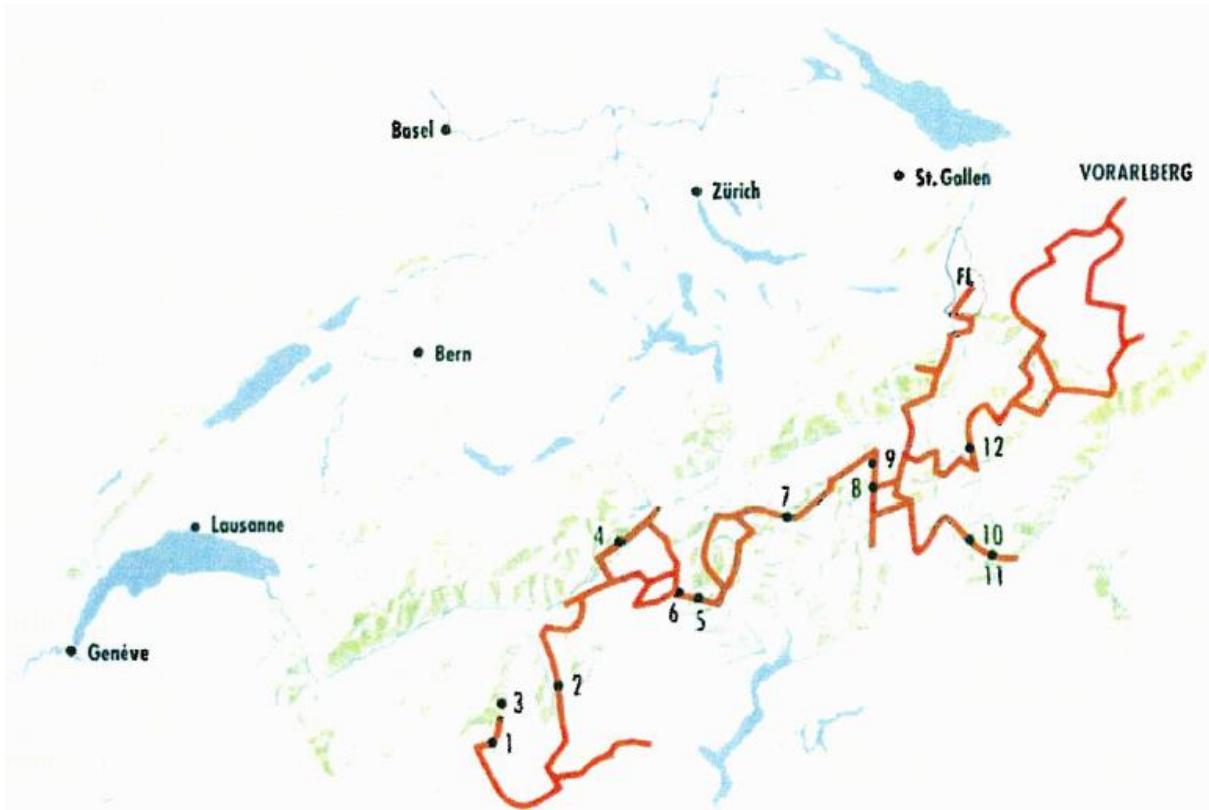
As time passed, unique out-buildings were developed. One in particular which impressed me was the buildings that were used to store grain. They were on stilts. Each leg was projected through a round flat stone. It kept mice, rats and other rodents out of the grain. A photo of such a structure is shown on page 45. A visitor to Zermatt need only walk through the residential area to see these unique Walser structures.

Walser houses dot the mountainsides of the Walser migration route through Switzerland to this day. Formazza, just north of Bosco/Gurin, was the oldest of the settlements on the southern slopes of the Alps. It was from this area that the Walsers commenced their movement eastward over the passes of the Central Alps and settled into *Rhaetia*. Rhaetia was a Roman state located along the eastern part of present-day Switzerland which bordered with Austria on the east, Italy on the south and Liechtenstein on the northeast. Most of its area is now within the Swiss canton of Graubünden. At the

time of their migration into Graubünden, during the Fourteenth Century, it was a sparsely settled area. The villages of *Rheinwald*, *Davos*, *Vals* and *Saffen* were established in less than a half century. These settlements extended north, along the Swiss Austrian border up to Liechtenstein. The small settlement of *Guscha* was settled by a group from Davos around 1400. The Walsers of Guscha, located in the canton of Graubünden, were the Swiss people of whom our Just ancestors were a part. *Wir Walser*. (In Switzerland it is pronounced "veer Volcer" meaning "we are Walser.")

The "Great Walser Route," commencing near *Monte Rosa*, located in the canton of Valais, and spreading east to the high valleys of *Graubünden* and as far east as the Austrian *Vorarlberg*, can be a fascinating study of local lore and breathtaking scenery as well. Although the route does not necessarily follow the actual migration route, it does connect with about 150 settlements. The "Walsertum," or Walser usage, along with *Walsertütsch* (Walser German) is still alive today. A map of the Walser migration routes is on page 42.

As indicated, one of the Walser routes leads into the canton of Graubünden where some of the Walser villages were established. The canton of Graubünden is located in some of the wildest and most isolated areas of central Europe.

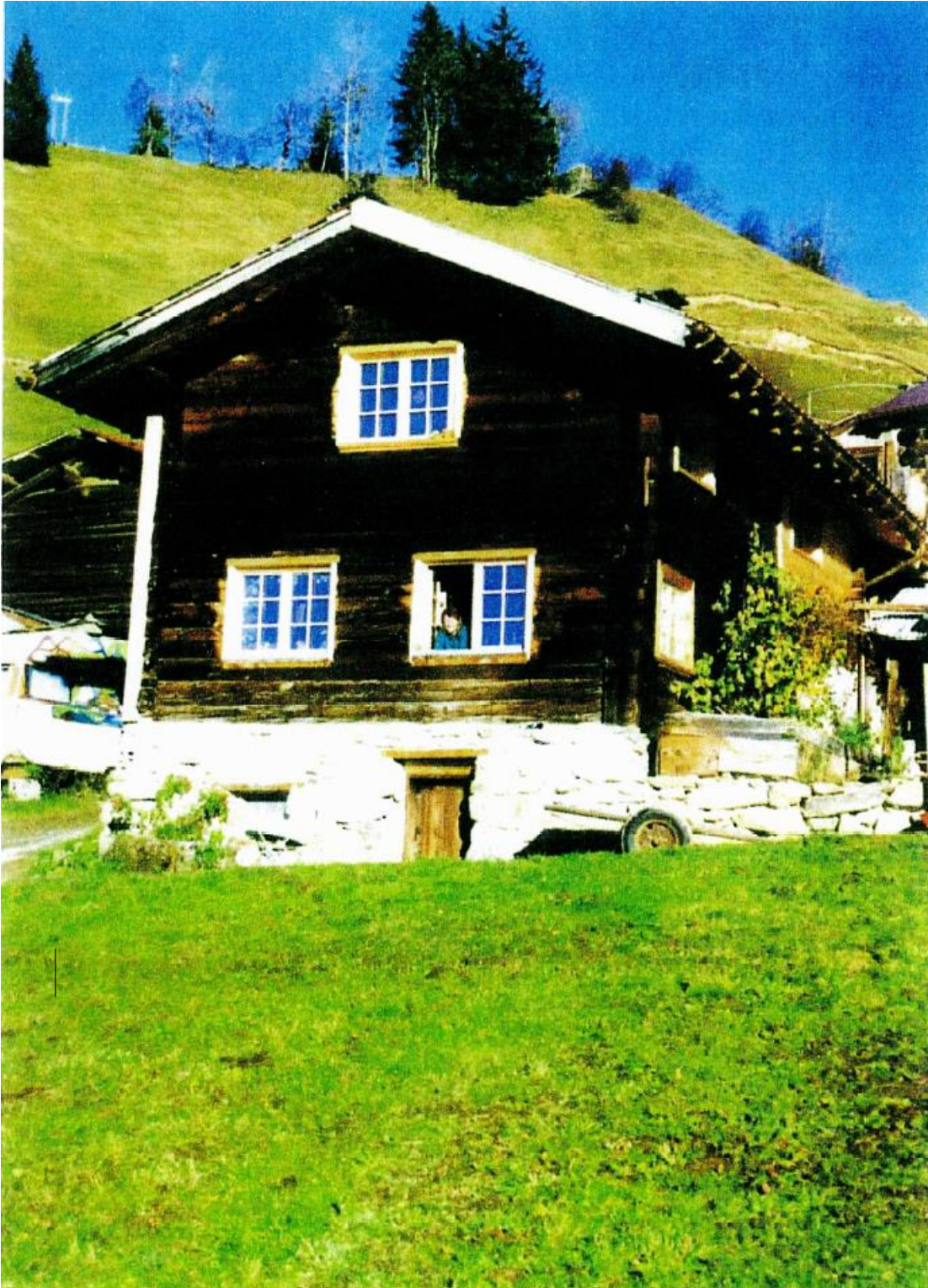


The Great Walser Route. If you dare try, the above would be a good walking route of the Walsers' migration. You should be physically fit and have plenty of stamina. It starts at the **Upper Theodul Glacier (1)** and proceeds to the Theodulpas (10,880 feet) then to **Saas fee (2)** and on to **Zermatt (3)**, (near the Matterhorn) then along the **Gommer Höhenweg (4)** along the slope of the valley. Visit **Bosco-Gurin (5)**. To reach this village you must travel over the **Guriner Furka (6)**. Then descend to the village of **Vals (8)** and on to **Safien (9)**. Detour to **Juf (10)**. Above is the **Septimer Pass (11)**. Then onto the valleys of Graubunden to **St Antonien (12)**. Then back to Safien where the route splits with the left route proceeding up to Guscha and on into Liechtenstein. The right route takes you into Austria.

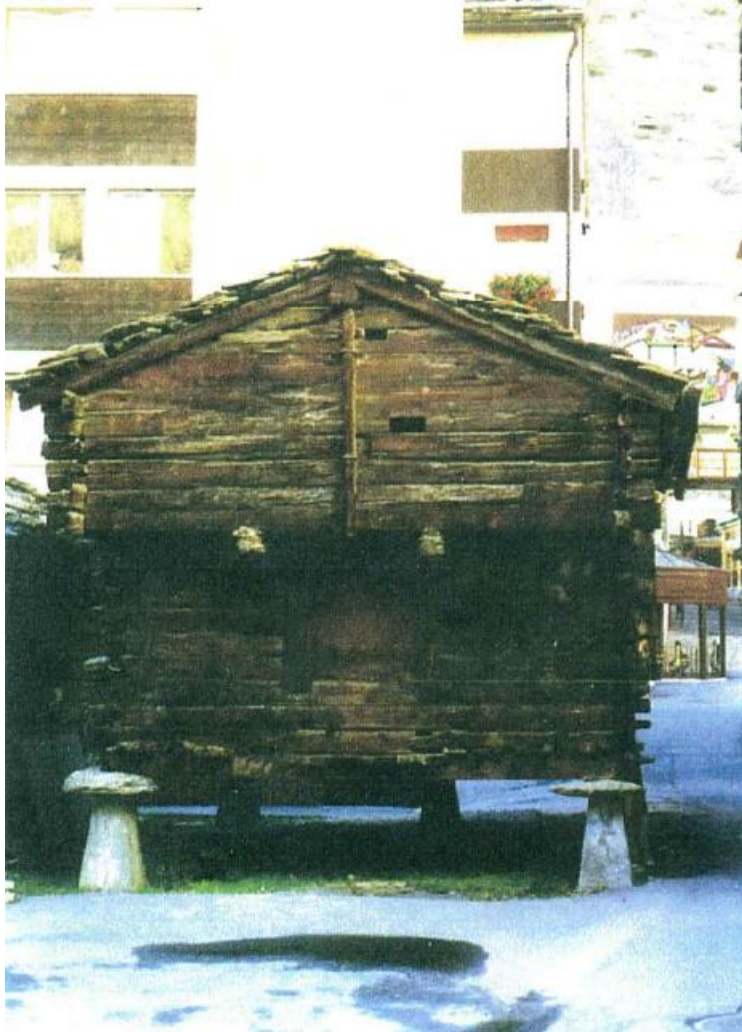


How the Walsers viewed the world. Above is a view of the valley below as viewed from the Antoinette and Alfred Just home, a typical Walser homestead. We were graciously treated with their hospitality during our visits. We were able to experience their way of life for a day on two separate occasions. 2003 Photo

Antoinette Just looking out the window. Above the window is the engraving of "Christian Ochner 1816." This is a typical Walser structure. "Built to last."



The structure is part of Alfred and Antoinette's homestead. 1996 Photo



An example of a Walser outbuilding used for storing grain. Notice the round stones on the legs of the building. These stones prevented rodents from entering the storage area. 1996 Photo.

VALAIS

The canton of Valais (*Wallis* in German) was originally called *Vallis Poenina* meaning upper Rhone Valley. It is located in the south of Switzerland bordering on Italy to the south and France to the west. Its area includes the valley of the upper Rhône, from its source at the Rhône glacier to its mouth on Lake Geneva. The valley runs generally from east to west with the Bernese and the Pennine Alps bordering it.

The population is about two-thirds French speaking and one-third German speaking. It is thinly populated with no major cities. One of its more popular tourist villages is Zermatt located at the base of the Matterhorn.

Although the valley is within Switzerland's natural boundaries, the Valaisans kept themselves apart from the rest of the Swiss population for a long time. They led a separate political and cultural existence until 1815 when they entered the Swiss Confederation as one of its cantons. However, they remain a separate branch of the Swiss family tree. They have a different temperament than their fellow countrymen. They are intelligent, hard-working, courageous and they seem to have a peculiar gift for seeing the essential in things and people. The other Swiss call them retrograde and say they are conservatism personified. Perhaps the most famous person of Valais was William Tell, the heroic archer in Swiss legend, who complies with an order to shoot an apple off his sons head.

Only about half of Valais area is productive. The other half consists of steep mountain pastures, glaciers and forest. The mountains on either side of the Rhône guards it zealously while its glaciers swell its waters. The sun, however, shines bright on the Valaisian soil to make the grapes from its vineyards more golden and to hasten the growth of its early crops. In the summer the valley is full of alpine flowers which sweeten the air. In the winter the lower valley is like a great greenhouse with the Latin sun beating down on it.

It was into this area, high up into the mountains bordering the Rhône, that the small group of Alamanni settled and became known as the Walsers. Since the Walsers chose to be isolated from the other peoples in the area, the fact that the people below them spoke French and were a different people, did not bother them. It was from Monte Rosa, in the canton of Valais, from which the Walsers commenced their migration eastward.

Although the canton of Valais has its steep mountains and beautiful valleys, it cannot compare with the rugged beauty found in the canton of Graubünden which we shall explore next.

GRAUBÜNDEN

Graubünden is by far the largest Swiss canton. It is also the wildest and most difficult to travel around in. The canton is completely covered with mountains and cut by some 150 valleys, each of which has a river and one or more small lakes. These valleys were originally settled by the Celts, then the Romans, then the Alamanni. Sometime around 1350 the Walsers arrived and settled on the mountainsides. The rivers, lakes and foliage bring indescribable beauty to the region in spite of the harshness of the steep mountains, rough terrain and primitive countryside.

Graubünden has been one of the more difficult, yet interesting, regions to research. Graubünden, in the various works which I have researched, was often referred to by other names. It took me quite some time to make that determination. The word Graubünden is German. Literally, it means the "Gray Leagues." The region was referred to as "Rhaetia" by the Romans. However, the Roman state of Rhaetia, during the predominance of the Roman Empire, included part of what is present-day Austria and an area north of Graubünden. The region is also referred to as the "Grisons" by the French. The Italians refer to it as the "Grigioni" and the Romansh refer to it as "Grishun." References to this region in the various works which I have researched have used the names interchangeably.

The word gray (German *grau*, French *gris*, Romansh *grisch*) is derived from the home-spun gray cloth which was worn by the men in that region. It was the color of their sheep's wool. When the canton took its name there were several clans in this region some of which formed into various leagues. They all wore the gray wool fabric spun from their sheep's wool. They joined together primarily for defensive purposes. Thus, the word "leagues" or in German the word "*bund*" came into use. When I was able to glean this information from my research, the gray clothing which Mathis Just was wearing that I noticed during our first visit to Switzerland came to mind.

The leagues included the *Gotteshausbund* (House of God League), founded in 1367, the *Grauerbund* (Gray League), founded in 1395 and *Zehngerichtenbund* (League of the 10 Jurisdictions), founded in 1436. After a brief inclusion with the Helvetic Republic, Graubünden joined the Swiss Confederation in 1803.

Graubünden itself is a large historical museum. There are several influences which have been preserved in the region: its architecture, customs, language and its inhabitants' way of life. These influences are derived from Austrian, Italian, Helvetian and Romansh cultures. The inhabitants speak German, Italian and Romansh. The German is a different dialect from that found in Germany. German is spoken in the north of the canton. Romansh, the language which evolved out of the necessity to

communicate between the Celts and the Roman soldiers which occupied the area, is spoken in pockets along the Austrian and Italian borders of the canton. Italian is spoken in the South.

Graubünden's inhabitants are natural-born mountain people. Of course, the mountains of Graubünden are wilder and more desolate than most of those in Switzerland. It is a matter of wonder how these people have survived over the years. What sort of life did these people lead confined to the high tundra-like terrain year in and year out? How did they manage to overcome the rigors, hardship and dangers which dominated the region? How did they manage to preserve their independence, their customs and their languages? The answer is to be found in their spirit. They were willing to persevere under the harshest of conditions in order to maintain their independence and out of necessity to survive. These were tough, hardworking people. Forest and mountain pasturage in the summer were the primary occupations of the people. They raised goats, sheep and some cattle and maintained vineyards which produced local wines. Today, however, tourism is very important.

Graubünden has been called "Little Switzerland." This is probably an accurate description because, in order to do it justice, it needs as much time spent on visiting it as the rest of the entire country of Switzerland. It is full of historical sites. Its ancient roads and bridges were, for the most part, built by the Romans. Its primitive beauty is breathtaking. Its terraced mountainsides are a thing of wonder. The village cottages, built from local material, decorated with multicolored flowers, are full of charm. A visitor will not be disappointed. Today this region is the home of some of the world's most famous ski resorts: Davos, St. Moritz, Pontresina and Arosa. Tourists swarm to this region. Yet, the pristine character of the region has been maintained.

As mentioned, there are several Walser villages in Graubünden. For us, the most important one is Guscha, the settlement where our ancestors lived. Although Guscha was settled by the Walsers, high above the valleys below and quite independent of the valley's inhabitants, ultimately the people of Guscha became entwined with the people below. Maienfeld was the political center of the immediate region. Hence, the city of Maienfeld became a part of our ancestor's everyday life, whether they wanted it or not. The entwinement did not come rapidly, nor as we shall see, with ease.

MAIENFELD

From the pleasant old town of Mayenfeld, a path leads through green meadows all dappled with shade of spreading trees, to the base of the mountains which gaze down from the majestic heights upon the little valley....

...Heidi bade Bridgette good night and continued up the mountain. All around her the steep green slopes shown bright in the evening sun, and soon the great, gleaming snow field up above came in sight. Heidi kept pausing to look around, for the higher peaks were behind her as she climbed. Suddenly a warm red glow fell on the grass at her feet. She looked back again; she had not remembered how splendid it was, nor seen anything to compare to it in her dreams. There the two high mountain peaks rose high into the air like two great flames, the whole snow field had turned crimson, and rosy-colored clouds floated in the sky above.

The grass upon the mountain had turned to gold, the rocks were all aglow, and the whole valley was bathed in golden mist. And as Heidi stood gazing around her at all the splendor the tears ran down her cheeks for very delight and happiness...

Heidi, by Johanna Spyri, The John C. Winston Company, 1924

Maienfeld is often referred to as the entryway into Graubünden. It is certainly a fitting referral. It is a very charming little village located in a high alpine valley. It is surrounded by the peaks so much associated with the Alps. Johanna Spyri has described the terrain as well as anyone can. The view of Maienfeld sitting below the Falknis mountain at page 51 gives a taste of the beauty surrounding it. Its quaint cottages, decorated flower boxes below the windows, are located on narrow cobblestone streets that take you back to the Twelfth Century. It is located in the northeast corner of Graubünden, one of the most picturesque regions of Switzerland.

The first reference that I find concerning Maienfeld indicates it was a stopping place along a Roman road. It was referred to as *Maggia*, a Celtic word. This is reflected on a map created in the Fourth Century. I believe the word means "station." Thus, Maienfeld has been around since the Fourth Century. The map was of an area between Chur (the present day political center of the canton of Graubünden) and *Feldkirch*,

Austria. Later it was called *Lupinies* with the word *Maggia* beside it. It remained this way until the Thirteenth Century when it was referred to as *Maienvelt*. *Maienvelt* is a German word meaning *Maggia*, no doubt having surfaced because of the German influence having arrived in the area. The second part of the word "velt" means "field." I have been unable to determine when the village was first referred to as *Maienfeld*. Up to the Fourteenth Century *Romansh* was the language of *Maienfeld*, but by the Sixteenth Century it was German.

While *Chur* was the political center for the canton of *Graubünden*, *Maienfeld* became the political and commercial center for the small settlements around it. Among them, the settlements of *Fläsch*, *St. Luzisteig* and *Guscha*, are the ones we are primarily interested in. The political district of *Maienfeld* consists of the east side of the *Rhine* river between *Landquart* (to the south) and *Liechtenstein* (to the north).

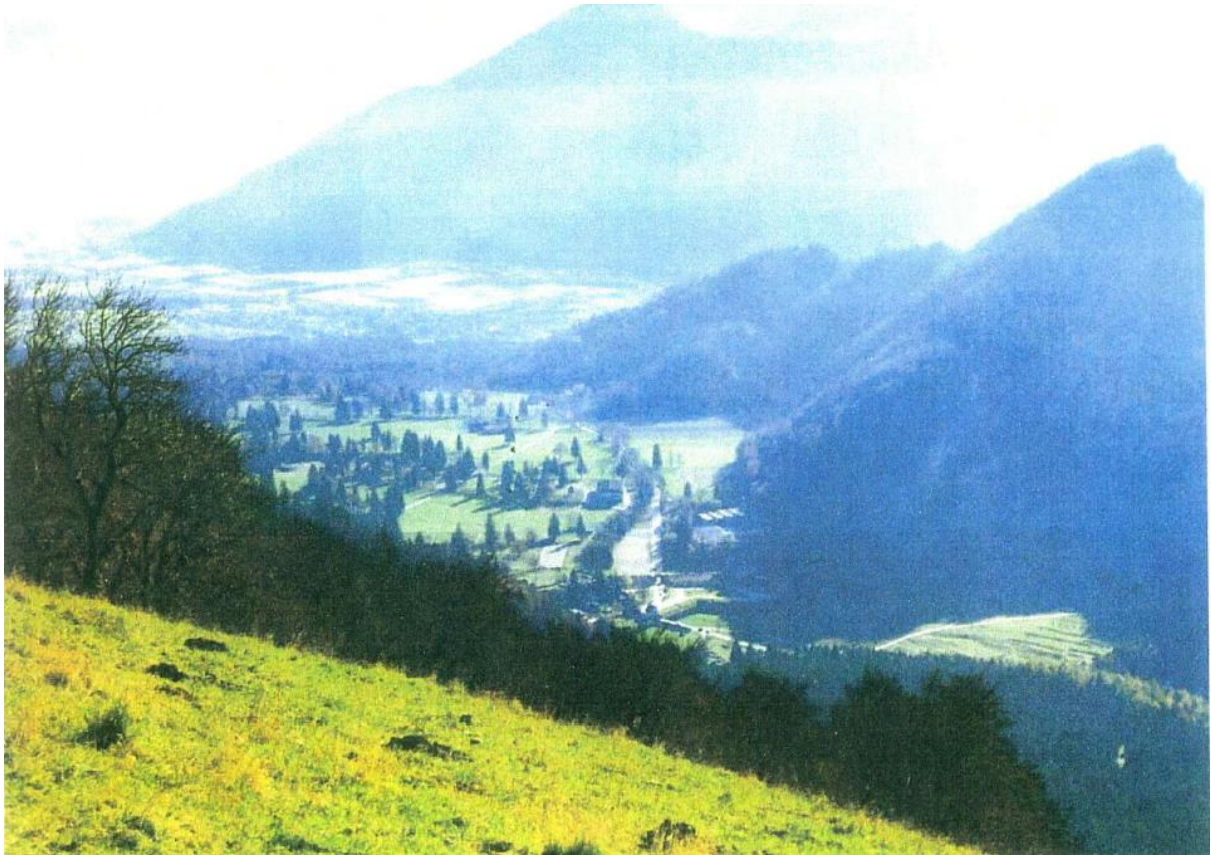
Today, the architecture of *Maienfeld* remains much as it has been over the centuries. The beautiful patrician houses are witnesses of its past. There are indications of modern times along the fringes of the village with the erection of new homes and some industry. There is a super highway that runs by it. The train depot is a new and modern facility, along with a new school building. Small European cars zip back and forth along the narrow cobblestone streets, but it is still a quaint little village. On *Maienfeld's* outskirts lie manicured vineyards, and the area is known for its fruity wine. A beautiful countryside with colorful forests and majestic mountains surround the historic village.

Maienfeld promotes the book *Heidi* by *Johanna Spyri* and refers to the village as "*Heidi's Heimat*" (*Heidi's Homeland*). It was the setting for the famous author's children's book. The book has been translated into 30 languages and has been an international success for 90 years. *Maienfeld* promotes a "*Heidiland*" which is located nearby and which is a tourist attraction. The government building of the *Walsers* is located on the site. On the same site there is a "*Grandpa's*" cabin which has been furnished with the furniture, appliances and tools of the period. There are fenced-in areas which contain goats and sheep. It is a nice attraction. I am told by *Carl Just*, one of *Toni's* sons, that research concerning the gathering of information by the author of *Heidi* had recently revealed that the little girl who gave the author incentive to write the book was none other than a little girl by the name of "*Maiala Just*."

The view of the valley below *Guscha* on page 52 gives an idea of what *Heidi* saw as she climbed the mountain toward *Grandpa's* cabin as described in the quote from the book *Heidi* set forth above. Our ancestors enjoyed this view for many years.



A view of Falknis Moutntain. Maienfeld is in the foreground.
Guscha is the green area halfway up the far left slope. 1996 Photo.



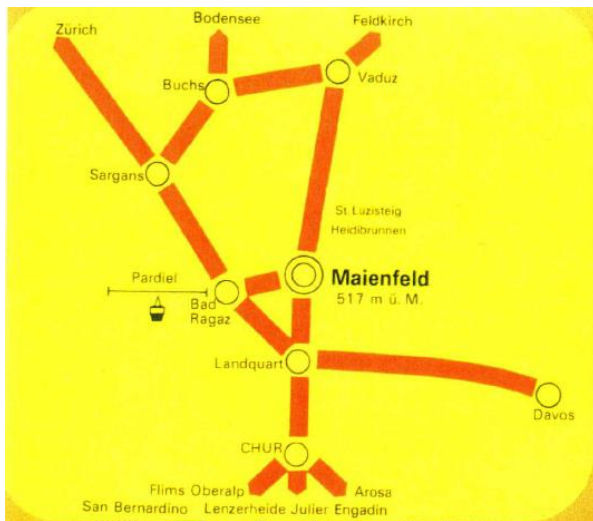
A view of Maienfeld looking down from Guscha. Immediately below is St. Luzisteig. One can understand the emotion that Heidi felt when she turned to look down the mountain when returning to Grandpa's as described by Johanna Spyri in the story book *Heidi*. 1996 Photo.



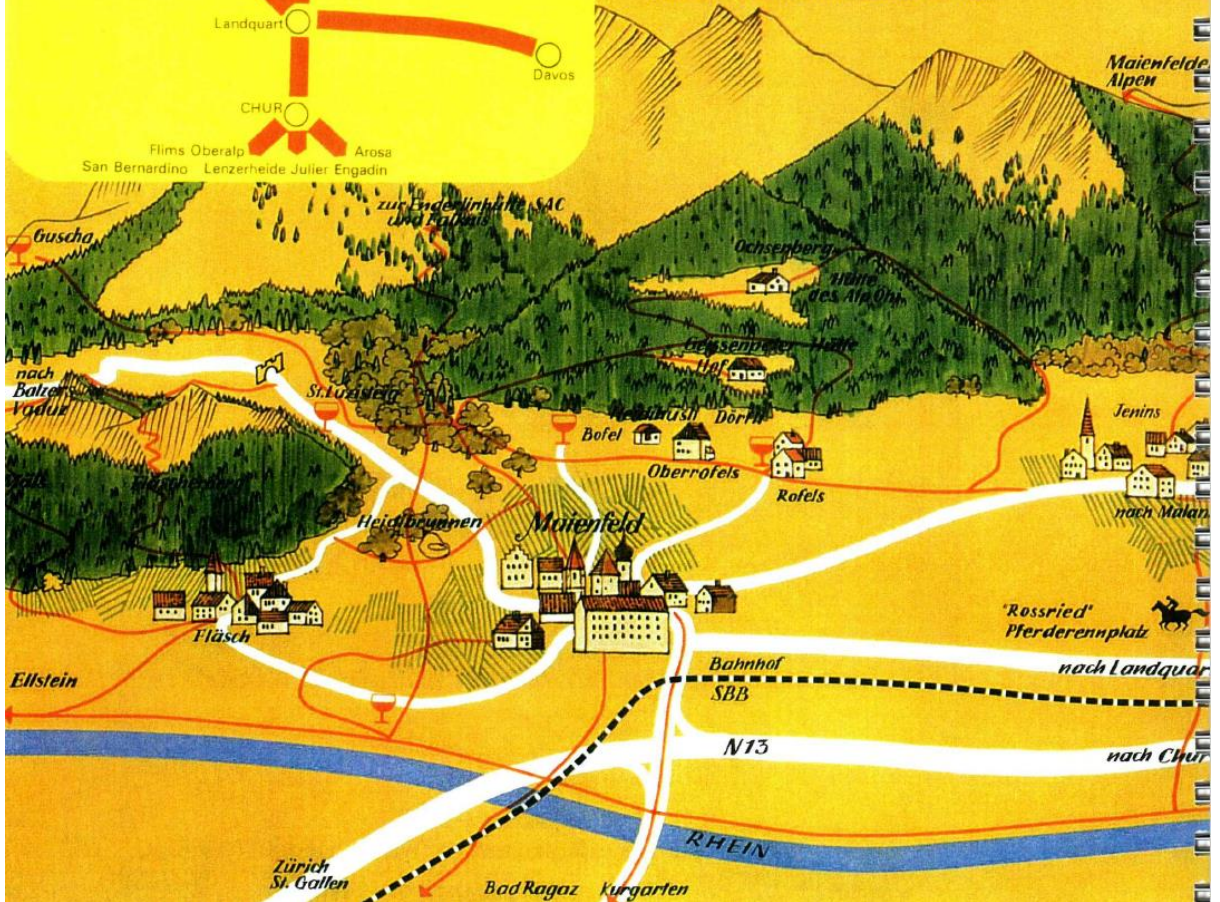
The Walser Rathaus (Government Building). 2003 Photo.



Grandpa's Cabin
Located below Guscha and near the Walser Rathaus. 2003 Photo.



«Heidi» — die bekannteste Kindergeschichte der Welt! Hier in der herrlichen Landschaft von Maienfeld fand Johanna Spyri dichterische Anregung zur Gestaltung des «Heidi». Die Geschichte wurde in dreissig Sprachen übersetzt und ist seit über neunzig Jahren ein Erfolg auf allen Kontinenten. Bekannte Stätten aus dem «Heidi» sind Rofels, das Dorf Oberrofels mit dem Heidihüsli, dann der Hof mit der Hütte des Geissenpeters und der Ochsenberg mit der Hütte des Alp-Öhi. Hier, in der Obhut ihres Grossvaters, des verschlossenen, eigenwilligen, aber grundgütigen Alp-Öhi, lebte das krausköpfige Waisenkind in einer wundervollen Bergwelt. Auf dem Ochsenberg verbrachte Heidi unbeschwernte Jahre, bis es von einer Verwandten in die fremde Stadt Frankfurt gebracht wurde. Ein feinführender Arzt sorgte später für die Rückkehr des von Heimweh geplagten Kindes in seine Maienfelder Heimat.



ST. LUZISTEIG

St. Luzisteig is a small settlement about two and one-half kilometers north of Maienfeld. According to legend, "Luzius" a British king, was converted to Christianity by Timothy, a disciple of Paul, around the Eighth Century. (More likely Timothy's teachings since Timothy didn't reach the age of 800 years.) He came to the Maienfeld area in a cart pulled by a bear (sometimes translated as a wolf) and a goat. He stayed and established a mission down the mountain from what is now Guscha and on the *steig*. The *steig* was one of the boundaries used as a border for the grazing rights granted to the Guscha Walsers. It became an important location for the Maienfelders and the inhabitants of Guscha. The mission that was established by Luzius remains at its original site. The Community Church at St. Luzisteig after being erected has been refurbished many times. Today, on that site, there is the church, an inn, with a restaurant, the owner's residence and a couple of barns, one of which has been converted to a reception hall. Judy and I have stayed at the Inn at St. Luzisteig many times. We have spent some enjoyable time with Toni and his family at the restaurant. We have become acquainted with its owners. The Walsers of Guscha worshiped at the Community Church at St. Luzisteig. We were fortunate to be able to tour the church. Standing behind the church, and looking up the mountain provides a good view of Guscha. It takes about an hour and one-half to hike up to Guscha. Can you imagine the Justs of Guscha hiking down the mountain each Sunday for church services, then hiking back up the mountain? This was done, no doubt, in all types of weather. It is this church site where Toni said the church yard was "full of Just bones." Although regular services are no longer conducted, the facility remains well maintained, and is used for religious events on occasion. The neighborhood people assemble once a year, on Ascension Day, for mass. The converted barn is now used for wedding receptions.

Recently a military museum has been established across the road from St. Luzisteig. Up the road a short way there is now a military camp. It was established when the Swiss government acquired Guscha for a shooting range. Hence, the area is now restricted and visitors must secure permission to visit Guscha.



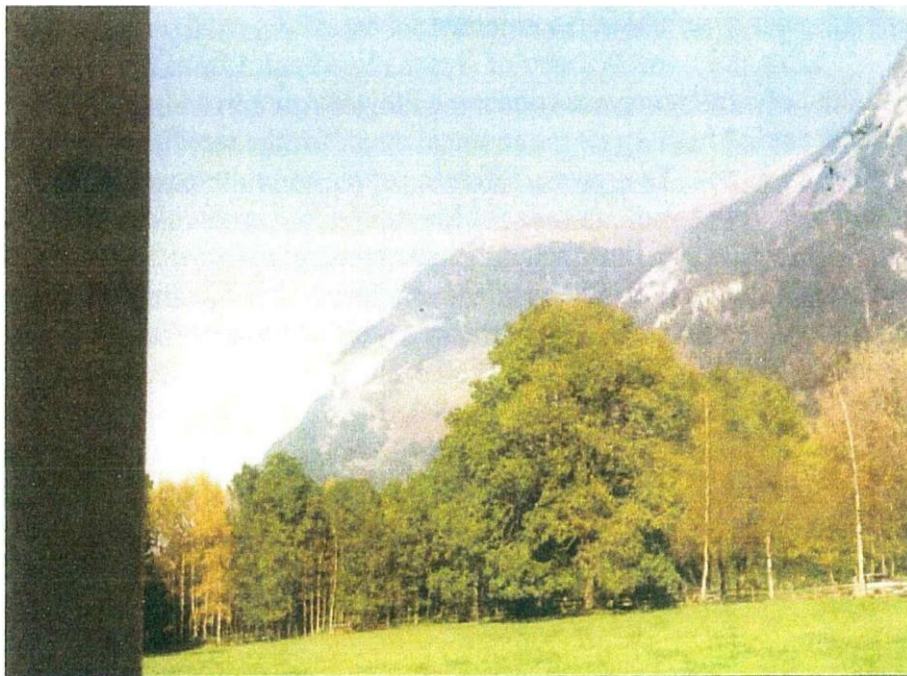
Front of Community Church at St Luzisteig established about 800 A.D.



Rear of Community Church. 1977 photos.



Above. The settlement of St. Luzisteig just below Guscha. The Inn is on the left. Beyond it is the owner's house. To the right is a farm building. Behind the Inn, but unseen, is the Community Church. 1993 Photo. Below. Looking up at Guscha from the rear of the Community Church. 1977 Photo.



GUSCHA

Guscha is the settlement from which our ancestors migrated. It was established by Walsers around 1400. Guscha was inhabited by Walsers only. The only exception would be if an inhabitant married outside of the settlement and brought a new spouse to Guscha. The Walsers were the first, and the last, to live there. The settlement is located approximately three kilometers up the mountain from Maienfeld, nestled on the steep slope of the Falknis mountain bordering Austria and Liechtenstein.

The Guscha Walsers were tough people. They chose to live in the high remote mountain area in which they settled. They were not welcome in the valleys below. However, they enjoyed their privacy and isolation. They were hard workers and were able to survive under the harshest of conditions: bitter coldness in the winter, deep snow, avalanches, steep mountainsides, crevices, thin air, sparse vegetation, rolling boulders and rock strewn terrain. They, like other Walser people, had adapted to the high region. They were mountain people. Their means of survival was to clear the area of rocks as nearly as practicable, grow a unique type of rye, grow hay for grazing, raise sheep, goats, a few cattle and hunt wild animals. They sold their wool in Maienfeld. Since there was a duty on thread from Austria, Toni indicated they smuggled thread out of Austria. Leave it to the ingenuity of the Justs. They no doubt bought or traded for staples in Maienfeld.

Guscha was neither a political nor a commercial settlement. Except for family rules, or rules of the clan, they were not under the political umbrella of anyone. Later, as shall be seen, they became politically attached to Maienfeld. However, it was many years before the Guscha inhabitants had any say about Maienfeld area politics, but they did deal with Maienfeld on a commercial basis.

Originally, the Walsers of Guscha lived apart from the citizens of Maienfeld. As far as the Maienfelders were concerned the Walsers lived in a different world. The Walsers settled high up on the mountain and, for the most part were not considered a part of the community. They were different people. As time passed the Walsers did become intertwined with the community of Maienfeld, but it was slow in developing.

Intermarriage became admissible among the Walsers and the inhabitants of other nearby settlements as well as with Maienfelders. In 1532 there was a law adopted in Maienfeld that, should a Walser marry a single woman or widow, he would be granted citizenship to Maienfeld. This was an indication that the two peoples were becoming

intertwined. No doubt this law was adopted because of the plague which swept through the area in the early 1500's. Fläsch lost 88 people in three months. Later, the law was repealed and a woman who married a Walser lost her citizenship. Still later, a Walser could apply to the Maienfeld City Council to become a citizen and it would be decided on a case-by-case basis. Then, in 1633, the little Alp settlements were annexed to Maienfeld politically, but being politically annexed didn't mean the inhabitants of Maienfeld accepted them. The Walsers remained isolated from the Maienfelders.

In order to expand the grazing of their animals, some of the Guscha inhabitants sought to lease land from the Maienfelders. Grazing rights granted to some of the Walsers by Maienfelders is another indication that the separate relationship was loosening. Such agreements were reduced to writing and officially recorded. One of the first indications of such an agreement was a document signed by seven Justs and two Riederers. It is document 435 of the archives, dated May 22, 1731. (See page 63 of Bon J. Auoni's book displayed at the conclusion of this chapter.)

The Walsers' animals were to remain above the *Steig*, the road or a path now part of St. Luzisteig. If the Steig was crossed by Walser animals the owner of the animals was fined by the Maienfeld community. Below the Steig, Maienfelder animals grazed. Lower down the mountain, around Maienfeld, vineyards produced local wines as they continue to do today. To protect the vineyards and the village cottages from the grazing animals of the Walsers and the Maienfelders, stone fences were erected. Many of those fences and markers remain to this day.

Guscha has been jokingly referred to as the "Microscopic Republic" so called because of its remoteness and the fierce independence of its people. It is believed that at one time 170 people occupied Guscha. We can assume from the grazing document, mentioned above, that there were at least seven Just families living there in 1731. We know that in 1742 there were twelve houses. In 1821 there were fifteen Justs registered to vote. Men only were allowed to vote.

From about 1819 on the relationship between the inhabitants of Guscha and Maienfeld changed dramatically. In June of 1819 the decision was made that the inhabitants of Guscha should have the same political rights as those of the Maienfeld inhabitants. Prior to this point, the Guscha inhabitants were treated the same as foreigners. It took a while for the Maienfeld inhabitants to get used to the Guscha people being equal to them. When the law was adopted, Guscha closed its school and sent their children to the school in Maienfeld. Because of the remoteness of the settlement, some Guscha mothers took their children down to Maienfeld to stay the winter in order to avoid missing school. The children would stay with relatives or friends. Sometimes the mothers stayed during the winter as well. (Doesn't this remind you of Heidi going down to Maienfeld for the winter in order to go to school?)

Although the law had been adopted, resistance of the Maienfeld inhabitants to the Guscha inhabitants becoming citizens of Maienfeld remained. Finally, in 1897, the strongest tree fell. Christian Just, one of the remaining few who resided at Guscha, filed a lawsuit alleging that, even though he lived in Guscha, he should have the same rights as those in Maienfeld. He won the lawsuit and the Guscha people were declared citizens of Maienfeld. The court vested them with all the rights and privileges attached to citizenship, including political rights over their grazing lands, their forests and that portion of the Alps which they occupied. In 1905 the Guscha people gave those rights back to Maienfeld in order to better incorporate themselves into that community.

However, one of the remaining residents of Guscha, Christian Just, let it be known that he did not have any intention to abandon his "high throne." He did not want to move down into the city (perhaps he would miss the aroma). The Just family admitted that, while it may be a more comfortable life in Maienfeld, they had no intention of abandoning the intimacy of Guscha, their personal freedom, nor their way of life, which they referred to as their "Walser right."

I believe Florian Just, our ancestor, was the uncle of the Christian Just in question. However, the Just family had a long line of "Christians" and "Andreas es." When Florian left Guscha for his journey to America he left behind two brothers, Christian and Andreas and their families. He took with him his family, his citizenship certificate and a passport issued to him by the Canton political center, Chur.

Today Guscha has been abandoned. It is jokingly referred to as "the lost city." It is a restricted area and is used by the Swiss army as a shooting range. Shells do not fall on Guscha though. Nevertheless, the Swiss have maintained some of the buildings and kept the area clean. Austrians and Swiss hike up and down the mountain and through Guscha on a regular basis. They also picnic up there. There is a Guscha association which oversees the settlement and operates on contributions. The association has a vehicle that is similar to a jeep to transport visitors up there. I can assure you, a four-wheel drive is necessary. Believe me, unless you hike up, you can expect a rough ride along a narrow road..

Three houses remain at Guscha as well as several outbuildings. They are constructed with large timbers and insulated with stone. We noticed that some of the houses and outbuildings were constructed as early as 1400. Others were constructed in the 1700's. The interior of the structures show the same plan as was common during the Middle Ages. The front part was used as a barn and the rear part was occupied as the family area. One of the outbuildings has been converted to, for want of a better term, a café. It is very rustic indeed. It is used by the Guscha association volunteers for snacks prepared at special request for those visiting Guscha. The remaining outbuildings are used for storage. There are some military bunkers which were prepared for defensive purposes prior to World War II.

While spending time at Guscha, observing the immediate and surrounding terrain, it was obvious that it must have been a rough life even for tough people such as the Walsers. The soil was not tillable or fertile, although it was capable of growing hay. Its only use would be for grazing. The area certainly could not support many people. There is no doubt that Florian had a difficult time feeding six mouths. It must have seemed a Godsend when he heard about *America, the land of opportunity*. Little did he know what awaited him in America.

nommen, was bedauerlich ist. Von dort überschreitet die Grenze mit dem Sträßchen das Bachbett, was der Stein angeigt in der Oede des Weinberges von Bezirksrarrzt Drecht. Von da geht es, ungefähr 50 m von der Mühle entfernt. Aber die Eichholzwießen hinunter, wo mitten auf der Wiese von Landammann Rudolf Tanner wieder eine March steht, hierauf südwärts zum Stein unter Lehrer Zinslis Weinberg, der vom Fahrweg aus leicht gesehen werden kann, wie auch der folgende Stein, 100 m vom Eichholz Haus westlich, sodann nach dem Höhlenweg bei St. Wolfgang, wo 24 m seitab, zwischen zwei kleinen Kirschkäumen, wieder ein Stein steht, der erstere auf dem Boden der Witwe Elisabeth Tanner, der letztere in der Wiese von Christian Pittschi. Alle diese Grenzsteine tragen die Jahreszahl 1610 und das Kreuz noch ganz deutlich. In der gleichen Richtung fortschreitend, findet man auf der Siedlerzufe, hart am Fahrweg, wieder einen Stein, der allerdings schon mehrmals erneuert werden mußte und der nun keine Zeichen trägt, während der letzte, auf dem Staffei, zwischen dem Fahrweg und dem Fußweg nach Jenins, auf dem Eigentum von Christian Pittschi, das Kreuz weiß und die Jahreszahl 1640. Alle diese Marchen haben Süd-Ost/Nord-West Richtung.

Die zahlreichen Steine von der Jeninsstraße aufwärts sind neueren Datums; bis hinauf zum Wald findet sich einer mit der Jahreszahl 1840, deren vier wurden 1871 gesetzt.

Die Berechtigkeiten der Gutschener in Bezug auf Wald und Weide sind beschrieben in einer Urkunde vom 22. Mai 1731. Das Schriftstück ist von sämtlichen Gutschener Erben unterzeichnet, von 7 Juri und 2 Niederr. (Archiv, Urkunde Nr. 435.)

Es lohnt sich auch, den alten Wegen nachzugehen. — Vom „Steigghäsi“ haben wir schon gesprochen, das als ein Römerweg angesehen werden darf. Nach der allgemeinen Annahme wäre es der eigentliche Verkehrsweg nach der Steig gewesen, bis die sogenannte Deutsche Straße gebaut worden, also bis 1782/85. Das ist irrig; die jetzige Steigstraße ist in Hinsicht auf ihre Richtung ebenfalls sehr alt, also damals nur verbreitert und verbessert worden. Wenigstens trifft das zu für die Straße von Maiensfeld bis nach dem Herrensing, also bis nahe an den Steigwald hinauf. Es ist möglich, daß sie von dort an anfänglich etwas mehr nach links bog, so daß sie nahe an der heutigen Südschergrenze die alte Steig-

gasse erreichte; später muß sie auch vom Herrensing weg ungefähr so hinangeführt sein, wie die Kunststraße es ihr abgeleitet hat. Durch den Wald gehen mehrere Richtungen, die nicht so leicht zu erkennen sind, weil die Eodürse öfter mit Ungeflüm die ihr ange-wiesene Rinne verlassen und das Gelände mit Schutt überdeckt hat. Daß hierer Steigzugang als Flurstraße durch die Felder und Weinberge nach der Richtung der Reuträge schon bestanden hat, läßt sich leicht verstehen; aber er wird ausdrücklich schon früh als Landstraße erwähnt, so daß man über seine Zweckbestimmung nicht in Zweifel sein kann. Im Maiensfelder Jahrbuch¹⁾ von 1475 liest man von einem Acker „hinder Bedrus, stoßet an einer Herren vor Erwoald gut, odon an die Lantstraße, da man gat uff die Staig, von einem Weingehuten, oder vielmehr von einer freiwillichen Gab an die Maiensfelder Kirche „ab der pünt, Bedrus genannt, die eigen schaft stößt oben an die Lantstraße, da man gat uff die Staig,“ andererseits von einer ewigen Jahrszeit, bestehend in „May sierta win us und al irem garten, der gelegen ist an der gassen, da man den fußtig uff die Staig gat,“ d. h. zu Fuß, womit nichts andere gemeint sein kann, als die alte Steigstraße, und beim Bedrus vor- geht die Landstraße. Das bezeugt abeigens auch Anhorn²⁾, wenn er aus dem Jahr 1604 meldet: „Es stadt ein Haus uffert de Statt Mayensfeld, gegen Nidich, an der Landstraße, wo man uff die Staig fart, das heißt preffenech. Sölliches hatt zu dieser zit Sander Bepasianus von Salis, weiland Vicari Bettim und Richter zu Jenins, underbunen, gewelste Küller, schöne sal stuben und Kammern lassen machen, auch erweytetet, so witt de fordel gadt, mit ziegel lossen bedeken, und ein schön lusthaus daru machen und in diesem Jar volendet, ein kupfernen knopff daru setzen und ein denschidel darin legen, in welchem er selbst, syn wi und kinder, die Rathherren zu Mayensfeld und mein namen geschriben worden, zu einer gedächtnis den nachkommenen“. Di Straß war kurz vorher nicht unweentlich verbessert worden; den am 31. März 1592 hatten die Häupter der III Bände beschloffen, die etliche Lehengüter an der Steigstraße zu vertauschen, andere von der Lehenspflicht zu befreien, „zur erhaltung der Santtroßen“, di bei dem regen Berkehr keine kleine Last bedeutete.

¹⁾ Serlin, S. 7, 17 und 89.

²⁾ Anhorn, S. 261.

³⁾ Urbar von 1524, S. 23.

OUR RETURN TRIPS

It was many years before we were able to return to Switzerland. In the interim, the one question which was predominant when we left was, why did our ancestors leave such a beautiful country? This question generated many more as the years passed. Who were the Justs? Where did they come from? How did they live? What did they do to survive? What did they eat? What did they wear? What language did they speak? What religion were they? What were their politics? Where did the name "Just" come from? The questions continued to accumulate. As a result, I decided to learn what I could from the Swiss Justs and to research the questions that arose.

Our first return was every bit as exciting and overwhelming as our first trip. My brother Jack, his wife Norma, Judy and I traveled to Switzerland in the fall of 1993.

I remembered Anton "Toni" Just, so prior to our departure I wrote a letter to him in care of "Maienfeld Bank." I did not know whether it would reach him or not. I told him of our pending arrival, where we would be staying in Zurich and asked if we could meet with him in Maienfeld. He responded and expressed a willingness to meet with us. A copy of that response is on page 68.

When we arrived at our hotel in Zurich there was a letter waiting for us. Toni asked us if we would like to visit "Guscha." He left a telephone number to call. I still didn't fully comprehend what the word "Guscha" meant but I did want to meet with Toni again, so I called and told him we would meet him at the train station in Maienfeld. It was the only place I could think of.

We found the train station to be quite different from my memory of it. There was no dirt road. It was all paved. There was a nice-looking modern stone building in place of the wooden platform and hut. We met Toni just before lunch and, after our greetings, we were invited to his home. It was obvious that Toni's command of English had lessened, so our conversation was limited. However, he was very gracious and had a meal prepared for us. At lunch Toni's sons, Alfred and Carl, joined us.

After lunch we proceeded to Guscha. We were transported in a jeep-like vehicle operated by a lady who was a volunteer with the "Guscha Association." The "trail" up to Guscha was narrow, rough, steep and for us flatlanders, scary. We were bounced around inside the vehicle. On occasion we could look straight down as our vehicle traveled along the edge of the trail. Nevertheless the experience was exhilarating. It took us about 15 minutes to make the trip up to Guscha. When we finally arrived at the top we were confronted with the most unusual view. We were surrounded by snow-covered mountains peeking through the clouds which we were far above. Looking down at the white, churning clouds which were moving against and around the peaks, one wondered what

this world was like for the Walsers. It was an eerie feeling for us flatlanders, but a very beautiful sight.

Guscha consisted of three houses and several outbuildings. Although we were unable to see the valley below, we were able to fully take in Guscha. It was only then that I comprehended the word Guscha. It was the name of a settlement which at one time consisted of at least three families, probably more. It was not the "Just farmstead" as I had envisioned.

Guscha is high up on the Falknis mountain. Its structures are nestled on the steep slope of the mountain. Although grass was growing on the slope, it was obviously not tillable land. The land no doubt would be sufficient for grazing a few farm animals, but it would be cold and dangerous in the winter. There was no electricity, no running water, no commerce, or industry. The land would yield very little. It would be difficult indeed to feed six mouths, let alone those of the other families that occupied the settlement. Life for its inhabitants must have been very difficult. One can only wonder how they survived. No wonder Florian and Menga chose to leave.

Toni's sons, Hermann and Alfred, joined us on the mountain. They had hiked up. Carl had another commitment so was unable to join us. Toni had told me that Hermann was a lawyer living in Maienfeld, but with his office in Chur. We hit it off right away. Alfred had a small acreage high above Stels, Switzerland, while Carl was a journalist and lived in Zurich.

It was cool up at Guscha and we all wore jackets. After a couple of hours of examining the structures, exploring the mountainside and visiting with the Swiss Justs, Toni invited us into a little building which, for want of a better description, I will call a cafe. It obviously was not conducting business as such, but was used for special events. It was operated by The Guscha Association, which maintains the settlement by way of contributions. The cafe had a harvest table with several wooden chairs around it. Behind a partition there was a wood-burning kitchen stove. It felt good to sit down and warm up. The lady volunteer, who drove the little vehicle which transported us up, had prepared some sausages. We each had some sausage and a cup of hot coffee. Boy did that hit the spot!

After a delightful snack we descended back to Maienfeld. We had made arrangements to spend the night at the Inn at St. Luzisteig, just below Guscha. It was the inn which Toni had taken us to on our first trip, so we invited Toni and his sons to dinner at the inn. We made reservations at the restaurant part of the Inn.

Toni and Hermann joined us for dinner that night. It so happened that it was wild game night and we each had a dinner of wild game. I'm not sure what I ate, but I think it was similar to deer. It was good. Toni had ram prepared in its own blood. He shared it with me and it was delicious.

After dinner Toni presented me with two books. One dealt with the history of Maienfeld. The other dealt with the history of Guscha, St Luzisteig and Maienfeld. He and his three sons had autographed the books on the inside cover. We presented Toni with a copy of our family tree and a copy of the Andrew Just family photo taken in 1921.

were chatting excitedly in their German dialect, pointing at various persons in the photo. While we didn't understand, it was obvious the characteristics of the persons in the photo were similar to someone they knew.

So the evening ended. Even though it had been misty all day, and somewhat chilly, it had been a delightful day. We had renewed our acquaintance with Toni. We had been introduced to his sons Alfred, Carl and Hermann. We had a wonderful visit and, finally learned about Guscha.

We invited the Swiss Justs for a visit to America. Toni expressed no desire, but Hermann indicated he would like to visit. We departed for the evening with our keepsakes and bade our goodbyes. This was the beginning of a long friendship with Hermann, who has since visited us here in Wichita. We still maintain contact by snail mail and e-mail.

Fortunately, Judy and I have been able to return the visits and we now visit with Hermann's wife, Regula, their daughter Luanna and their son Nando. We have also visited the home of Alfred Just and met his wife Antoinette, their daughter Ladina and their son Niculin. We have been able to visit with Toni as well, although he has now passed on. Carl has visited us while he was in the process of preparing a story on Just emigration out of Switzerland. It was a story done in conjunction with a controversy in the Swiss government concerning restrictions on immigration. We have since maintained contact with Carl as well.

We have been able to visit Guscha again. Fortunately the sun was shining this time and we were able to look down upon St. Luzisteig and Maienfeld. We could also look down on Balzers, Liechtenstein. What breathtaking views! Johanna Spyri did a wonderful job describing the view toward Maienfeld in her book "Heidi" as you have read in an earlier chapter. I do not believe I can improve on her description.

During one of our trips I attempted to learn more about the migration of the Alamanni and to visit some Walser settlements. I wanted to get a feel for the terrain they had walked through on their migration south. We traveled through the cold and pristine mountain passes from Germany south to Zermatt, located in the south of Switzerland, near the Italian border. It must have been very challenging for the Alamanni to traverse these mountains on foot, but we traveled it in the comfort of a heated automobile. One can only wonder how they survived. We traveled this route during early October, 1996. As we climbed into the mountains, heading south, everything was white with snow. It was cold. It must have been just as cold for the Alamanni. And they had no shelter.

In Zermatt, one of the early Walser settlements, we were able to see some of the houses built by the Walsers. Their structures were dark, heavy and sturdy. They were not beautiful, but very functional. As we drove from Zermatt, heading eastward for Maienfeld, we were able to "roughly" follow the migration route of the Walsers, as nearly as possible in an automobile. We visited a number of Walser villages along the way. We attempted to cross the *Furkapass* but could not get it done. It was closed. We had to return down the mountain and take a train through a tunnel to the other side of the pass. We had driven our car onto a flat bed and remained in our car during the trip. It was a different experience.

It was on this trip that we were able to make our first visit with Alfred Just and his wife Antoinette at their home high above the village of Stels, Switzerland. They live in a house the architecture of which is Walser. There is also another Walser house on their premises. Alfred raises a few sheep and goats. He was also employed by the Swiss Government to create avalanches under controlled conditions in order to avoid more catastrophic ones later, but has since discontinued that vocation. Antoinette does sculpture and she is very good at it. She sells her sculptures at the village below. Their home is very isolated from the population below by their choice. It's the Walser way.

On a later trip we visited Zermatt with Hermann and Regula. We were able to ascend the Matterhorn and see the mountaintops of Europe. On our return to Maienfeld, Hermann drove us up to Bosco-Gurin, one of the original Walser settlements.

It was on these later trips that I was able to better grasp the migration of the Walsers and their way of life. Actual visits brought to life what I had read, both with respect to the people and the terrain. My visits to Guscha, a view of the terrain and inspection of the houses and outbuildings, gave me a better appreciation of the hardships the Justs must have endured. My research gave me some perspective on how the Walsers came to be located where they were, why they lived the way they did and how they developed their culture. Toni and Hermann added to that knowledge.

After researching Swiss history, driving the migration routes, viewing the terrain where our ancestors lived and conferring with the Justs, I came to appreciate how tough our ancestors were. I acquired a better understanding of why they chose to leave. The lure of free land in the New World must have been what they thought was an invitation to utopia, so they chose to immigrate to Kansas. Little did they know what awaited them.

Anton Just
245 E Im Amsler
NH 7304 Maiefeld

Maiefeld, September 2nd, 1993.

Dear Mr. Just,

I thank you for your letter and hope to see you and your family in November. I am no more working in the Bank and I will have time enough to spend with you. My wife died 20 years ago. I have four Children, one girl and three boys. The youngest is also attorney at Law.

Very truly yours,

G. Lind



Above. Vernon, Jack, Hermann, Alfred, Ladina and Toni Just

Below. Counterclockwise around the table in the Guscha café Toni, Hermann, Judy Vernon, Alfred Ladina and Norma Just



1993 Photos



Toni believed this was the house that Florian and his family lived in.
"Verein Pro Guscha" (The Guscha Association)

The vehicle which transported us up to Guscha



1993 Photos

BLEEDING KANSAS

Kansas is often called the "breadbasket of the world." It is said that Kansas is the most productive wheat producing area per capita in the world. One can accept that fact by driving through the western two-thirds of the state in late June of any year. Oceans of golden fields weave with the breeze and call for their harvest. The scene was created in the late Nineteenth Century by Russian immigrants who brought with them Russian winter wheat. The wheat fields of present-day Kansas were not imaginable to the early explorers of Kansas

The area now known as Kansas was long occupied by many and various Indian tribes. Early expeditions by Spanish explorers Francisco Vasquez de Coronado and Hernando De Soto made the earliest European claims to the land that became Kansas. Coronado reported in 1541 that the soil of the Kansas area was fertile and well watered, but lacked precious metals. It was populated by docile, numerous and hard-working natives as an agricultural area. As a result, the Spanish explorers turned their interest elsewhere, looking for gold. Spanish colonization did not take place in Kansas.

Between 1673 and 1682 French explorers Jacques Marquette, Louis Joliet, Robert Cavelier and Sieur de la Salle journeyed up the Mississippi river and established French claims to all of the territory drained by the Mississippi river, a region which included Kansas. Thereafter, many conflicting territorial claims were made by the English, French and Spanish. Then in 1762, France ceded all of her territory west of the Mississippi to Spain. A year later, Spain ceded all her other claims to England. Later, Spain ceded the area to become known as the Louisiana territory back to France.

Due to a fortunate series of events for the young country of the United States, Napoleon abandoned his ambitions for the Louisiana Territory and sold the entire territory to the U.S. for sixty million francs, a figure equivalent to fifteen million dollars at the time. The Louisiana Purchase was ratified by the U.S. Senate on October 20, 1803. The territory included almost all of present-day Kansas.

At the time, Kansas was occupied by native Indian tribes. They included, among others, the *Kansa* (also known as the *Kaw*), the *Osage*, the *Quivira*, the *Wichita*, the *Sioux*, the *Pawnee*, the *Cheyenne*, the *Arapahoe*, the *Commanche* and the *Kiowa*. Those raised in Kansas find these names familiar, as many cities, counties, rivers, streets and other sites presently bear these names. Of course Kansas bears the name of the Kansa tribe. Later, tribes from other regions were forced into Kansas by the military. Thereafter,

through numerous "treaties," the Indian tribes were forced to move onto "reservations." There is rampant evidence that the United States government did not honor most of those "treaties."

Because the Louisiana Territory was for the most part unexplored by the newcomers, President Thomas Jefferson commissioned Meriwether Lewis and William Clark to conduct an exploring expedition of this vast territory. Lewis and Clark left St. Louis with 43 men on May 14, 1804. A second expedition left St. Louis in 1806 commanded by Zebulon M. Pike followed by a third expedition, commanded by Stephen H. Long in 1819.

Neither Pike nor Long found much economic value to the Kansas area. Pike wrote that he found the soil dry and sandy and compared it to the sandy deserts of Africa. Long's opinion of the Kansas area was no less unfavorable. He reported that the land was almost wholly unfit for cultivation and uninhabitable by people depending on agriculture. Long later published a map of an area which included western Kansas and labeled it the *Great American Desert*.

Within a few years the Louisiana Purchase produced what was to be fodder for dangerous quarrels between the slave South and the free North. Missouri's application for statehood was pending and its admission, either slave or free, would give one side or another, a political advantage. As a compromise, Missouri was admitted as a slave state, but the extension of slavery to any other territory was prohibited by Congress.

Meanwhile Long's description of the territory was to be tested. The Reverend Isaac McCoy, a Baptist minister, who had worked among the *Miami* and *Pottawatomie* Indian tribes, conceived the idea of moving them from the East to this vast territory of the West and converting them into Christian farmers. He thought the move would protect the Indians from the white man's demoralizing influence. The idea caught on rapidly among other Christian ministers and, in 1830, an act was passed by Congress authorizing the migration of those Indian tribes. Thus, the *Shawnee*, the *Delaware*, the *Chippewa*, the *Wyandot*, the *Pottawatomie*, the *Miami*, the *Kickapoo*, the *Ottawa*, the *Fox*, the *Sac* and the *Iowa* joined the native tribes in Kansas Territory which were already established in the area. These names will also be familiar to Kansans.

This great movement brought with it many missionaries from the East. They and their families stayed and wrote to those whom they had left of the fertility and attractiveness of the area. Thereafter, the enormous movement of wagon trains commenced. William Sublette, a fur trader, established the Oregon trail in 1830 and it became the traffic way to the Northwest. The "Oregon Fever" began its rage in about 1843 and, not long after, in 1848, the California gold rush added to the traffic. This westward push required increased military protection, so Fort Leavenworth, Kansas, appeared in 1827. Fort Scott, Kansas, appeared in 1842. Fort Riley, Kansas, appeared in

1853. Establishment of these forts brought the military and in some instances their families. At about the same time the railroads were building from the East.

In 1853, there were fewer than 1000 permanent white inhabitants in all of Nebraska. Kansas fared no better. The most influential of the Easterners that immigrated to Kansas during the 1850's were New Englanders and they did so for moral purposes. They were passionately opposed to human slavery, passionately enamored with human freedom and outraged by attempts to impose slavery onto the territory. By 1855 there were about 8,000 white immigrants in Kansas. Most of them came as individual families. About 750 came with New Englander Eli Thayer, an immigration organizer. At any rate the fabric for violence had been woven by these two opposing views of slavery.

Twice, well-armed Missourians invaded Kansas to vote illegally in territorial elections. They forcibly denied settlers of the free state view access to the polls. The results of these "elections" produced a pro-slavery legislature which enacted pro-slavery laws. The free staters dubbed these "Bogus Laws." One such enactment provided that any person who raised or abetted a rebellion or insurrection by slaves or aided them in escaping was to suffer death. There were many other harsh laws adopted. The free staters, not to be intimidated, organized four militias and organized their own governmental apparatus. Thus, there were two sovereignties facing each other in a hostile manner, each with its own army. Actually the Free Staters, later to become known as *Jayhawkers*, (where the Kansas University mascot's name originated) were in the majority among the Kansas settlers.

There were several persons of prominence who stepped forward to lead the Free Staters movement, the most infamous, John Brown, whose painting presently adorns the capitol rotunda in Topeka, Kansas. However, Jim Lane, known as *The Grim Chieftain*, with a reputation for impetuosity, violence and battle lust was actually the more valuable to the Free Staters. His intimidating effect upon border ruffians was more effective than others who stepped forward to lead the Free Staters.

The designated capital of the Kansas Territory, established by the Free Staters and recognized by Congress, which included present-day Kansas and most of present-day Colorado, was Pawnee, Kansas, near the Missouri border. The pro-slavery Missourians established their illegal capital in Shawnee Mission, Kansas also close to the Missouri border. Later the Free Staters established their capital in Lawrence, Kansas. Lawrence was attacked by the pro-slavers, sometimes referred to as *Bushwhackers*, many times. Once, it was burned and sacked and many were killed. There were also many skirmishes along the Kansas/Missouri border. These confrontations took place between 1855 and 1860.

During this time frame the area became known as *Bleeding Kansas*. The violence between the two competing forces was not the only exposure to violence and suffering. There were also roaming bands of renegade Indians who were unhappy about being uprooted. Then too, a violent sleet storm descended on Kansas during the winter of 1855.

The winter was said to be very harsh with subzero temperatures for days on end. From all accounts it was the most severe winter that was ever experienced. Ill housed and ill provisioned Kansas settlers suffered not only from the hostilities of the border wars and renegade Indians, but from freezing and hunger as well. Not to be outdone, the opposite occurred in 1859-1860. It is recorded that from mid-June, 1859, until November, 1860, not a single rain fell that would soak into the ground so much as two inches. Both winter and spring wheat failed as did corn and all other crops including every settler's vegetable garden.

During this same time period the railroads, which had been granted about ten million acres of land, launched carefully planned advertising and sales promotion campaigns aimed at attracting European immigrants and easterners. Their incentive for such expansion was a desire to fill their coffers. Their profits would come only after settlement of the area which would produce passengers and freight. They cooperated with steamship lines and had their own immigration agents at every port of entry. They sent agents abroad and distributed promotion brochures by the tens of thousands.

I believe it was the effort by the railroad agents and their brochures, coupled with the famine present in Europe, which persuaded Florian and Menga Just to immigrate to the land of opportunity. Little did they know what awaited them in *Bleeding Kansas* when they arrived in March, 1859.

Florian and Menga settled in or near what is now Holton, Kansas, located in northeast Kansas near the Missouri border. At the time it was a small settlement, having barely been established.

HOLTON

The first account of European exploration in the area of present-day Holton, Kansas was by a group of Frenchmen led by M. De Bourgmont in 1724. They used Osage Indians as their scouts.

The second account involved a group led by Thomas Say in 1819. He represented the Major J. C. Lang's corps of topographical engineers. At the time they reported that the area was occupied by a village of Kansa Indians numbering about 700 people. The area is a part of what came to be known as the *Kaw Valley*.

In 1854 the Kansas Territory was organized. A census of an area from the Missouri border to Vermillion on the west and from the Nebraska line to the southern border of the Kaw Valley (an area approximately 35 miles by 35 miles) revealed 163 males, 80 females, 7 slaves and 27 people of foreign birth.

In May, 1856, six covered wagons, each drawn by two yoke of oxen, left Milwaukee, Wisconsin, starting a long trip to Kansas. Their purpose was to insure that Kansas would become another free state. The trip was financed by the Kansas Society of Milwaukee which was headed by E.D. Holton. At Janesville, Wisconsin, an additional three wagons joined them, and the nine wagons bore 49 people. They settled between two creeks (later named Banner Creek and Elk Creek) in an area which is now close to the center of Holton.

After erecting some shelter they were informed that it was not safe for them to stay there. They were warned about the "Kickapoo Rangers," a group of renegades in the area, so they moved to Topeka where they stayed the winter. Returning later, they found everything as they had left it and resettled the area.

The 1857 census indicated Holton was occupied by 291 people. It had seven dwellings, one store, a blacksmith shop and a steam sawmill. In 1858, Holton was chosen as the county seat and it was incorporated in 1859.

Present-day Holton is about twenty-five miles north of Topeka, Kansas. It is generally surrounded by farm land. However, at the time of its origination, the area around it was not cleared. It would have been covered with scrub oak, firs, elms, cottonwoods and the many other native Kansas trees. The area would require clearing before most of it could be farmed. The surrounding terrain is hilly.

In March, 1859, Florian and Menga Just arrived with their four children and settled in or near Holton. Florian died in September, 1859, within six months of his

arrival, leaving Menga to raise 4 children. One can only wonder what was going through her mind as they settled in Holton. Following is an excerpt from a story about women settlers written by an unknown author. Although Menga didn't travel to Holton by covered wagon, at least during the first part of her journey, the author's description of a woman pioneer's life probably describes Menga's as well as the lives of many other women settlers:

"... No region so wild but that she followed her mate with love and hope. She huddled her children in the narrow deck of the prairie schooner during the long journey over the blazed trail of the colonist. Hers was the irksome task of preparing the humble meal over the smoking campfire. Cleanliness was accomplished only by the toilsome drawing of water from streams or old rope wells. Orderly or comfortable living was not easily accomplished. She had little time to think of former home, friends or comforts. No neighbor was so humble or so distant but what she was ready to lend her kind assistance whether harvesting, sickness, birth or death. Her home was used for school, Sunday school and services. She was called upon to entertain the passing strangers or of whole families without a moments warning. She had none of the kitchen or dining room tools which we enjoy. Her table was spread with all that her ingenuity could evolve.... "

I cannot help thinking about Menga who, after the death of her husband, was confronted with the wildness and danger of this new and strange land, strange people who spoke a different language, far from her friends and relatives and those to whom she would ordinarily have turned under such dire circumstances. But now, with the death of Florian, she was alone. How was she able to raise her four children with what I am certain were meager provisions and questionable lodging?

THE IMMIGRANTS

Not much is known about Florian and Menga, but we can draw several conclusions from what we do know. We can also make many assumptions which are probably very close to being accurate.

We know that Florian was born to Christian and Amalia Just on September 1, 1814. He was born at Guscha, Switzerland, which was under the political umbrella of Maienfeld, Switzerland. We know that Florian was 45 years old when he emigrated from Guscha. His travel papers reveal a man of medium height, which in those days would be around five foot five or five foot six. He had light brown hair and was balding. He had a wide forehead, a large nose, a medium mouth and a round chin with an oval face. His right ear had been damaged somehow. His eyebrows were brown, his eyes blue, no doubt twinkling. I would venture to guess that he had the Just humor which was so unique to the Walsers. I would judge that his skin would be weathered given the conditions in which he had lived. In those days he would be considered an old man, but he was tough, a hard worker, and no doubt a loving husband and father who wanted to provide his family with something better than what could be provided at Guscha. He wore the typical gray wool clothing which was common in the Graubünden region.

Most of the information concerning Florian's description can be found on his Travel Pass. Copies of the original Travel Pass, his Certificate of Residence and Naturalization papers can be found following this chapter, along with translations of the Travel Pass and Certificate of Residence.

Menga, who became known in the new world as Monica, was 27 years old. Her features are not described on the travel papers. However, we do have a photograph of her which is displayed on one of the following pages. Given the age difference between the two, I would judge their marriage to be one of necessity which was common in those days. The region of Switzerland they lived in was sparsely settled and there would be little choice among the inhabitants. This was no doubt complicated by the plague which ravished the population some years earlier.

Florian and Menga immigrated from Guscha. We know that Guscha was occupied by Walsers. Whether Menga was a Walser we do not know, but Florian most certainly was. That being the case, we know that he was a descendant of the Alamanni, a teutonic (Germanic) tribe which, as one authority mentioned, spoke an *earthy* dialect of German. We can assume that Florian spoke with the same dialect. Our distant relative, Hermann Just, has indicated that the Swiss understand the German which Germans speak, but the

Germans do not understand the German dialect which the Swiss speak. My German friends call Swiss German *Schweizerdeutsch*.

We know that Florian and Menga were mountain people. They were tough. They lived a hard life at Guscha. They worked hard to eke out enough to feed their children and themselves as did the other inhabitants of Guscha. They lived on a treacherous mountainside which was very dangerous during the harsh winters. No doubt they and the other inhabitants barely survived. It would not be a life that we could understand. The terrain at Guscha would not produce much in the way of food, so they made do with a few vegetables, what their animals could produce and wild game. They probably traded furs and wool to the villagers below in return for staples.

We know that they worshipped at the Community Church at St. Luzisteig. It was a protestant church which at that time followed the doctrine of Zwingli, so they were protestant. They no doubt brought their religious beliefs with them when they immigrated to America.

Carl Just, our journalist relative, researched Swiss immigration when he authored an article on the Just immigrants. He learned that the Swiss immigrants were very poor and usually were in ill health and penniless when they arrived in the New World. The U.S. Government complained to the Swiss government about the problem this was creating and the Swiss reacted. They adopted a policy which would not allow immigrants to leave Switzerland unless they could demonstrate they were in good health and had the means to survive. In those instances where the intended immigrant did not have the means the local community or relatives might provide them with the necessary funds. Thus, in this instance, as well as in others, citizenship was very important. We can conclude that Florian and Menga were probably very poor. It's doubtful that very much money exchanged hands at Guscha. There were no commercial operations there. If there was money exchanged, it was probably with the villagers below and then only for staples, but we do not know what funds our ancestors had, if any.

Florian and Menga must have been in great distress to leave their family and their way of life knowing full well they would never see their family and friends again. However, given their circumstances it is understandable why they would seek a better life for their children. To them it must have been seen as a necessary choice. Of course they, like many others, were no doubt enticed to leave for the land of opportunity by the many attractive brochures being distributed throughout Europe by American railroad companies promising free land in a bountiful new world. How attractive it must have seemed. So they chose to leave everything behind and seek a new life. How courageous they were. Little did they know what awaited them in the land of opportunity.

Florian, Menga and their children were among the thousands of central Europeans who were immigrating to the New World. It's likely they were among the poorest of the immigrants. That fact no doubt contributed to Florian's poor health. I can imagine him and his family suffering the long trip across the ocean in crowded and filthy quarters. I have toured ships which were similar to the ship they were transported on. Usually there was capacity for 300 to 400 passengers. Those of sufficient funds were billeted in a small room with no door. The rooms were lined up one next to each other separated only by incomplete wooden partitions. There was no privacy.

The rooms would be approximately seven feet by nine feet. Each room contained two double bunks and two single bunks made of wood and attached to the partitions. There were no mattresses. Can you imagine six people occupying a room that size, all the while riding the ocean swells. The less fortunate would sleep on single wooden bunks without partitions. It would be open, without privacy, crowded, uncomfortable and the stench would be overwhelming. I'm certain attempts were made to keep everything clean and sanitary, but under those circumstances it would be difficult.

At first blush I would think that Florian and Menga were encouraged by the lush terrain which they passed through on their way to Holton, but as we have seen, the circumstances in Kansas at the time were treacherous. The period was to be labeled *Bleeding Kansas* due to the border skirmishes taking place between the Free Staters and the pro-slaver factions. Bullets were flying here, there and everywhere. Murder was common. The American civil war would start soon. There were some unhappy and marauding Indians who would steal or kill out of the hatred for the white *invaders*. In addition to these conditions the area had been subjected to extreme weather over the past three years, making life for the settlers very difficult. Unbelievable, severe cold weather was followed by a severe drought.

It was this situation which confronted these people from the mountains of Switzerland. They were poor. They were probably penniless. They had no place to live. They did not speak the language. There were German immigrants in the area whose language they could understand. However, it's not likely the Germans understood them. So they had to learn a new language.

Can you imagine the fear that Florian and Menga must have endured? Where were they going to lodge? How were they going to eat? Were they going to be subjected to the border skirmishes which were so rampant in the area at the time? If they were not exposed to it they certainly were aware of it. If they were able to acquire a piece of land would there be a break in the drought conditions in order that they could grow something? Would they be subjected to marauding Indians? Would they be attacked by the border ruffians? How would they protect themselves? Would those persons already settled in the area help them?

One wonders how Florian and Menga felt about their circumstances after they were finally settled in. They were not only exposed to the pro slave border ruffians, Indians and catastrophic crop conditions, but the free-state Jayhawkers as well. That situation prompted one homesteader to write the following:

I never lie down without taking the precaution to fasten my door...I have my rifle, revolver, and old homestocked pistol where I can lay my hand on them in an instant, besides a hatchet & axe. I take this precaution to guard against the midnight attacks of the AbolitionistsAxallia Hoole, 1856.

I suspect Florian and Menga felt similarly threatened, as were the other settlers in the area.

All of these circumstances probably contributed to Florian's death, which happened a mere six months after he arrived in Holton. His age was certainly a factor. It could be that he contracted his sickness on the boat. That was not uncommon.

When he died poor Menga was left alone with her four small children under these terrible circumstances. She must have been terrified. How were she and the children going to survive out there on the edge of the wilderness? It was a man's world and it was tough enough for a woman to survive, much less all the circumstances which confronted Menga. But she was tough. She had to be. So she did what was necessary. She remarried. In that respect she may have been fortunate. There were several men for every one woman on the frontier at that time and she was no doubt courted heavily.

Menga bore four more children by her second husband, Andrew Hill. They were Augusta, Dora, Amanda and George. All of her children survived to adulthood. Christian Just, her first child, died when he was eighteen. He is buried in the Holton cemetery approximately six miles west of Holton.

The caretaker at the Holton cemetery located the Andrew Hill plot for me. There were six lots in the plot. Except for one marker, identifying the final resting place of Christian Just, the other lots were not marked. The caretaker indicated that four lots were occupied, including Christian's. I believe the other three lots are occupied by Florian, Menga and Andrew Hill. The caretaker informed me that the original cemetery for Holton was located near what is now the center of Holton. Florian would probably have been buried there. However, the townspeople had the bodies moved to the new cemetery west of town when it was established. The records for the old and new cemetery have since been destroyed by fire.

Menga died in 1906, but it is not known when Andrew Hill died. Mengas' children, except for Christian, all married and had families.

Andreas who later became known as Andrew married Jessie Cobler and their marriage produced eight children. He died in 1933. Jessie died in 1945. They are both buried in Gypsum Hill cemetery in Salina, Kansas.

Margaret married a gentleman by the name of Myers and their marriage produced four children. She later married John Himmelberger and their marriage produced seven children. She died in 1928, and he died in 1939. I do not know where they are buried. I believe they lived in the state of Washington.

Amalia married Adam Grogger. Their marriage produced five children. He died in 1909 and she died in 1931. I do not know where they are buried. I believe they lived in Soloman, Kansas. My father referred to her as "Auntie Grogger."

As mentioned earlier, time will not permit me to expand on the history of Andreas siblings, nor the Hill family. I have concentrated only Andrea's descendants. However, the history set forth here is just as applicable to them as it is to Andrea's descendants.

Passbuch N. 801.

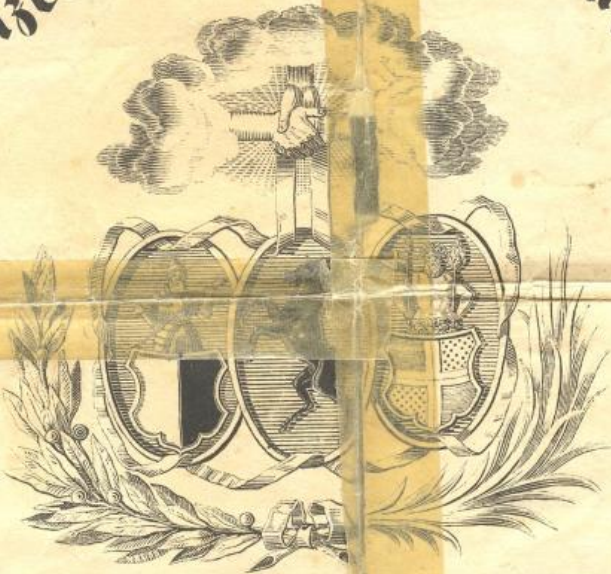
Gültig auf die Pass.

Schweizerische Eidgenossenschaft.



Kanton

Graubünden.



Die Regierung des Eidgenössischen Kantons Graubünden

Signalement

Pass-Inhabers

Alter, 45. Jahre,
Statur, mittel
Haare, hellbraun
Stieme, breit
Augbraunen, braun
Augen, blau
Nase, groß
Mund, mittel
Kinn, rund
Gesicht, oval

Besondere Kennzeichen:

das rechte Ohrflügel
etwas verjüngt.

Unterschrift des Pass-Inhabers

Ersucht hiemit sämtliche Behörden und Beamte, denen die Handhabung der öffentlichen Ordnung und Sicherheit obliegt, Vorweiser dieses

Florian Kust Emigrant

gebürtig von Gaismaienfeld, Suisser Kanton

welcher mit seiner Frau: Menga, geb. Haef, 27. Jahre alt, und 4. Kindern im Alter 7. Jahre, nach America

zu reisen willens ist, aller Orten frei und ungehindert durchreisen zu lassen. Derselbe wird zugleich unter Anerbietung gleicher Dienste zu Schutz und Hilfe empfohlen.

Gegeben zu Chur, den 7. März 1859. Klaus fünfzig

Im Namen der Regierung:

Der Kanzleidirektor:

[Signature]

N° 4857

Sur le Navire

publiques

au Vice-Consulat de France

Made de ... mars 59

Le Vice-Consul

J. D. Chappuis



N° 4857
Sur le Navire
publiques
au Vice-Consulat de France
Made de ... mars 59
Le Vice-Consul



Secours

y y f

N° 4857
Sur le Navire
publiques
au Vice-Consulat de France
Made de ... mars 59
Le Vice-Consul

Le Consul Suisse
de Genève
C. J. Bourgeois



Vu pour
sur le Navire
Mayre le 30 mai 1859
Par delegation de M^r le Maire
Le Commissaire de Police



J. D. Chappuis

Travel Passport 26, 801

Expires at Year's End

Confederation of Switzerland

KANTON

GRAUBÜNDEN

THE GOVERNMENT OF THE CONFEDERATE TERRITORY OF GRAUBÜNDEN

Here comes, to the official authorities, who are responsible for order and safety:

DESCRIPTION *Florian Just* _____ *Emigrant*

AGE, *45 years*

HEIGHT, *medium*

HAIR, *light brown*

FOREHEAD, *wide*

EYEBROWS, *brown*

EYES, *blue*

NOSE, *large*

MOUTH, *medium*

CHIN, *round*

FACE, *oval*

BORN IN: *Suscha Maienfeld, in this Kanton with his wife, Menga, born Naef, 27 years old, with 4 children in the time span of 7 years, whose will it is to emigrate to America, with free and unhindered passage everywhere. The same is commended with the offering of the same services and protection.*

ISSUED IN CHUR, *March 7, 1859. fifty nine*

**IN THE NAME OF THE GOVERNMENT
DIRECTOR OF OFFICE**

SPECIAL FEATURES:

Right earlobe is a bit

Damaged

(Signature of Official)

N. 4857

Free Immigrant, Port Le Havre

Vice Consulate of France

Basel, 26 March, 1859

(Seal)

The Vice Counsel

(Signature)

Destination New York

Police Department, 27 March, 1859

Commissariat Officer

(Signature)

(Seal)

Issued for New York

By the vessel *Progres*

Le Havre, 29 March, 1859

The Swiss Counsel

(Signature)

(Seal)

Issued for New York

On the Vessel: *Progres*

Le Havre, 30 March, 1859

The Delegation of the Mayor

The Police Commissariat

(Signature)

(Seal)

N^o _____

Auslagen 5 Rp.
Ausfertigungsgebühr 25 "
30 Rp.



Heimathschein für verheirathete Mannspersonen.



Wir die unterzeichneten Vorsteher der Gemeinde *Guscha*
im Kreis *Nagenfeld* Kantons Graubünden,
erkunden hiermit:

Daß der Inhaber dieser Urkunde *Jul. Josef von. Lw. Losh* seines
Alters *vierzig & fünf Jahre* Unser Gemeindegürger sei und Wir ihn als solchen zu
allen Zeiten anerkennen werden, so wie auch, daß seine Ehefrau, Namens
Maria geb. Haef Unser Gemeindegürgerin sei. In Kraft dessen
geben Wir die bestimmte Zusicherung, daß er als solcher, sein
und alle seine in gesetzlich anerkannter Ehe erzeugten Kinder jederzeit und unter
allen Umständen in Unserer Gemeinde weder Aufnahme finden sollen.

Urkundlich dessen ist dieser Heimathschein nach hierorts gewohnter Übung und
Form unterschrieben, besiegelt und ausgefertigt worden.

Gegeben zu *Guscha* den *18 Februar* 1859.

Die Aufsicht von Josef von. Lw. Losh, als Statthalter, auf Gemeindeg. Josef.
ausgef. d. 19 febr. 1859 Der erste Vorsteher:

Der Gemeindegreiber:
Josef von. Lw. Losh

In gelegentlicher Empfehlung zu guter Aufnahme und Angedehung obri-
gen Schutzes, beurfundet die Richtigkeit obiger Unterschriften
Chur, den

Die Kanzlei des Kantons Graubünden.
Der Kanzleidirektor:

No.

Disbursement 5 Rappen

Execution Fee 25 Rappen

Certificate of Residence

For married men

We, the undersigned provosts of this town of *Guscha*, District of *Maiensfeld*, of the Canton of *Graubünden*, document the following:
That the owner of this document, *Florian Just*, forty and five years, is a citizen of this town and that we shall forever recognize him as such for all times, including his wife, *Menga*, born *Naef* who is a citizen as well. Let it be known that we furthermore declare that said person, his wife, and the children born from this lawfully acknowledged union are admitted into our community for all times and under all circumstances.

This document was issued according to our custom and our law.

Given in *Guscha* this 18th day of February, 1859

The First Provost

Christian Just

Municipal Clerk

(Signature)

Upon the urgent recommendation of good acceptance and granted protection we certify the authenticity of the above signatures.

(signature) of Municipal Chief officer in *Guscha*, District of *Maiensfeld*, 19 February, 1859

The Office of the Canton of *Graubünden*

The Office of the Headmaster

UNITED STATES OF AMERICA.

Territory of Kansas.

County of Leavenworth.

Before the Clerk of the First District Court of the United States, in and for

Moran Jusk a native of *Switzerland* aged about *forty-five* years, who, being duly sworn, upon his oath declares that it is his bona fide intention to become a Citizen of the United States of North America, and to renounce and abjure forever all allegiance and fidelity to every foreign Power, Prince, Potentate, State and Sovereignty, whatever, and particularly to the Republic of *Switzerland* of the *Switzerland* of whom he was heretofore a subject

Sworn to and subscribed before me this *27th* day of *June* A. D. 1859. *Moran Jusk*

James R. Whithead Clerk.
J. A. Burton Deputy Clerk.

United States of America,
Territory of KANSAS,
County of Leavenworth.

I, *James R. Whithead* Clerk of the First District Court of the United States, within and for the District aforesaid, in the Territory of Kansas, do hereby certify that the above and foregoing is a true and correct copy of the original application of *Moran Jusk* for his first Naturalization Papers, as the same now appears of Record in my Office.

In Testimony Whereof, I have hereunto set my hand and affixed the Seal of said Court at Office in *Leavenworth City* this *27th* day of *June* A. D. 1859.

James R. Whithead Clerk.
J. A. Burton Deputy Clerk.

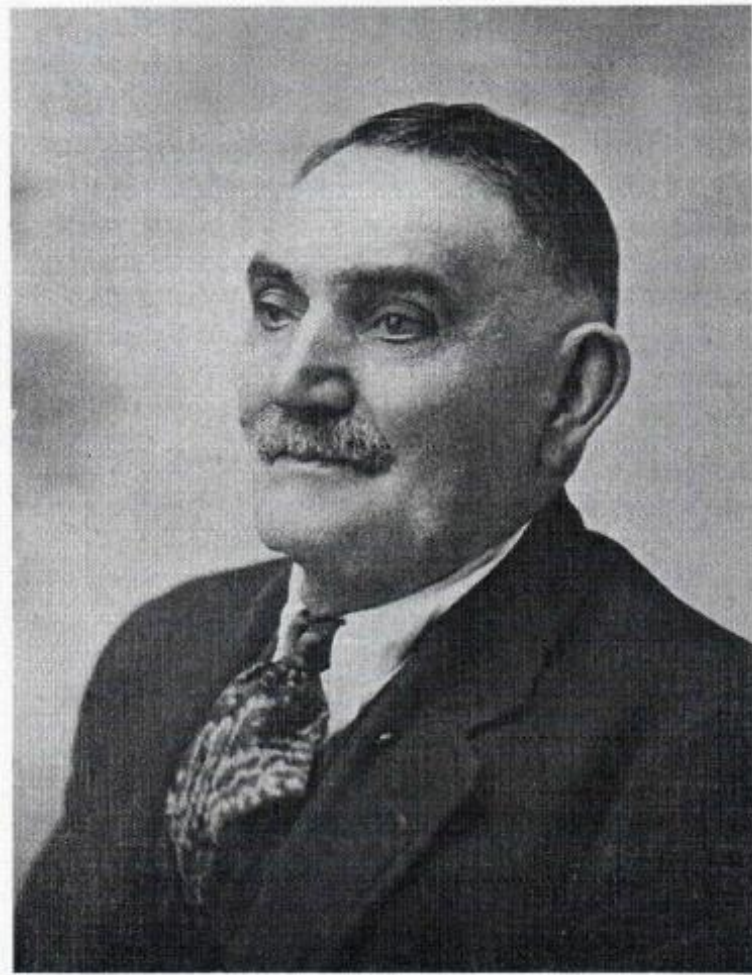


Menga "Monica" Just Hill July 7, 1832 – January 29, 1906



Monica Just

Andreas “Andrew” Just May 19, 1853 – August 9, 1933



THE FIRST GENERATION

Andrew Just was my grandfather. His parents Florian and Menga named him Andreas and he Americanized his name to Andrew. He was the second child of the couple. He was four years old when his parents immigrated to America. He lost his father within a few months after their settlement in or near Holton, Kansas. His mother married Andrew Hill after his father died. Andrew Hill and Menga had four children. It was in the Andrew Hill family that Andrew Just grew up. Not much is known about Andrew's life as a child. However, we do know that after he reached adulthood he was employed by the railroad. He moved to Solomon, Kansas, as a requirement of his employment with the railroad.

It was in Solomon that he met my Grandmother Jessie "Anna" Cobler, who was born and raised in Solomon. They were married on February 16, 1879. They produced eight children, Oscar "Orval," Curtis "Earl," Myrtle "Maude," Andrew "Mearl," Amelia Edna "Millie," Walter Paul "Jim," Frank Alva, and Roy. They became the first generation of Americans of the Swiss Just family.

Andrew's job required that he move to Salina, Kansas, sometime after 1893 and before 1897. Andrew's family lived on north Tenth street. The house faced west. The backyard extended to Ninth street to the east. The house is gone now, having been destroyed when a highway by-pass was constructed, but a large tree that was in the backyard remains.

Andrew died before I was born so I have no memory of him. However, everyone that I spoke with that knew him remembers Andrew as a kind and gentle person. My brother Jack recalls Andrew sitting in his back yard feeding robins from his hand. One robin would approach, take grain from his hand and move off. Then another robin would repeat the routine.

Andrew was obviously a busy man. If he wasn't at work he was tending his garden or doing other chores. He usually wore his railroad attire which consisted of a work shirt and overalls. He had a large garden in his back yard which he attended to regularly. The family had a horse which he had trained to walk down between the rows of the garden without stepping on a plant. He worked for the Union Pacific railroad handling various duties. He did some farming and well drilling. He also worked in a flour mill. On occasion he rode the horse to work. Usually, however, the horse pulled a wagon and was a form of family transportation. The family also had a cow and chickens which was customary at the time. The cow, chickens and garden produced a substantial amount

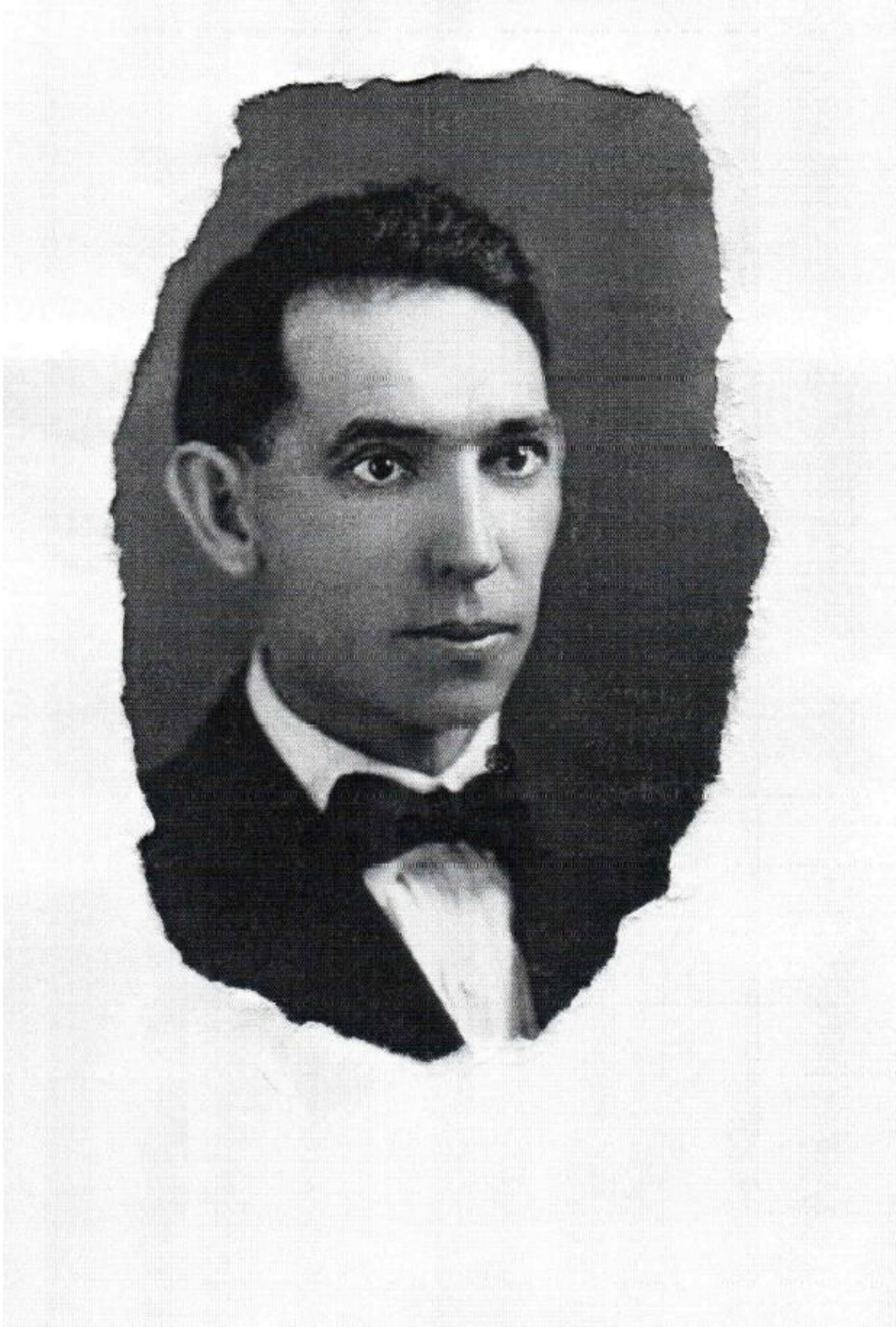
of food for the large family. Andrew enjoyed his family and was very proud of them. It was at this location that he and Jessie's children grew up.

There is somewhat of a mystery about Andrew's life after reaching adulthood but prior to his marriage to Jessie. He had previously married a lady in Holton, Kansas who died during childbirth. It is assumed that the child died as well. During my research I reviewed a book which was located at the Memorial Library of Holton, Kansas. The author had visited every cemetery in Jackson County, Kansas, and recorded the names on the tombstones. There was an "Andrew Just" listed in the book as being buried in the Brick cemetery south of Holton approximately six miles. The dates on the stone were obliterated so we don't have that information. I visited the site of the cemetery but I could not find the stone. It was a very small cemetery and most of the grave sites were without markers. Could this have been the son of our Andrew Just? I believe so. According to the groundskeeper the records for the cemetery have been lost or misplaced. I have researched newspaper obituaries at the Kansas Historical Museum. However, I have found nothing with respect to this particular Andrew Just. For the time being it will remain a mystery. I did not find anything concerning Florian Just or Menga Hill.

All of Andrew's children reached adulthood and their portraits are displayed on the following pages preceded by a family portrait of Andrew, Jessie and four of their children.

Andrew and family photo taken approximately 1889





Oscar Orval Just
November 22, 1880 – November 30, 1925



Curtis Earl Just
May 6, 1883 – July 7, 1965



Myrtle Maude Just
February 3, 1886 – August 14, 1981
with husband Iro Rollo Yoakam and their daughter Iris.



Mearl Andrew Just
September 18, 1888 – May 27, 1966



**Amelia Edna "Millie" Just
August 27 1893 – October 8, 1970**



**Walter Paul "Jim" Just
August 2, 1897 – February 27, 1936**



Frank Alva Just
September 18, 1900 – September 12, 1955



Roy Just
September 20, 1904 – December 15, 1980

WHAT'S IN A NAME

What is a name? It is a distinguishing label. It distinguishes a person or a thing from another person or thing. That is simple enough, right? No, it has become very complicated.

Customs in naming vary around the world. When the world's population was small and consisted of small tribes of people, most were referred to by a single name. In communities where everyone knew everyone else it wasn't necessary to have more than one name or reference.

Why a person is given a certain name varies as well. Reasons are numerous. It may be a physical characteristic, his/her sex, race, job or profession, caste, office, God, historical fact, the name of an ancestor, a reference to one's parent, physical location, etc.

Some tribes had customs which operated to change one's name upon the happening of an event. A boy's name might be changed at puberty in some African tribes. Some names may be changed after a serious illness. Some may change names upon reaching a certain age. A parent's name may change after the birth of the first child. Names may change upon the change of season. It all has depended on the culture of the area and the era.

Some civilizations may have attached numerous names to a given individual. An example might be *Gaius Julius Caesar*. Gaius corresponded to our given name. Julius identified the clan or tribe. Caesar designated the family. There could be a fourth name given as a mark of distinction, such as a military victory, or an office held. This practice of using multiple names disappeared for a few centuries but returned.

In the Tenth Century Venetian noblemen began to adopt hereditary family names. This custom was followed shortly after by the Irish, the French, the English, the Germans and then Europeans generally.

During the Middle Ages Europe consisted primarily of male-dominated societies. Persons became identified with their occupation such as smithing, wagon making, tailoring, farming, or other tasks. Hence a given individual may be referred to a "Smith," or "Tailor" or "Farmer." He may have a given name such as "John" and when referred to might be called "John the Farmer," "John the Tailor" or "John the Smith." One wonders what our surnames might be if the European society had been dominated by females. "John the Milkmaid," "John the Waterbearer," or "John the Seamstress" might be illustrations.

Almost all European surnames fall into four categories:

Location: John Hill, John Lake, John Castle;

Personal names

of others: John Williams, John Roberts, Benjamin Franklin;

Occupational: John Smith, John Tailor, Dwight Eisenhower;
(The German word for "ironworker")

Descriptive: John Long, John Short, Jack Armstrong.

With few exceptions, the names that Americans bear are of these four categories.

So how did the name "Just" originate? What does it mean? Why did our ancestors have it? Where did it come from? The term just is a derivative of the Roman word *justus*. Literally translated, it means *fair*. The word, or a derivative of it, has been adopted by many languages, among them French, German and English.

There are a number of theories as to how the term became attached to our ancestors. The two most logical are (1) that followers of the Bishop of Lyon took his name, or (2) persons under the umbrella of the Byzantine Empire took the name of one of its emperors, what he stood for or the region which his empire controlled.

The Bishop of Lyon was a Fourth Century religious person originating out of Lyon, France. He traveled and spread his version of the gospel throughout central Europe. He was known to have visited and spoken in the Graubunden area during his lifetime. It is theorized that the name "Just" is a derivative of "ius", a French word meaning "right," "honorable," "upright." Its French derivatives are "Just," "Juste" and "Jux." The Bishop used the name Just.

After the fall of the Roman Empire the eastern half of the former empire became known as the Byzantine Empire. It embraced present-day Czechoslovakia, Yugoslavia, Austria, Eastern Switzerland, the Middle East and wrapped part-way around the Mediterranean Sea. It is not certain exactly when it became known as the Byzantine Empire, but most scholars place its origination around 550 A.D.

One of its Emperors was known for his compassion and doing what was right with the people. He was known for his *fairness* and that of his Justice system. This is what he stood for. His name was Justinian II.

The theory is that the people of his empire became known as "Of Just" meaning people of the Justinian rule or of its region. Since the eastern portion of Switzerland was included under his domain the name Just was used in that area. The name Just could have been adopted because a person was of the domain of Justinian II. On the other hand, the name Just could have been adopted because the person believed in what Justinian stood for.

It could be that neither of these theories is correct. However, of the two theories set forth, I am of the belief that the latter is the more realistic approach. The two primary reasons are based upon my own research. For instance, I have known many Just families whose family ancestors migrated from Czechoslovakia. I have also downloaded onto my computer all of the Justs listed in the Switzerland telephone directory. The great majority

live in the eastern portion of Switzerland. Of one hundred fifty names listed, one hundred seven live in the eastern portion of Switzerland, twenty are concentrated in the Bern area in central Switzerland, seventeen are concentrated in the Basel area in extreme northwestern Switzerland, five live in a scattered area in extreme southwestern Switzerland and one lived in north central Switzerland near the German border. The numerous people with that name in the region of the former Byzantine Empire persuades me that the latter theory is the more realistic.

The interesting part of the two theories is that they coincide with one another when a definition is applied. Both the French and the people of the Byzantine Empire define the term "Just" as fair, upright, right, honorable. Generally speaking then, those persons with the name of "Just" are known as persons of integrity. It seems logical to me. (A little Just humor there.)

The first recorded incident of a Just in the Graubünden area was in the City of Chur in 1481. His name was *Hans Jüste*; in the Maienfeld area it was in 1731. His name was *Christian Just*. There are different derivatives of the name Just in that area. They include: Just, Just, Juste, Justin, Jost, Güst, Giüst, Justini, and Juscht, all of which are made reference to in the Graubünden archives.

The Justs of Guscha, as with most families of central Europe, had family signs, similar to cattle brand marks. They were found on the family's animals and above the doorways and windows of their residences. You will see some Just signs on the next page.

The Justs also had coats of arms. When I inquired about a family coat of arms to our Swiss Just relatives they said there was one. It was a *naked lady*. I was somewhat surprised, but sure enough, they were correct. You will see a Just coat of arms on the next page. Hermann tells me there is another Just coat of arms similar to this one, only the lady is holding the scales of justice. On the following page, you will find an additional Just coat of arms. These copies came out of the Graubunden archives, located in the Chur library.



Just: Alteingesessenes Walser-Geschlecht. Die Maienfelder «Just», früher

oft auch «Jost» geschrieben, wohnten vor allem in der früheren Walsergemeinde Berg ob Maienfeld und dort vorwiegend in der Fraktion Guscha, früher «Mutzen». Sprachlich ist Just vom lateinischen «justus = gerecht» abgeleitet.

Die «Justitia» erscheint auch im Familienwappen. Heute ist dieses Geschlecht mit einigen Familien in Maienfeld ansässig.



Wappenbeschreibung:

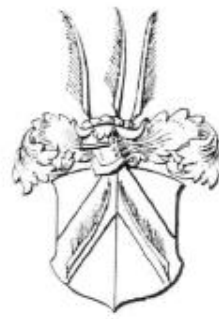
In Rot auf einer blauen Weltkugel eine goldene hersehende Jungfrau (Justitia) mit ausbreiteten Armen, die ein den Rumpf umwehendes silbernes Band halten.



Clausing



Raderius



Just



Matthäi



Rodinghusen



Claesen



Kobbeus



Farner



Balduwin



Knoblauch



Zwielerlein



Friedrichsen



Gichtl



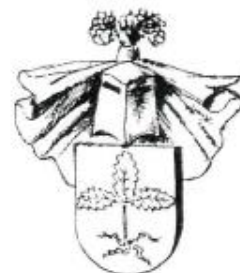
Vichtl



Lindner



Oettinger



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